

القول المفيد في شرح
كتاب التوحيد



COMMENTARY ON
KITAB
AT-TAWHEED

Volume -2

Shaikh, Muhammad bin Salih Al-'Uthaimeen



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COMMENTARY ON
**KITAB
AT-TAWHEED**

Volume 2

Shaikh, Muhammad bin Salih Al-'Uthaimen

Translated by: Abu Naasir Ibrahim Abdur-Rauf



*In the Name of Allah,
the Most Gracious, the Most Merciful*



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In the name of Allah, the Beneficent, the Merciful

All praise is due to Allah, the Lord of the worlds. May His peace and blessings be upon our Prophet, Muhammad ﷺ, his household and his entire companions.

To proceed:

The book, *Al-Qawl al-Mufeed 'alaa Kitaab at-Tawheed* (Beneficial Word Regarding *Kitab at-Tawheed*) had previously been published. It was transcribed from the recorded tapes of the lectures. Thereafter, it underwent essential revision including additions and deletions.

Here, we are publishing the book anew for the first time after its review at *Daar Ibn Jawzee*. Therefore, this should be the only reliable version, hence the comment. Allah alone grants success.

Dictated by the one in need of Allah,

Muhammad bin Saalih Al-'Uthaymeen.

29-10-1417 AH



CHAPTER: WHAT IS SAID REGARDING ASTROLOGY COMMENTARY:

At-Tanjeem (Astrology) is the infinitive for the verb, *Najjama* – giving the letter *jeem* a *shadda* – i.e., “he learnt astrology”, or “he believes stars influence people and events.”

The study of stars is divided into two:

1. *Ilm Ta'thir* (the study of the influence of stars),
2. *Ilm Tasyeer* (the study of the movement of the stars).

The first one: *Ilm Ta'thir*: This is divided into three:

a. That one believes that these stars are active and influential; that is to say, that they bring about events and evils. This is Major *Shirk* because whoever claims that there is another creator along with Allah commits *Shirk* in the major sense. Such a person thereby makes a creature which is controlled, a Creator and Controller.

b. That one makes it a means of claiming the Knowledge of the Unseen; so, such a person relies on its movements, drifts and alterations to say: Such-and-such will happen because so-and-so star has changed its position to so-and-so way. Like when he says: “So-and-so person’s life will be unsuccessful because he was born when so-and-so star was in a certain position.” “This person will live a happy life because he was born when so-and-so star was at a particular position.” Such an individual has taken the study of the stars as a means of claiming knowledge of the Unseen. And to claim knowledge of the Unseen constitutes disbelief that takes one out of the fold of Islam because Allaah – the Mighty and Sublime – says:

“*Say: ‘None in the heavens and the earth knows the Ghaib (unseen) except Allâh, nor can they perceive when they shall be resurrected.’*” (an-Naml: 65)

This is one of the strongest forms of giving a restrictive since it is through negation and affirmation. So if any individual claims knowledge of the Unseen, such has belied the Qur’an!

c. That he believes it to be a means of occurrence of good or evil. That is to say, if anything happens, he attributes it to the stars; and he does not attribute anything to the stars except after it has happened.



This act is Minor *Shirk*.

If it is said: this contradicts what is authentically related from the Prophet ﷺ in his statement regarding the eclipse that: “Verily the sun and the moon are two of the signs of Allah; Allah frightens His slaves with them both”⁽¹⁾ meaning that they are both signs for warning.

The answer is from two angles:

The first: It does not mean that the eclipse has influence on events and punishments such as barrenness, drought and wars. That was why the Prophet ﷺ said: “**They do not eclipse because of the death or birth of anybody**”⁽²⁾, not in the past nor in the future. Allaah – the Mighty and Sublime – only uses them to frighten His slaves, perhaps they will turn to Him in repentance. This is the most preponderant meaning of the *hadith*.

The Second: If we agree (for the purpose of arguments) that they both influence; then (it would imply that) the text has pointed to that, and whatever the text shows must be accepted. But (in that case), it will be restricted to that alone.

However, the first perspective is the most preponderant: That we do not basically accept that they both have effect on these things since the *hadith* does not indicate that direction. The *hadith* clearly mentions frightening; and the One causing the fear is Allah – the Exalted, the fright is His retribution and the eclipse has no influence in that; it is only a sign.

The Second: ‘Ilm Tasyeer: This is divided into two:

First: That their movements are used as guide towards religious benefits; this is encouraged. If it helps towards attaining obligatory religious benefits, then learning it becomes imperative. For instance, if one seeks to employ the stars to get the direction of the *Qiblah*: “that so-and-so star will be in the direction of the *Qiblah* during a third of the night, or so-and-so star will be in the direction of the *Qiblah* during one-fourth of the night”, this has great benefits.

Second: That their movements is employed for mundane benefits. There is nothing wrong with this; and it is of two forms:

1 Recorded by Al-Bukharee (Book of Eclipse, Chapter of Giving Alms During the Eclipse; 1/328) and Muslim (Book of Eclipse, Chapter on the Eclipse Prayer; 2/618).

2 Ibid.

The First Form: Employing it to chart navigation routes; for instance, to know that the Polaris occurs northwards and that the *Jadyy*, which is closer to it, revolves round it northwards and so on; this is allowed. Allah – the Mighty and Sublime – says:

﴿وَعَلَّمَكَ وَاللَّجِيمَ هُمْ يَسْتَدُونَ﴾

“And landmarks (signposts, etc. during the day) and by the stars (during the night), they (mankind) guide themselves.” (Nahl: 16).

The Second Form: That they are employed regarding the seasons which is studied through studying the moon phases. This was disliked by some of the *Salaf* while others allowed it. Those who disliked it said: It is feared that when it is said that: So-and-so star has risen, so it is winter or summer; some among the rank and file of the people would think that it actually brought about the coldness or hotness, or wind.

The correct opinion however is that, it is not reprehensible as will be explained soon – Allah willing.



Al-Bukhaaree recorded in his *Sahih* that: “Qataadah said: ‘Allah created these stars for three purposes: as ornaments of the heavens, missiles against the devils and as signposts used for navigation. Whoever interprets otherwise is mistaken, loses his reward and burdens himself with what he has no knowledge about.’”⁽¹⁾ End of quote.

Qataadah disliked learning the lunar phases while Ibn Uyaynah did not sanction it. Harb cited that from both of them.

But Ahmad and Ishaaq allowed studying the phases.

COMMENTARY

His saying regarding the narration from Qataadah - ﷺ -: “Allah created these stars for three purposes”: (The letter) *laam* (in *lithalaath* – for three purposes – as it occurs in the Arabic text), expresses reason; i.e., to explain the reason and the wisdom.

His saying: “for three purposes”, *lithalaath*: it is allowed as well to say, *lithalaathatin* (i.e., with an increment of the letter *taa* in the

1 He collected it in a *Muallaq* form with affirmation: Al-Bukhaaree (Book of Beginning of Creation, Chapter on Stars; 2/420).



Arabic text). However, to say, *lithalaath* is better; meaning, for three *Hikam* (reasons) and so, the *taa* indicating the feminine gender (in *lithalaathatin*) was removed from the number.

And the three purposes are:

One: As ornaments for the sky. Allah – the Mighty and Sublime – says:

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ﴾

“And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayâtin (devils).” (Mulk: 5).

This is because if one looks at the clear sky during a moonless night without electricity he will find these stars to be of profound beauty the extent of which is known to Allah – the Mighty and Sublime – alone. It will seem like a thicket decorated with different kinds of shining silver. A big bright star will tend towards being reddish, another bluish; that will be light (in colour) and another in the intermediate; this is something clearly observed.

Can we say that: the apparent meaning of the noble verse is that the stars are studded into the heavens; or do we say: that is not necessarily so?

The answer: It does not necessarily imply that the stars are studded into the heavens. Allah, the Exalted says:

﴿وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

“And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.” (Anbiyaa: 33).

That is, each of them revolves; each has its own orbit.

I saw it with my own eyes once that the moon eclipsed one of the stars; it covered it. This was one of the huge shining stars which used to stay near the moon at the end of the month. So, close to dawn, it covered it and so, we could not see it again. This was two years ago towards the end of Ramadan.

Thus they are orbits varying in their altitude and deepness; they are not necessarily stuck in the sky.

If it is said: So, what is the answer to Allâh’s Statement: *“We have*



adorned the nearest heaven”? We will say: that a thing is decorated with another does not necessarily mean been stuck in it. If a man builds a palace and places huge beautiful electric light-effects around it away from its walls; whoever views this palace from a distance would find that the light-effects decorate the palace even though they are not embedded into it.

The second: As missiles against the *Shayâtin* (devils): that is, the devils among the jinns; not those among the humans since the devils among humans cannot reach it; but devils among the jinns do. They have greater abilities than the devils among humans; they have tremendous abilities. Allah – the Mighty and Sublime – says about their actions indicating their ability, that:

﴿وَالشَّيَاطِينُ كُلُّ بَنَاءٍ وَعَوَاصٍ ٣٧﴾

“And also the Shayâtin (devils) from the jinns (including) every kind of builder and diver.” (Saad: 37).

That is, we made them subservient to Sulaymân – peace be upon him.

﴿وَالْآخَرِينَ مُقْرَنِينَ فِي الْأَصْفَادِ ٣٨﴾

“And also others bound in fetters.” (Saad: 38).

And Allah the Exalted says:

﴿قَالَ عِقرِيْتُ مِنَ الْجِنِّ أَنَا ءَالِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيْ أَمِينٌ ٣٩﴾

“An Ifrit (strong) from the jinns said: “I will bring it to you before you rise from your place ...” (Naml: 39).

That is, from Saba (Sheba) to Shaam (Ancient Syria); and it was a mighty throne belonging to the Queen of Saba. These indicate their power, quickness and high sense of implementation. Allah says – the Mighty and Sublime:

﴿وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِّلسَّمْعِ فَمَنْ يَسْمِعْ أَلاَّنْ يَجِدْ لَهُ سِيبًا بِأَرْصَادٍ ٩﴾

“And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.” (Jinn: 9).

Ar-Rajm means throwing.



The Third: Signs are used to chart direction: that is taken from Allah's saying – the Mighty and Sublime:

﴿وَالْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ﴾ (15)

﴿وَعَلَّمَكَ الْإِسْمَاءَ وَالتَّجْمِيعَ هُمْ يَهْتَدُونَ﴾ (16)

“And He has affixed into the earth mountains standing firm, lest it should shake with you, and rivers and roads, that you may guide yourselves. And landmarks (signposts, etc. during the day) and by the stars (during the night), they (mankind) guide themselves.” (an-Nahl: 15-16).

So, Allah – the Exalted – mentioned two things by which navigation is made:

One: Things that are earthly; including all landmarks Allah has placed on the earth like mountains, rivers, paths, valleys, and so on.

Two: Those in the sky; as in Allah's saying: *“And by the stars (during the night), they (i.e., mankind) guide themselves”*.

An-Najm (the stars here) is a generic name including all those employed for navigation; it is not specific to a particular star because every human community has a way of using these stars to locate directions; whether the directions of the *Qiblah* or location; whether on the land or on the sea. This is among Allah's bounties, that He made the signs – the stars - higher up, without anything blocking them. This is because during the night, you may not be able to see any mountain nor valley; and this is from Allah's control. He the Exalted says:

﴿وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ﴾

“And has subjected to you all that is in the heavens and all that is in the earth.” (Jaathiyah: 13).

His saying: *“Qataadah disliked learning the lunar phases”*: That is, by way of prohibition, considering the fact that “dislike” in the parlance of the pious predecessors would mean prohibition most times.

His saying: *“...learning the lunar phases”* could imply two things:

One: that it means knowing the lunar phase. The night could be in two halves and it may be full. What is intended here is to study the lunar phases every night because all nights have their phase until it



completes twenty-eight and on the 29th and 30th, it will not appear in most cases.

Two: that what it means is studying the movement of the stars; such as that: so-and-so star will appear so-and-so day. And these stars, Allah has made them indicators of the seasons because they are 28 stars; 14 are north-ward and south-ward; when the sun reaches the northern phases, there will be hotness (on earth), and when it reaches the southern phases, there will be coldness. Thus from the signs of the approach of the cold season is the appearance of (the star called) *Suhayl* (Canopus) which is one of the southern stars.

His saying: “..while Ibn Uyaynah did not sanction it”: He is the well-known Sufyaan bin ‘Uyaynah, and his statement concurs with Qataadah’s view of dislike.

His saying: “Harb cited that”; one of the students of Imam Ahmad, he reported lots of Issues from him.

His saying: “Ishaaq”: he is Ishaaq bin Raahawahy - ؓ.

The correct view, however, is that there is nothing wrong with learning the lunar phases because it does not involve joining partners with Allah except if it is studied to include rainfall and the coming of the cold season; that it brings about these things. Then, that constitutes an aspect of *Shirk*. But as for merely deducing the seasons with it whether is it spring or autumn or winter, there is nothing wrong with this.



Aboo Moosa said: Allah’s Messenger ﷺ said: “Three (kinds of people) will not enter the Paradise: the drinker, severer of the ties of kinship, a believer in sorcery.” Ahmad reported it, and Ibn Hibban in his *Sahih*.⁽¹⁾

COMMENTARY

His saying in the *hadith* of Aboo Moosa: “...the Paradise”: it is the abode which Allah has prepared for His friends, the pious. It is so named due to the abundance of its trees since it will shade whoever is there; i.e., it will shield them.

1 Collected by Ahmad (4/339), Ibn Hibbaan: (1380, 1381), Aboo Ya’la and at-Tabaraani as is in *Al-Majma* (5/74). Al-Haythamee said, “It is collected by Ahmad, Aboo Ya’laa and at-Tabaraanee and the narrators of Ahmad and Aboo Ya’ala are reliable.” Also, al-Hakim collected it (4/146) and said, “Its chain is authentic but they both did not collect it” and adh-Dhahabee agreed with him.



His saying: “...the drinker”: is the one who drinks alcohol regularly. *Khamr*, Alcohol, was defined by the Prophet ﷺ in his saying: “Every intoxicant is *Khamr*.”⁽¹⁾ The meaning of *askara* (it intoxicates – from which the verbal noun, *Muskir*, intoxicant, is derived) is: “it beclouds the intellect” but not all that beclouds the intellect is *Khamr*, intoxicant. For instance, anaesthetic drugs are not intoxicants. If one takes some fat and becomes unconscious, that is not *Khamr*; *al-Khamr* is what beclouds the intellect by way of delight and glee. So, you would find the drinker feeling high and excited and the like.

A poet said;

We drink it and it makes us kings

And as lions congratulated for preying.

Hamzah bin Abdul-Muttalib – who was once drunk before the prohibition of intoxicants - said to the Prophet ﷺ: “Are you other than slaves of my father?”⁽²⁾

So, whatever befogs the intellect gleefully is prohibited by the Book and the *Sunnah*; and whoever considers it permissible is a disbeliever unless if he had grown up faraway in the desert or has just accepted Islam, not knowing the ruling of the *Sharee’ah* regarding it. Such would be taught and not declared disbeliever by his merely disputing its prohibition.

His saying: “the severer of the ties of kinship”, *qaati’u ar-Rahim*: *Ar-Rahim* are ones kindred. He the Exalted says:

﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ﴾

“But kindred by blood are nearer to one another regarding inheritance.” (Anfaal: 75).

It is not as the generality of the people view it to be only the relatives of the spouses, because that appellation (*ar-Rahim* vis-a-vis the relatives of spouses) is not right in the *Sharee’ah*. That in line with the *Sharee’ah* regarding the relatives of the spouses is *Ashaar* (in-laws).

“Severer of ties of kinship” is the one who does not connect it; and

1 Collected by Muslim (Book of Drinks, Chapter on Explanation that Every Intoxicant is Alcohol; 3/1587) from the hadeeth of Ibn Umar - رضي الله عنه.

2 Collected by Al-Bukhaaree (Book of Obligatory *Khumus*, Chapter on the Obligatory *Khumus*; 2/385) and Muslim (Book of Drinks, Chapter on Prohibition of Alcohol; 3/1568) from the hadeeth of Alee bin Abee Taalib (may Allaah be pleased with him).

connecting ties has been generally mentioned in the Qur'ân and the *Sunnah*. Allah – the Exalted – says:

﴿وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ﴾

“Those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship).” (Raḍ: 21).

Included in that are the relations, and whatever has generally been mentioned without specification, popular custom that will be followed in that regard, as it is said:

Whatever is mentioned without specification.

In the *Sharee'ah*, such the unspecified portion of Inheritance, determine such based on popular custom.

So, connecting ties of kinship at the time of hunger and want: is to provide for them and regularly bringing them food; but during affluence, it might not necessitate such.

Additionally, the relatives are categorized into distant and near ones; thus, the nearest ones are most deserving of been connected than other nearer ones. From another angle, the relatives are categorized again into: a section that recognizes its responsibility and is ever desirous of connecting it; and another group that watches situations and places things in their rightful positions. This has its rulings while the other has its own rulings too.

Severing the ties of kinship is according to custom except that an issue is exempted; and that is, when the custom generally implies disconnecting ties, like when we are in a separated community where the people are not united as is now known with non-Muslim communities. In that case, the custom will not be acted upon. We say: ties must be connected; if a custom entails joining ties, we should embrace it and when it does not, it is not allowed to reject this legal concept that Allah and His Messenger have ordered.

Joining ties does not only mean for you to connect whoever connects with you; this is mere reciprocity and not joining ties. An individual could connect with the most distant person to him if that person connects him. The one who actually joins the ties is according to the Messenger ﷺ, “he who when his ties are disconnected, he joins



it.”⁽¹⁾ This is the person hoping for Allah’s Face and the Final Abode.

But is joining the ties a right due to Allah or humans?

Apparently, it is a right due to humans; but it is right due to Allah considering the fact that Allah has ordered it.

His saying: “...a believer in sorcery”: This is the point of reference under this chapter; and the point is that astrology is an aspect of sorcery. Whoever believes it has accepted an aspect of sorcery. It had been mentioned that: “He who learns a part of astrology has acquired a part of sorcery; the more he learns the more he acquires.”⁽²⁾ The believer in it is the one who accepts what the astrologers tell. So, if an astrologer says: “So-and-so will happen,” and he accepts it, such will not enter the Paradise because he thereby affirms knowledge of the unseen for other than Allah. He the Exalted said:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾

“Say: “None in the heavens and the earth knows the Ghaib (unseen) except Allâh, nor can they perceive when they shall be resurrected.” (Naml: 65).

If it is said: Why wasn’t *Sihir*, sorcery, generalized in order to include astrology and other than it?

I answer that: the one who accepts the future told to him by the sorcerers is included in the warning here; but the one who only accepts that sorcery (magic) has effect is not affected by this warning because there is no doubt that magic affects even though its effect is delusive. Such as what the magicians of the Pharaoh did when they deceived the eyes of the people to perceive the ropes and the sticks as moving snakes even though that lacked any reality. The magician may charm a person and make him love an individual and hate the other; so, it actually affects. Allah the Exalted says:

﴿فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ﴾

“And from these (angels) people learn that by which they cause separation between man and his wife.” (al-Baqarah: 102).

Therefore, accepting the influence of magic from this angle is not included in the warning because it is acceptance of something real.

1 Reported by Al-Bukhaaree in (Book of Manners, Chapter of Joining Ties is Not by Reciprocity; 4/90) from Abdullah bin ‘Amr bin Al-‘Aas (رضي الله عنه).

2 Its reference has preceded in vol. 1 pg 530

But whoever believes that magic has the effect of changing particular things such as making wood become gold or things like that; there is no doubt that such is included in the warning because no one has ability to do that except Allah the Mighty and Sublime.

His saying: “Three (kinds of people) will not enter the Paradise”: Does it imply a restrictive such that other than them will enter the Paradise?

The answer is: No; because there are others who will not enter the Paradise apart from those. Thus, this hadith does not express restriction.

And those people disbelievers; since whoever will not enter the Paradise is a disbeliever?

The people of knowledge have viewed differently regarding this hadith and similar other narrations on threats:

The first view: That of the *Mu'tazilah* and the *Khawarij* who hold on to the texts on warnings and opine that an individual abandons faith by committing these sins. But the *Khawarij* say: such is a disbeliever while the *Mu'tazilah* view that: he is in a level between two levels although the two sects are at convergence that they (i.e., those who commit those sins) will stay forever in the Hell. Thus they apply this *hadith* and its like according to its apparent meaning and fail to consider other narrations that prove that whoever has faith in his heart even though small, will definitely enter the Paradise.

The second view: That the warning contained in this *hadith* applies to whosoever considers these sins lawful. And that is for the consideration given to the many texts proving that whoever has faith in his heart even if it is small, will surely enter the Paradise. But this view is not correct because whoever considers these sins lawful is a disbeliever even if he does not commit it. So, whoever considers severing the ties of kinship lawful or consuming alcohol, for instance, is a disbeliever even though he does not break the ties or consume intoxicant.

The third view: That this comes under the narrations containing threats which must be taken as they have been reported without disturbing their meanings. It should rather be said that: That is what Allah has said and His Messenger ﷺ and remain silent. For example; His saying – the Exalted:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ

عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾ (١٣)

“And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allāh are upon him, and a great punishment is prepared for him.” (Nisaa: 93).

This verse is among the texts containing threats; so we should believe it and neither distort its meaning nor connect it with other texts. We should rather say: That is what Allah has said, and Allah knows what He intends. This is the view of many of the pious predecessors, like Malik and others. That is one of the strongest forms of warning.

The fourth view: That this negation is absolute; and absolute texts are connected to the limiting texts. So, it will said: they will not absolutely enter the Paradise; i.e., in a matter not preceded by punishment, they will enter the paradise in such a way that they will be punished first according to their sins. Thereafter, their end will be in the Paradise. And that is because the texts of the *Sharee'ah* corroborate and complement each other. This is more in line with basic rules and more explanatory to avoid an abandonment of what the texts point to. Therefore, the texts will clarify each other.

And there is another possibility: That the one whose condition is as described is predisposed to an evil end; he may die as a disbeliever. As such, this warning is with regard to what his condition will end in, and so, there remains no ambiguity about the texts since whoever dies upon disbelief will never enter the Paradise, he will remain in the Hell forever. Perhaps, this will be strengthened by his saying, that: *“A person will continue to be upon opulence in his religion as long as he does not spill any blood unlawfully.”*⁽¹⁾

This therefore becomes the fifth view.



Important Matters

First: The wisdom of creating the stars.

Second: The refutation of those who claim otherwise.

1 Reported by: Al-Bukhaaree in (Book of Blood-Money, no: 6862).



Third: Mention of the difference of opinions regarding study of the lunar phases.

Fourth: The threat regarding whoever accepts any aspect of sorcery even if he knows that it is falsehood.

COMMENTARY

First: The wisdom of creating the stars: And they are three;

- That it is adornment for the sky.
- Missiles against the devils
- Signpost by which navigation is charted

And perhaps, there are other wisdoms we do not know.

Second: The refutation of those who claim otherwise: according to the statement of Qataadah that, "Whoever interprets otherwise is mistaken, loses his reward and burdens himself with what he knows not." Qataadah – رحمه الله – intended by his statement, "...otherwise" what the astrologers claim regarding the events on the earth through studying the movements of the stars. As for the perceptible matters that could be derived from it apart from these three things; the one who gives such interpretations is not mistaken.

Third: Mention of the difference of opinions regarding study of the lunar phases: that had preceded.⁽¹⁾

Fourth: The threat regarding whoever accepts any aspect of sorcery even if he knows that it is falsehood: whoever accepts anything that has to do with astrology or any other magical practices with his tongue even if he holds it vain in his heart, this warning is applicable to him. How will he believe in it while he knows that it is vain since that is tantamount to deceiving the people therewith; likewise by studying and practising it.



1 See pg 14

CHAPTER:

WHAT IS REPORTED ABOUT SEEKING RAIN THROUGH SPECIFIC STARS

COMMENTARY:

Al-Istisqaa is to seek rain; like *Al-Istigfaar* meaning to seek forgiveness, *Al-Isti'aanah*, to seek assistance, *Al-Isti'aadha*, to seek refuge and *Al-Istih-daa*, to seek guidance since the syntax, *Istaf'ala* mostly refers to seeking. It may not mean seeking but rather point to exaggeration of the action, such as: *Istakbara*, i.e., "he reached the peak in pride" and not "to seek pride". *Istisqaa* with specific stars means, to ask it to give you water.

Seeking rain through stars is divided into two:

The first type: (that which forms) Major *Shirk*; and that has two forms:

One: supplicating to the stars to provide rain; such as saying: "O so-and-so star! Give us water or cause rain" things like that. This constitutes Major *Shirk* because it is supplicating to other than Allah; and asking other than Allah constitutes Major *Shirk*. Allah the Exalted says:

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ

الْكَافِرُونَ ﴿١٧﴾

"And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh) will not be successful." (Mu'minun: 117).

He the – the Mighty and Sublime – also said:

﴿وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾﴾

"And the mosques are for Allâh (Alone), so invoke not anyone along with Allâh." (Jinn: 18).

Likewise, He – the Exalted – says:

﴿وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ الظَّالِمِينَ ﴿١٩﴾﴾

"And invoke not besides Allâh, any that will neither profit you, nor



hurt you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)." (Yunus: 106).

And similar other numerous verses that evince the prohibition of supplicating to other than Allah, showing that it constitutes Major *Shirk*.

Two: To ascribe rainfall to these stars; that they are themselves causes beside Allah, even if the person does not invoke them. This is Major *Shirk* regarding *ar-Ruboobiyyah* (Allah's Oneness in His Lordship). While the first case is with respect to worship since supplication is part of worship, it also includes joining partners with Allah in *Ruboobiyyah* since he would not supplicate to it except that he believes that it causes actions and fulfils needs.

The second type: (That regarding) lesser *Shirk*. That is to make these stars means while believing that Allah is the Creator and Causer because whoever makes something a means that Allah has not made a means through His revelation or decree is committing the lesser *Shirk*.



Allah's saying - the Exalted:

﴿وَيَعْمَلُونَ رِزْقَكُمْ أَنْتُمْ تُكَذِّبُونَ﴾ (٨٢)

"And instead (of thanking Allah) for the provision He gives you, on the contrary, you deny Him!" (al-Waaq'ah:82)

COMMENTARY

His Statement: *"And you make ..."* that is, "they cause to be" which causes two nouns to be in the accusative: the first; *rizq* (provision) and the second, *anna* (as it occurs in the Arabic text in *annakum tukadhdhiboon* – *you deny Him*) and what comes with it occurs to explain the verbal noun which will now fully mean: "and you cause your provisions through your negation". That is to say, you deny the truth that it is from Allah since you ascribe it to other than Him.

His saying: *"...your provision..."*

Ar-Rizq is favour; but here, it means something more encompassing than the rain. So, it has two meanings:

The first: That it means the favour of knowledge since Allah said:

﴿فَلَا أَفْسِدُ يَمَاقِيعَ الْجُجُمِ﴾ (٧٥) *وَأِنَّهُ لَفَسَّدَ لَوْ تَعْلَمُونَ عَظِيمٌ﴾ (٧٦) إِنَّهُ لَقَرُءَانٌ*

كَرِيمٌ﴾ (٧٧) فِي كِتَابٍ مَكْنُونٍ﴾ (٧٨) لَا يَمْسُهُ إِلَّا الْمَطْهَرُونَ﴾ (٧٩) نَزِيلٌ مِنْ رَبِّ الْعَالَمِينَ﴾ (٨٠)

أَفِيْهِذَا الْحَدِيْثِ أَنْتُمْ مُّذْهِبُونَ (٨١) وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكَذِّبُونَ (٨٢)

"So I swear by Mawâqi (setting or the mansions) of the stars (they traverse). And verily, that is indeed a great oath, if you but know. That (this) is indeed an honourable recital (the Noble Qur'ân). In a Book well-guarded (with Allâh in the heaven i.e. Al-Lauh Al-Mahfûz). Which (that Book with Allâh) none can touch but the purified (i.e. the angels). A Revelation (this Qur'ân) from the Lord of the 'Alamîn (mankind, jinns and all that exists). Is it such a talk (this Qur'ân) that you (disbelievers) deny? And instead (of thanking Allâh) for the provision He gives you, on the contrary, you deny Him (by disbelief)!" (al-Waaqiah: 75 – 82).

That is to say; you fear them and blandish them, making the thanks and praise for the knowledge and revelation Allah has bestowed on you to be that you belie Him. This is the apparent meaning of the verse.

Two: That the meaning of the provision here is rainfall. A *hadith* has been narrated regarding that from the Prophet ﷺ but it is weak⁽¹⁾ except that it is authentically reported from Ibn Abbas - رضى الله عنه - regarding the explanation of the verse that the meaning of the provision is: rainfall, and that rejecting it implies ascribing it to the stars.⁽²⁾ Based on this, the reason for the author citing the verse is perfectly relevant to the chapter.

And the principle in the science of explaining the Qur'an is that: if a verse could possibly be given two meanings together without contradiction it will be taken for the two meanings simultaneously; but if there is contradiction between both, preponderance will be sought.

So, the meaning of the verse is that: Allah berates those who give thanks and praise for provisions as negation, arrogance and aversion because, giving thanks for provisions should be through

1 Reported by Ahmad (1/89, 108), at-Trimidhee in (Book of *Tafseer*, *Soorah Waaqiah*; 9/35) and "A *Hasan Gareeb* *hadith*; and we do not know it in the *Marfoo'* form except from the *hadith* of Israaeel. Sufyan also reported this *hadith* from Abdul-A'laa with this chain giving it in the *Marfoo'* form." Likewise, Ibn Jareer reported it (27/662) and Ibn Abee Haatim as is in *Tafseer of Ibn Katheer* (4/300). It is also cited in *ad-Durr an-Manthoor* (6/163) and ascribed it to Ibn Munay, Ibn al-Mundhir, Ibn al-Mardawayh and others from the hadeeth of 'Aliyy bin Abee Taalib - رضى الله عنه.

2 It will come soon.





acknowledgement and acceptance and by obeying the Provider of favours. Likewise the instinct, it does not accept being ungrateful to its benefactor. Each of the instinct, intellect and the *Sharee'ah* obligates giving thanks to whoever benefits you whether we say: the meaning of provision is rainfall by which the earth comes alive, or we say: what it means is the Qur'an by which the heart comes alive: and that is from the greatest of provisions. So, how does it befit a person to pay back these favours with rejection?!

You should know that rejection is of two forms:

One of them: rejection by the utterance; through his saying: "this is a lie" or that "rainfall is from the stars" and things like that.

The second: rejection through actions; by praising the stars believing that it is the cause. Thus, Umar bin Abdil-'Azeez admonished the people one day, and said: "O people! If you have accepted (what Allah says about astrologers) then you are fools; and if you are deniers (of the favours of Allah) then you will be destroyed." And this is correct; the one who accepts (what Allah says about the astrologers) and does not work is a fool and the ingrate will be destroyed. So now, we say to every sinner: you have two choices to choose from; you either accept what is hinged on this sin or you deny it. If you accept it, then you are stupid; why not fear and become steadfast?! But if you do not accept, then the trial is greater; you are destroyed, a disbeliever!



Aboo Malik Al-Ash'aree -  - narrated that Allah's Messenger  said: "Four things are of the affairs of the days of Ignorance among what my community engages in; and they will not abandon them: pride over status, disparaging lineage, seeking rain through stars and wailing over the dead."

He also said: "The female who wails over the dead - if she does not repent before death - will be raised on the Day of Resurrection dressed in a large garment of pitch and an itch infested cloak." Reported by Muslim.⁽¹⁾

1 Reported by Muslim in (Book of Funerals, Chapter on the Evilness of Mourning Over the Dead; 2/644).



COMMENTARY

His saying: in the *hadith* of Aboo Maalik: “Four things are of affairs of the days of Ignorance among what my community engages in...”

The point in his saying “four” is not restrictive; because there are things that share the same meaning with it. The Prophet ﷺ only said by way of encompassing knowledge and putting together through division and numbering since that aids understanding and ensures retention.

His saying: “...my community” i.e., the community that accepted his call.

His saying: “are of affairs of the days of Ignorance...”: *Amr* (affairs) here refers to *Sha’n* (activity); that is to say, “from the activities of the period of Ignorance.” So, it is one of its affairs (*Umoor*) and not one of the orders (*awaamir*) given then since “one of its orders” implies request for the action from a superior.

His statement: “are of affairs of the days of Ignorance...”; the point in connecting it to the period of Ignorance is to show despise and shun because everyone to it is said: “this action of yours is one of the deeds of the period of Ignorance” will undoubtedly get angry since no one will be delighted to be attributed to ignorance or that his action is of the deeds of ignorance. Therefore, the points in the connection here are two:

One: *At-Tanfeer* (to create abhorrence).

Two: To show that these affairs are entirely acts of ignorance and foolishness as regards an individual since they do not deserve to be given attention by any person. So, whosoever sways attention to them is ignorant.

The meaning of ignorance here: is the period before the advent (of the Messenger of Allah ﷺ) because they were upon serious ignorance and misguidance to such an extent that the Arabs were the most ignorant of Allah’s creatures. Thus, they used to be called the unlettered people, *Ummiyyoon*. The unlettered, *Ummiyy*, is the one who can neither read nor write by way of ascription to the *Umm*, mother; as if his mother bore him just now.

But after this noble Prophet ﷺ was raised among them, Allah the Exalted said:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ وَيُزَكِّيهِمْ

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٦٤﴾

“Indeed Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad) from among themselves, reciting unto them His Verses (the Qur’ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur’ân) and Al-Hikmah [the wisdom and the Sunnah of the Prophet (i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error.” [Aal-Imran: 164].

This was a great favour from Him; to raise the Prophet ﷺ because of these lofty things:

1. He will recite Allah’s signs to them.
2. And purify them; he will rectify their character and worship and raise their status
3. And teach them the Book
4. And wisdom.

These four benefits are great; if the whole world were put on a scale against it, it will outweigh it in the sight of whoever recognizes its significance. Thereafter, He the Exalted mentioned their previous state and said:

“While before that they had been in manifest error.”

In here (as in *wa inkaanoo* – *while they were* – as it appears in the Arabic text) is not a negative, it is rather a particle of emphasis; it is lightened from its more emphatic form. That is to say: while they were previously in clear error.

Therefore, the meaning of “the period of Ignorance” is the period before the advent (of the Prophet ﷺ) owing to the people’s being upon serious ignorance at the time. Their ignorance included ignorance about Allah’s rights and those of His slaves. Among their acts of ignorance was that they would consecrate a stone and begin to worship it beside Allah – the Mighty and Sublime, a person among them would kill his daughter not to be scorned because of her, and even kill his male and female children for fear of poverty.

His saying: “...they will not abandon them” that is, they will not abandon any one of them entirely; each of them will be with a group, the other with another, the third with yet another group and the fourth



with some other group. These may all be found with a single community while some communities may be completely free of any one of them. As an *Ummah*; i.e., the generality of the Muslims, some of these things will be found in it because this is information from the truthful – ﷺ.

The point in the information is to discourage because he – ﷺ – may inform about things that will happen while his intention was not that such things be acted upon as he said, “You will surely follow the practices of those before you,”⁽¹⁾ i.e., “be wary about (those practices).” He ﷺ also informed, “A lady in the howdah will travel from San’aa to Hadramaut not fearing anything except Allah,”⁽²⁾ that is, without a *Mahram*. This is information about something which will happen and not an approval of it.

His saying: “...pride over noble descent”: *Al-Fakhr* (pride); imperious and disdainful; the letter *baa* (in *bil-Ansaab* – over noble descent – as in the Arabic text) expresses reason. That is to say, he disdains owing to the noble rank he occupies.

Al-Hasab (noble descent) the honour and respect that an individual has; such as if the individual is from Banu Hashim and so takes pride in that or from fathers and grand-fathers that are known for bravery and so, becomes arrogant thereof. This is from the affairs of the period of Ignorance because delight in reality should be based on Allah’s fear which will prevent one from haughtiness and arrogance. The one who’s really pious is he who increases in humility for the truth and towards the creatures as he gets more of Allah’s favours.

Therefore if taking pride in the descent lineage is a trait of the period of Ignorance, it is not allowed for us to do it. Thus, Allah the Exalted said to the wives of His Prophet ﷺ:

﴿وَلَا تَذَهَبْنَ نَبِجَ الْحِمْلَةِ الْأُولَىٰ﴾

“... and do not display yourselves like that of the times of ignorance ...” [Ahzaab: 33].

1 Its reference has preceded.

2 Reported by Al-Bukhaaree in (Book of Excellence, Chapter on the Signs of Prophethood; 2/531). His wording is: “...to such an extent that the rider will travel from San’aa to Hadramaut, not fearing anyone but Allah.” And Al-Bukhaaree reported it from the *hadith* of ‘Adyy bin Haatim in chapter earlier cited (2/527): “If you live long, you will see a lady in her howdah who will travel from Heerah until she circumambulates the Ka’bah not fearing anyone but Allah.”



So, you should know that whatever is ascribed to the days of Ignorance is despised and prohibited.

His saying: "...disparaging lineages": *at-Ta'n* (disparaging) is 'Ayb (finding fault) because it is an abstract jab like the prick of epidemic on the body. Thus, 'Ayb is used to refer to *Ta'n*.

Al-Ansaab (lineages) is the plural of *Nasab* which refers to a person's origin and his relatives. So, an individual would find fault in his lineages such as to say: "You are a son of a tanner," or "you are a son of a circumciser."

His saying: "...seeking rain through stars": that is, attributing rainfall to the stars even while believing that Allah the Mighty and Sublime is indeed the One Who causes the rainfall. But if a person believes that the stars cause the rain and the clouds or he invokes the stars beside Allah so that there will be rain, this constitutes Major *Shirk* that takes one out of the fold of Islam.

His saying: "...and wailing over the dead": This is the fourth. *An-Niyaahah* is to deliberately make loud cries while weeping over the dead; it is necessary to add that, like the deep hooting sounds of pigeons.

An-Nadb is mentioning the lofty deeds of the dead person.

As for wailing over the dead; it is among the affairs of the days of Ignorance, but it will be in this *Ummah* although it is from the activities of Ignorance either ignorance as in contradiction of knowledge or foolishness, the opposite of wisdom. And it is so owing to some reasons:

1. It will only increase the wailer in his difficulty, sadness and punishment.
2. It implies showing discontent with Allah's preordainment and decree and opposing it.
3. It agitates the sadness of others.

It was reported about Ibn 'Aqeel (رحمه الله) – he was one of our scholars in the Hambalee School – that: he finished the burial of his son, 'Aqeel who was his eldest son and a student of knowledge. While they were at the cemetery, a man cried out and said:

"O ruler of the land! Verily, he has an old father (who will

grieve for him); so take one of us in his place. Indeed we think that you are one of the Muhsinûn (good-doers)." [Yoosuf: 78]

Thereupon, Ibn 'Aqeel - ة - said: "The Qur'an was certainly revealed to bring succour to the despair, and not to stir despair."

4. That despite all these evils (that it involves), it does not prevent preordainment neither does it remove the affliction.

It is *Niyaahah* whether it comes from a man or woman, although the common thing is that it occurs among women. Thus, he said: "The female who wails over the dead - if she does not repent before death", that is to say, if she repents before death, Allah will pardon her. The apparent meaning of the *hadith* shows that this sin cannot be expiated except through repentance, and good deeds cannot wipe it off since it is among the Major sins and Major sins are not wiped off by good deeds. So, nothing will expiate for it except repentance.

His saying: "...will be raised on the Day of Resurrection dressed in a large garment of pitch...": i.e., she will be raised from her grave.

Sirbaal (large garment - as it occurs in the Arabic text) refers to a big cloth like a long gown. *Al-Qatiraan* is well-known; it is also called *Az-Zaft* (asphalt); and some say it is melted copper.

His saying: "...and an itch infested cloak"; The *Jurb* (itch) is a well-known skin disease; it deprives the victim of sleep and may even cause death to livestock. The meaning is that: the entirety of her skin will be infested with itch as if wearing a gown. And if pitch and itch combine then the affliction increases because the itch infects whatever comes in contact with it; how then will it be when combined with pitch?!

The wisdom is that, such a person did not exercise patience during the trial and so, she is covered up with large garments of pitch and itch: punishments are from the kinds of deeds.

The following could be deduced from the *hadith*:

One: The truthfulness of his message - ة -; because he gave information regarding an affair of the Unseen, and it happened as he told.

Two: Discouraging these four traits: pride over noble descent, disparaging lineage, seeking rain through stars and wailing over the dead.

Three: That wailing over the dead is among the Major sins because of the severe warning regarding it in the Hereafter, and every sin connected to evil consequence in the Hereafter is a Major sin.

Four: That Major sins cannot be expiated by good deeds according to his saying: "...if she does not repent before death".

Five: That among the conditions for repentance is that it should be before death according his saying: "...if she does not repent before death" and Allah's statement – the Exalted –:

﴿وَلَيْسَ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي

تُبْتُ أَلَنْتَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارًا وَلَتَكُ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝۱۸﴾

"And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment." (Nisaa: 18).

Sixth: That the lesser *Shirk* does not take a person out of the fold of Islam; some among the people of knowledge have said: it falls under Allah's Will; if He wills He punishes him and if he wills he forgives him. Some others view that: It is not from the matters of Will; such a person will definitely be punished and this is the position of *Shaykh al-Islam* Ibn Taymiyyah – رَحِمَهُ اللهُ – owing to the absolute reference in His saying:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ ۚ﴾

"Verily! Allāh forgives not (the sin of) setting up partners in worship with Him..." (An-Nisaa: 116).

So he deduced that: Allah will not forgive *Shirk* even if it be the lesser one;⁽¹⁾ this shows the gravity of *Shirk*. Ibn Masood - رَضِيَ اللهُ عَنْهُ – had said: "That I should swear by Allah upon a lie is more beloved to me than that I swear by other than Him upon the truth."⁽²⁾ This is because swearing by other than Allah is an act of *Shirk*, and swearing by Allah upon a lie one of the Major sins; and *Shirk* is more grievous than other sins.

Seventh: Affirmation of recompense (in the Hereafter) and

1 *Ar-Raddu ala al-Bakriyy*, a summary of the book, *al-Istighaathah*, pg. 146. See also: *Jaami' ar-Rasaail*, (2/254).

2 Reported by AbdurRazaq (8/469); and at-Tabaraanee in *Al-Kabeer* (8902). Al-Mundhiree said in *at-Targeeb* (3/607) and Haythamee in *Majma az-Zawa'id* (4/177): "Its narrators are those of authentic narrations."



Resurrection.

Eighth: That recompense is in the like of deeds.



And they both narrated from Zayd bin Khalid - ؓ - that: “Allah’s Messenger ؐ led us in the *Subh* prayer at Hudaybiyyah after a rainy night. When he completed the prayer he turned towards the people and said, ‘Do you know what your Lord said?’ They answered: ‘Allah and His Messenger know best.’ Thereupon he said that Allah said, ‘Some of My slaves woke up this morning believing in Me and others disbelieving. As for the one who says: we have been granted rain due to Allah’s Favour and His Mercy such is a believer in Me and disbeliever in the stars. But whoever says: we have been granted rain due to so-and-so star has disbelieved in Me and believed in the stars.’”⁽¹⁾

COMMENTARY

His saying in the hadith of Zayd bin Khalid that: “Allah’s Messenger ؐ led us” i.e., leading, because the Imam observes the prayer for himself and leads others; and so, the followers follow him. It is said: the letter, *laam* expresses the meaning of *baa*, and this is plausible. It is also said that: the letter *laam* expresses reason, i.e., he observed the prayer because of us.

His saying: “...the *Fajr* prayer at Hudaybiyyah” i.e., the dawn prayer. Hudaybiyyah is pronounced in two ways: *takhfeef* (by lightening) and that is the most common; and *tashdeed* (by stressing). It is the name of a well by which the place was named, and it is said that: its origin is the *Hadab* tree also called Hudaybiyyah although the majority hold that it is the name of a well. This place is near Makkah, some parts of it fall outside the consecrated area while others fall within the consecration. The Messenger ؐ stopped by there in the 6th year of Hijrah when he came to perform the lesser hajj and the polytheists prevented him from reaching the House – and they are not its protectors; its protectors are the pious. It is presently called Shumaysee.

His statement: “...after a rainy night” *Al-Ithtir* (meaning - after) means following; and *Al-Athar* is what remains after movement.

1 Reported by Al-Bukhaaree (846) and Muslim (71).

His saying: "...when he completed the prayer" that is, finished his prayer; it does not mean: "when he left his position" based on the evidence in his statement: "he turned to the people."

His saying: "Do you know what your Lord said?": the interrogative meant to stir attention and prod the desire for what is to be said. Otherwise, the Messenger ﷺ knew that they did not know what Allah said since the revelation was not coming down to them.

The meaning of his asking: "Do you know...?" i.e., are you aware?

Ruboobiyyah (meaning - Lordship from the expression, "your Lord") in the hadith is *Ruboobiyyah Khaasah*, Special Lordship; because Allah's *Ruboobiyyah* on the believer is as his servitude to Him is special. However, the special one does not negate the general since the general *Ruboobiyyah* includes everyone but the special one is exclusive to the believers.

His saying: "They answered: Allah and His Messenger know best": seems to have some grammatical incongruence (as it occurs in the Arabic text); because *a'lam* (knows best) is predicate for dual while it occurs in singular. So, it would be said: the comparative noun if it is taken to mean *min* (than) and is not connected to *alif and laam* (i.e., the definite article) and an annexation, it is incumbent to make it singular and masculine.

There is also an apparent incongruence in the meaning; and that is, that it placed a *waa* conjunction (meaning - and) between Allah and the Messenger ﷺ bearing in mind that when a man said to the Messenger ﷺ: "As Allah wills and you will", he retorted, "Are you joining me as equals with Allah?!"⁽¹⁾ So, it will said that: this is a matter of legislation, and it had happened to the Prophet (sallallahu alayhi wa

1 Reported by Ahmad (1/214, 224, 283 and 247), al-Bukhaaree in *al-Adab al-Mufrad* (783), an-Nasaaee in *'Amalu al-Yaum wa al-Lailah* as is in *Tuhfat al-Ashraaf* (5/ 269); and Ibn Maajah similarly in (Book of Expiation, Chapter on Prohibition from Saying: "What Allah wills and you will"; 2117), Ibn Sunnee in *'Amalu al-Yaum wa al-Lailah*; 672), at-Tahaawee in *al-Mushkil* (1/90), at-Tabaaraanee in *al-Kabeer* (13005 and 13006), Abou Nua'ym in *al-Hilyah* (4/99), and al-Bayhaqee (3/217).

Al-Boosayree said in *az-Zawaid*: "the chain contains Ajlah bin Abdullah concerning whom there is difference; he is graded weak by Imam Ahmad, Abou Haatim, an-Nasaaee, Abou Daawood, Ibn Sa'd and Ibn Ma'een, Ya'qoob bin Sufyaan and al-'Ijlee graded him reliable. The rest of the narrators are reliable."

Shaykh Sulayman said in *Tayseer* (1/120): "It has been authentically reported that when a man said to the Prophet ﷺ... then he mentioned the *hadith*."



sallam). As for disliking it regarding the one who says: “As Allah wills and you will”; that is because it has to do with an occurrence in the universe and the Messenger ﷺ does not determine what happens in the universe.

Their saying: “Allah and His Messenger know best” implies ascribing the knowledge to Allah and His Messenger; and that they know not.

His statement: “Some of My slaves woke up this morning believing in Me and others disbelieving..”: believing (*Mu'minun* – as it occurs in the Arabic text) is an adjective for an omitted noun; i.e., believing slave and disbelieving slave.

Asbaha (woke up in the morning) is from the sisters of *kaana* (in Arabic grammar); and its subject is *Mu'minun* (believer) while the predicate is *min 'Ibaadee* (among my slaves). It is also allowed that *Asbaha* occurs as a past tense such that its predicate will be a pronoun indicating situation; that is to say, “the condition became that”. And as such, “*min 'Ibaadee* (some of my slaves)” will be the predicate brought forward while *mu'minun* (believer) will be the subject brought backward; i.e. “the condition of the people turned to be that some are believers and some disbelievers.”

His saying: “As for the one who says: we have been granted rain due to Allah's Favour and His Mercy...” that is, he expressed that with his tongue and heart. The letter *baa* (as it occurs in *bi-fadl*, in the Arabic text) expresses reason.

Al-Fadl means favour and other additions.

Ar-Rahmah is one of the Attributes of Allah with which favour and provision are bestowed His creatures.

His saying: “...such is a believer in Me and disbeliever in the stars” because he ascribed rainfall to Allah and not to the stars and neither does he consider the stars to have influence on its fall; it rather rained out of Allah's favour.

His saying: “But whoever says: we have been granted rain due to so-and-so star”: The *baa* (in *bi nao-i* as it occurs in the Arabic text), expresses reason; such is a disbeliever in Me, believer in the stars. So, he becomes disbeliever in Allah because he denied Allah's favour and ascribed it to something Allah has not made a means; he connected himself to the means forgetting Allah's favour. This is a form of disbelief that does not

take one out of the fold of Islam because the ascription of rainfall to the stars is one of means and not that it is the cause.

Because he said: **“we have been granted rain due to so-and-so star”** and not: **“the rain of so-and-so star fell on us.”** If he had said that, the ascription of the rain to the star would have been one of cause. This makes us understand the error of whoever says the meaning of: **“we have been granted rain due to so-and-so star”** is attribution of rainfall to the star by way of cause because if that was the meaning, he would have said: **“the rain of so-and-so star fell on us”** and not **“we have been granted rain due to it.”** It becomes known that whoever acknowledges that the one who created the rain and make it fall is Allah but so-and-so star was the means is a disbeliever and based on the explanations, his disbelief will be the lesser form that does not remove the individual from the fold of Islam.

The people used to ascribe rainfall to these stars, saying; **“When so-and-so star appears, there will be rain”**. They were not ascribing it to these stars by way of timing but as means. As such, attribution of rain to stars has three forms:

1. Attribution of cause; and this constitutes major *Shirk*.
2. Attribution of means; and this constitutes minor *Shirk*.
3. Attribution of timing; and this is permissible when he intends by his saying: **“we have been granted rain due to so-and-so star”** i.e., the rain came to us when this star appeared; that is to say, during its time.

This is why the scholars have said: It is prohibited to say: ‘we have been given rain *bi nao-i* (due to) so-and-so star’ but it is allowed to say, ‘We have been given rain *fee nao-i* (during) so-and-so star.’ The distinguished between the two on the ground that the letter *baa* (in *bi nao-i*) expresses reason while *fee* (in *fee nao-i*) shows time.

In the same vein, the people of knowledge said: When he says, ‘we have been given rain *bi nao-i* so-and-so star’, intending the *baa* to be an adverbial; then that is allowed. Although this is plausible from the aspects of its meaning, it is not acceptable from the perspective of syntax since the construction in the hadith is: **“...whoever says: we have been granted rain due to so-and-so star”** and that the *baa* indicates reason is more preponderant than holding it as an adverbial.



Even though it could occur as an adverb, such as is in His saying:

﴿وَإِنَّكُمْ لَسَمُرُونَ عَلَيْهِمْ مُّصْبِحِينَ ﴿١٣٧﴾ وَبِالْأَيْلِ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾﴾

“Verily, you pass by them in the morning. And at night (*wa bi layl*); will you not then reflect?” [As-Saafaat: 137-138].

Its occurrence to indicate reason is more apparent and vice-versa. So, *fee* (in) as an adverb is more plausible even though it can occur to express reason such as in his saying: “A woman entered the Fire *fee* (because of) a cat.”⁽¹⁾

In a nutshell, the most apparently reasonable and valid thing is that it is not allowed even if one intends an adverb; but if the speaker never knows the *baa* except as an adverbial, and does not think that it can occur to indicate reason, then it is allowed. Even then, the most correct thing to still say to them, “Say: *fee nao-i kadha* (during so-and-so star).”



And they have both reported similarly in the *Hadith* of Ibn Abbass; and it says: “Some of them said so-and-so star has accomplished. So, Allah sent down these verses⁽²⁾:

﴿فَلَا أَقْسَمُ بِمَوْقِعِ النُّجُومِ ﴿٧٥﴾ وَإِنَّهُ لَفَسَّمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾ إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾ أَفَيْهَذَا الْحَدِيثِ أَنْتُمْ مُّدْهِنُونَ ﴿٨١﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾﴾

“So I swear by *Mawâqi* (setting or the mansions etc.) of the stars (they traverse). And verily, that is indeed a great oath, if you but know. That (this) is indeed an honourable recital (the Noble Qur'an). In a Book well-guarded (with Allah in the heaven i.e. Al-Lauh Al-Mahfûz). Which (that Book with Allah) none can touch but those who are pure from sins (i.e. the angels). A Revelation (this Qur'an) from the Lord of the 'Alamin (mankind, jinns and all that exists). It is such a talk (this Qur'an) that you (disbelievers) deny? And instead (of thanking Allah) for the provision He gives you, on the contrary, you deny Him (by disbelief)!” (al-Waaqi'ah: 75-82)

1 Reported by Al-Bukhaaree (2365) and Muslim (2242).

2 Reported by Muslim in (Book of Faith, Chapter of Explaining the Disbelief of Whoever Says: 'We were provided rain by so-and-so star'; 1/84).

COMMENTARY

His saying: “And they have both reported...”: Apparently it was a mistake; otherwise, the *hadith* only occurs in Muslim and not in the two *Saheehs*.⁽¹⁾

And the meaning of the *hadith* is that: when it rained, some of them ascribed it to the Mercy of Allah and some others said: “so-and-so star has accomplished” attributing the cause or means of the rain to the star.

Related to that is what is mentioned in some books about timing: “It hardly misses its star” or “This is an accomplishing star”. All of these are not permissible. This is what Allah – the Mighty and Sublime – forbade His slaves from; and it constitutes minor *Shirk* even if he says “Allah willing”. This is because it is not allowed; every means is from Allah and Allah has not made the star a means (for the rains).

His saying: “*So I swear by Mawâqi of the stars (they traverse)...*”

There is difference on the *laa* (in *laa Uqsimu* – *I swear* – in the Arabic text); it is said: It is a negative, and that which is negated was omitted; such that it occurs in full as: “Your considering the Qur’an to be a lie or magic and sorcery is not correct; I swear by the setting of the stars, it is rather a noble Qur’an.” Thus, *Uqsimu* is not connected to the *laa* absolutely; and this is some plausible.

It is also viewed that: that which is negated is the swear; as such, it (i.e., the *laa*) is connected to *Uqsimu*; i.e., “I do not swear and will not swear that the Qur’an is a noble Book since the matter is too obvious to require swearing.” This view is very weak!

It is also opined that: *laa* expresses caution while the sentence after it is affirmative. This is because, *laa* implies “be cautious” I swear by the setting of the stars....and this is the correct view.

If it is said: What is the benefit in His swearing – Glorious is He – even when He is Truthful without swearing? Because, if the swearing is meant for believers in Him, they’ll basically accept His statement and so, there would be no need for it. But if it is meant for those who do not believe in Him, then it may be of no point. He – the Exalted – said – says:

1 Shaykh Sulayman – ﷺ - pointed to that in *at-Tayseer* (pg. 461).



﴿وَلَيْنَ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَتْلُوا فَيَلْتَكُوا وَمَا أَنْتَ بِتَارِكٍ فِيهِمْ﴾

“And even if you were to bring to the people of the Scripture (Jews and Christians) all the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your *Qiblah* (prayer direction).” [Al-Baqarah: 145].

I answer that the swearing is beneficial from different angles:

One: That it is the methodology of the Arabs to emphasize things; through swearing, whether such is well-known among the entire people or rejected by the addressee. And the Qur’an was revealed in plain Arabic language.

Two: That the believer increases in his certainty regarding that, and nothing prevents giving stresses that increases the servant’s certainty. Allah the Exalted said regarding Ibrahim:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولِمُ تُولَدُ مِنْ قَبْلُ وَلَكِنْ لَيْطَمِينَ قَلْبِي﴾

“My Lord! Show me how You give life to the dead.” He (Allâh) said: “Do you not believe?” He [Ibrâhim (Abraham)] said: “Yes (I believe), but to be stronger in Faith.” (Al-Baqarah: 260).

Three: That Allah swears with great things; things that show His perfect Power, Majesty and Knowledge. So, it is as if He establishes clear proofs in these things He swears with for the truth of what He swears about through the greatness of what He swears with.

Four: By way of extolling what He swears with since He would only swear with something great.

These two angles (i.e. the third and fourth) do not refer to accepting the message; they are about the great signs He swears with by way of praising them and calling attention to their splendour.

Five: Paying attention to the matter about which He swore; indicating that it is deserving of attention and affirmation.

His saying: “So I swear by *Mawâqî* of the stars (they traverse)”: Allah – Glorious is He and Exalted – talks about Himself using a singular pronoun because it points to His Singleness and Oneness. He – Glorious is He – is One; He has no partner. He would also refer to Himself with plural pronoun because it shows splendor such as His saying:



﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾ ﴾

“Verily We: It is We Who have sent down the *Dhikr* (i.e. the *Qur’ân*) and surely, We will guard it (from corruption).” [Al-Hijr: 9].

And His Statement:

﴿ إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ ﴾

“Verily, We give life to the dead, and We record that which they send before (them), and their traces.” [Yaasin: 12].

But He would not refer to Himself using a dual since it is limited to two.

The letter, *baa* (in *bi Mawaaqi’è* – with the setting... - as it occurs in the verse) is a particle for expressing swearing. *Mawaaqi’è* is the plural of *Maoqi’è* (setting). But there is difference on the *Nujoom* (translated as stars); some say they are the well-known stars; thus, their *Mawaaqi’è* would mean, their rising and setting.

Allah swore with it owing to the evidence it contains for the perfect Power in this exquisite arrangement and the relevance of that which He swears with and what He swears about, and that is the *Qur’an*, protected with the shooting stars: when revelation is sent down, the sky is filled with fierce guards and the shooting stars.

It is also viewed that: what is referred to are the periods the *Qur’an* is sent down. Their saying, “the *Qur’an* was revealed *Munjamân* (particular periods)” stems from this. Likewise the statement of the jurists that: “it is compulsory that the debt of a slave negotiating freedom to be delayed for *Najmayn* (two periods) or more.” Therefore it would mean that Allah was swearing by the periods the *Qur’an* was sent down.

And we had mentioned a very beneficial basic rule and that is: if the two meanings are not contradictory, the verses will be taken to mean them both; otherwise, the preponderant will be sought.

His saying: “...and verily, that is indeed a great oath (*Qasamun*), if you but know”: *Qasamun* (oath) is the predicate of the particle, *Inna* (verily). Allah stressed its greatness by using *Inna* (verily) and the letter *laam*, to show the grandeur of that about which He swore and its splendor.



His saying: "...if you but know": the third particle of emphasis as if to say: you should recognize this matter and not be ignorant of it; it is too great to unknown, it deserves to be known and given attention. If you know the significance of knowledge, you would realize its greatness; so pay careful attention.

His saying: "*That (this) is indeed a Qur'ân*" *Qur'ân* is a verbal noun like *Gufrân* (forgiveness) and *Shukrân* (thankfulness) implying the active participle and the passive participle. According to the first (i.e., when it depicts the active participle), the meaning will be that it comprises the benefits and advantages contained in the past Books. Allah the Exalted said:

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ﴾

"And We have sent down to you (O Muhammad) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures)" [Al-Maaidah: 48].

And if it is based on the second (i.e., when it indicates the passive), it will mean, the collection since it is a collection of the written.

His saying: "*Kareem (honourable)*": generally used to refer to vast generosity. This is perfection as regards giving to others. And it is also used to refer to something glamorous and good; and from that is the saying of the Prophet ﷺ: "Keep away from the most pleasant of their wealth."⁽¹⁾ That is to say, the glamorous and most pleasant of them; and this is perfection of essence. These two meanings match the Qur'an; the Qur'an has not any better than it in its essence: Allah the Exalted said:

﴿وَوَقَّعْتُ لَكُمْ رَبِّكَ صِدْقًا وَعَدْلًا﴾

"And the Word of your Lord has been fulfilled in truth and in justice." [Al-An'aam: 115].

The Qur'ân provides those who stick to it great benefits in their religion, worldly life, in their body and hearts. Allah the Exalted said:

﴿فَلَا تَطْعَمُ الْكَافِرِينَ وَجَهَنَّهُمْ بِهِ جَهَادًا كَبِيرًا﴾

1 Reported by Al-Bukhaaree in (Book of Faith; 1/126 – *Fath*) and Muslim in (Cropping; 3/1219).



"So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour, with it (the Qur'ân)." [Al-Furqaan: 52].

So it is a weapon for whoever adheres to it; but it requires that we stick to it in speech and action and creed. Actions must be according to creed. He ﷺ said: "Listen, the body has a piece of flesh; when it is upright the whole body will be upright, and when it is corrupted the entire body will be corrupted. And that is the heart."⁽¹⁾

Allah described the Qur'ân in another verse as glorious; and *al-Majd* (glory) is an attribute of splendour, grandeur and power. The Qur'ân combines the two: It has might and splendour and tremendous benefit for the one who sticks to it.

His saying: *"In a Book well-guarded"*: *Kitaabun* (according to the word measure) *fi'aalun* meaning *Maktoobun* (something written), like *Firaash* (bed) meaning *Maфроosh* (what is laid on), and *Garaas* (plant) which means *Magroos* (what is planted), and *Kitaab* (book) which means *Maktoob* (what is written).

Al-Maknoon (well-guarded) means *Mahfooz* (well-preserved). He the Exalted:

﴿كَانَ تَنْ يَصُّ نَكُونُ ١٩﴾

"(Delicate and pure) as if they were (hidden) eggs (well) preserved." [As-Saaffaat: 49].

The scholars of Qur'ân exegesis differ as to the meaning of this *Kitaab* (Book) on two opinions:

One: That it is *Al-Lauh Al-Mahfûz* (Well-Preserved Tablet) where Allah has written all things.

Two: That it is the sheets in the hands of the angels,⁽²⁾ and this was the view of Ibn al-Qayyim (رحمته). Allah the Exalted says:

﴿لَا إِلَهَ إِلَّا أَنْتَ ۚ ذَكَرَهُ ١١﴾ فَمَنْ شَاءَ ذَكَرَهُ ١٢ ﴿فِي صُحُفٍ مُّكَرَّمَةٍ ١٣﴾ تَرْفُوعُهُ مُطَهَّرَةٌ ١٤ ﴿وَأَنْبِئِي سَفَرَةَ ١٥﴾

"Nay, (do not do like this), indeed it (these Verses of this Qur'ân) are an admonition. So whoever wills, let him pay attention to it. (It is) in

1 Reported by Al-Bukhaaree reported in (Book of Faith, Chapter on Excellence of He That Safeguards His Religion; 1/34), and Muslim in (Book of Cropping, Chapter on Taking What is Lawful; 3/1219) from the *Hadith* of Nu'man bin Basheer (رضي الله عنه).

2 See *I'laam al-Muwaqi'een* (1/225-226).



Records held (greatly) in honour. Exalted (in dignity), purified. In the hands of scribes (angels)... [Abasa: 11-15].

So His saying: “...in the hands of scribes” shows clearly that what is intended are the books in the hands of the angels because His (other) statement: “Which none can touch but the purified” refers to the angels is similar to (His other statement), “In the hands of scribes.” Thus, what is intended by the Book is the kind and not just one (Book).

His saying: “Which none can touch but the purified” *laa yamassuhu*, the pronoun (*hu* in *yamasuhu*) refers to the Well-Protected Book since it is the closest noun mentioned, and it occurs in the accusative according to the consensus of the experts on the modes of reading Qur’an. We have called attention to that to refute the view of the one who said: It is a predicate implying prohibition, and that the pronoun refers to the Qur’an. That is to say, He prohibited that the Qur’an is touched except by the pure. But the verse does not contain anything that points to that.

In fact, it is clear that the reference was to the *Lawh Al-Mahfuz* because it is the nearest noun mentioned and is the predicate, and the basic rule about predicates is that they remain upon their apparent meanings as predicates and not any other thing or prohibition until evidence is established to prove otherwise. However, nothing proves that; the proofs rather show that nothing is implied except that and that it (i.e. the pronoun) refers to the well-guarded Book. As such, Allah the Exalted said: “...but the purified” in the passive particle and not, “but the *Muttahhireen* (those seeking to be pure).”

If it implies *Muttahhireen* He would have clearly stated that or *Mutatahhiroon* (those who purify themselves) as He the Exalted has said:

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

“Truly, Allāh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).” [al-Baqarah: 222].

The *Muttahharun* (as used in the verse under consideration), are those Allah the Exalted has purified; and those are the angels. They are purified from sins and its attendant dirt. Allah the Exalted said:

“[angels stern (and) severe,] who disobey not, (from executing) the

Commands they receive from Allâh.”

And He the Exalted said:

﴿يُسَبِّحُونَ أَثَرُ اللَّيْلِ وَالنَّهَارِ لَا يَفْتُرُونَ ۚ﴾ (٢٠)

“They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so).” [Al-Anbiyaa: 20].

And He – the Mighty and Sublime – also said:

﴿بَلْ عِبَادٌ مُّكْرَمُونَ ۝ لَا يَسْخَرُونَ مِنْهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ۝﴾ (٢٧)

“[They] are but honoured slaves. They speak not until He has spoken, and they act on His Command.” [26-27].

So Allah distinguished between the *Muttahhir* who wants to achieve the perfection by himself; and the *Muttahhar* who has been perfected by other than himself and those are the angels.

This further strengthens the view of Ibn al-Qayyim that what *Kitaab* (Book) means in the verse are the books in the hands of the angels. The verse contains the point that whoever purifies his soul from sins better understands the Qur'an and that whoever soils his soul with inequities will be away from properly understanding the Qur'an. This is because if the sheets in the hands of the angels are not allowed by Allah to be touched except by those who are purified, the same thing applies to the meanings of the Qur'an.

So *Shaykh al-Islâm* - رحمه الله - deduced from this verse that: disobedience causes deficiency in understanding the Qur'an as Allah the Exalted has said:

﴿كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ۝﴾ (١١)

“Nay! But on their hearts is the Rân (covering of sins and evil deeds) which they used to earn.” [al-Mutaffifin: 14].

They are the ones regarding whom Allah said:

﴿إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ۝﴾ (١٥)

“When Our Verses (of the Qur'ân) are recited to him, he says: “Tales of the men of old!” [al-Qalam: 15].

They will not attain its meanings and deeper lessons because what they earned sealed up their hearts. One of the people of knowledge



said that: it is necessary for the one who is asked about a religious ruling to ask for forgiveness first in order to remove any trace of sin in his heart so that the truth may be clear to him. He deduced that from Allah's saying:

﴿إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنَ لِلْخَائِبِينَ

خَصِيمًا ۝۱۰۵ وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ۝۱۰۶﴾

“Surely, We have sent down to you (O Muhammad) the Book (this Qur’ān) in truth that you might judge between men by that which Allāh has shown you (i.e. has taught you through Divine Inspiration), so be not a pleader for the treacherous. And seek the Forgiveness of Allāh, certainly, Allāh is Ever Oft-Forgiving, Most Merciful.” [An-Nisaa: 105-106].

His saying: “...a Revelation from the Lord of all that exists”: This is the second predicate to His statement: “Verily, it is.” And it is like His saying:

﴿وَلَقَدْ أَنزَلْنَا إِلَيْكَ الْكِتَابَ ۝۱۰۵ وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ۝۱۰۶﴾

“And truly, this (the Qur’ān) is a revelation from the Lord of the ‘Alamīn (mankind, jinns and all that exists).” [ash-Shu’araa: 192].

And similar to His statement:

﴿تَنزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ ۝۲ كِتَابٌ فُصِّلَتْ آيَاتُهُ، قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ۝۳﴾

“A revelation from Allāh, the Most Beneficent, the Most Merciful. A Book whereof the Verses are explained in detail.” [Fussilat: 2-3].

So, it is a predicate that occurred repeatedly with, “It is a Qur’an.”

Tanzeel (a revelation): that is Munazzal (sent down). Thus, it is a verbal noun implying the passive participle. It was sent down from the Lord of all that exists; Allah sent it down upon the heart of Muhammad (ﷺ), because it is the place for revelation and memorization, through the agency of Jibreel. Allah – the Exalted said:

﴿وَلَقَدْ أَنزَلْنَا إِلَيْكَ الْكِتَابَ ۝۱۰۵ وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ۝۱۰۶﴾

“And truly, this (the Qur’ān) is a revelation from the Lord of the ‘Alamīn (mankind, jinns and all that exists), which the trustworthy Rûh [Jibrael (Gabriel)] has brought down; upon your heart (O Muhammad) that you may be (one) of the warners,” [ash-Shu’araa:



192 - 194].

His saying: "...from the Lord of all that exists": i.e., their Creator.

Hence, the following could be deduced from this verse:

1. That the Qur'an was revealed to all creatures, and that is evidence for the universality of the message of the Prophet (ﷺ).
2. That it came down from their Lord. And if so, then it is the rule amongst them and the ruler over them.
3. That the revelation of the Qur'an is from the completeness of Allah's *Ruboobiyyah* (Lordship); when His other saying is connected to this verse: "A revelation from Allâh, the Most Beneficent, the Most Merciful. A Book whereof the Verses are explained in detail" it will indicate that the Qur'an is as well, a mercy to all the slaves, and Allah's *Rubbobiyyah* is based on mercy. He the Exalted said:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝﴾

"All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists). The Most Beneficent, the Most Merciful." [al-Faatihah: 2-3].

Thus everything that Allah orders His slaves or prohibits them from is out of mercy for them.

4. That the Qur'an is Allah's word; this is because since Allah sent it down then it is His Word and not the word of any other as the pious predecessors say – And as such, it is not created because all the Attributes of Allah, including the action-related Attributes are not created.

The Qur'an is the Word of Allah, revealed and not created.

If it were said: Is it everything that is sent down that is uncreated? We say: No, but everything that is sent down which is an attribute ascribed to Allah is as such uncreated such as Speech; otherwise, Allah sends down rain from the sky and it is created. He the Exalted said:

﴿وَأَنْزَلْنَا الْحَدِيدَ﴾

"And We brought forth iron" [al-Hadid: 25].

And that is created. He – the Mighty and Sublime – also said:

﴿خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُمْ مِنَ الْأَنْثَمِ ثَمَنِيَّةً زَوْجًا﴾

"And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female; and of the camels, two, male and female)." [Az-Zumar: 6].

And the cattle are created.

But if that which is sent down from Allah is an attribute that cannot stand by itself, and can only exist with other than itself, then it is incumbent that it is not created because it is from Allah's Attributes.

His saying: "Is it such a talk (this Qur'an) that you (disbelievers) deny?"

The interrogative expresses disparage and dispraise.

The *hadith* (as stated in the verse) refers to the Qur'an.

And *Mud'hin*: the one who is afraid of another whose statement and action he reveres. Meaning: Do you avoid this talk, fearing and belittling it? This is not proper for you to do; the one who has the Qur'an should rather assimilate it, explain it and strive regarding it. Allah the Exalted said:

﴿وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا﴾

"...but strive against them (by preaching) with the utmost endeavour, with it (the Qur'an)." [al-Fur'qaan: 52].

His saying: "...and instead (of thanking Allâh) for the provision He gives you, on the contrary, you deny Him (by disbelief)!" Majority of Qur'an exegetes are of the opinion that the governing noun is concealed; (such that it will read, in full): Are you giving thanks for your favours; i.e., the rains and the revelation of the Qur'an that Allah bestows on you; are you making the gratefulness for these tremendous favours to be that you belie them. And although the Prophet (ﷺ) mentioned it with regards to rainfall, it includes rainfall and others.

It is also said that: the verse does not contain any concealed element; and that it means: you make your thanks rejection. And he said: certainly, giving thanks is a favour. And this is the correct view; in fact, it is from the greatest favour. A poet has said:

If my showing gratitude for Allah's favour is favour

*Then it is obligatory for me to give thanks for its like
How can giving thanks be attained except through His favour
Even if the days are long and the years chain?*

So, favours deserve gratitude; and when you show gratitude for it, it becomes another favour that deserves a second gratitude. If you give thanks for the second, it is favour again that requires yet a third gratitude, and so on forever. Allah – the Exalted – has said:

﴿وَأِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ١٨﴾

"And if you would count the graces of Allāh, never could you be able to count them..." [An-Nahl: 18].

His saying: "...and verily you deny Him (by disbelief)": The particle, *annah* (verily) and what comes along with it changes the verbal noun and occurs as the second object of the verb, *Tajāluuna* (and you make); i.e., you change your gratitude to denial. And undoubtedly, this constitutes foolishness; that a person should reciprocate the Bounties of his Lord with denial. If the favour is a revelation, he belies its message and does not carry out its orders nor abstain from its prohibitions. And if it is a bestowal in which the body finds nourishment, he ascribes it to other than Allah and says: "This is from star", or "this is from my own work" as Qaarun said:

﴿قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي﴾

"This has been given to me only because of knowledge I possess." [Qasas: 78].



Important Matters:

First: Explanation of the verses in *Al-Waqi 'ah*.

Second: Mentioning four of the affairs of the days of Ignorance.

Third: Mentioning disbelief as regards some of them.

Fourth: That some aspects of disbelief do not expel a person from the fold (of Islam).

Fifth: His saying: "Some of My slaves woke up this morning believing in Me and others disbelieving" because of bestowal of favour.



Sixth: Paying attention to faith in this circumstance.

Seventh: Being careful about disbelief in this circumstance.

Eighth: Being careful about the saying: “so-and-so star has fulfilled.”

Ninth: A scholar’s deducing a matter to the student by employing interrogative based on his saying: “Do you know what your Lord has said?”

Tenth: The punishment for wailing women.

COMMENTARY

First: Explanation of the verses in *Al-Waqi’ah*: and that is His saying: “...and instead (of thanking Allâh) for the provision He gives you, on the contrary, you deny Him (by disbelief)!” and its explanation has been given.

Second: Mentioning four of the affairs of the days of Ignorance: They are: disparaging lineage, pride over lineage, seeking rain through the stars, and wailing over the dead.

Third: Mentioning disbelief as regards some of them: And that is, seeking rain through the stars. Likewise disparaging lineage and wailing over the dead as is contained in the hadith: “Two things people do make them disbelieve: disparaging lineage and wailing over the dead.”⁽¹⁾

Fourth: That some aspects of disbelief do not expel a person from the fold (of Islam); and that is seeking rain through the star. Some forms of it constitute disbelief that expels a person from Islam while others are lesser *Kufr*. The elaboration on that had preceded.

Fifth: His saying: “Some of My slaves woke up this morning believing in Me and others disbelieving” because of bestowal of favour: that is, people could be divided into believers in Allah and disbelievers in Him when any favour descends. Explanation had been given on the ruling of connecting rainfall to the stars.

What is due on any individual is that, whenever any bounty reaches him, he should not attribute it to its means without connecting it to Allah. He should rather acknowledge and affirm that such is just a means if it is

1 Muslim reported it, no: (67).

actually a means. For instance, a man who got drowned in the water, and he has a strong man near him who got into the water and rescued him. It is imperative that this rescued person recognizes Allah's bounty on him. If not that Allah gave His preordainment and legislation that this man should rescue you; the rescue would not have happened. So you should acknowledge and affirm that it was merely a means.

But if he got drowned and Allah made it possible for him to come out and then he claims that: "So-and-so saint saved me", that is an act of major *Kufr* because the means is incorrect. In addition, his ascription to the saint does not indicate that he considers it a means ; he rather intends that he himself is a saviour since it is not appropriate for him to consider the saint a means while he is still in the grave. This is the reason why the followers of saints supplicate to their saints during afflictions beside Allah the Exalted. So they commit the major *Shirk* unknowingly or even knowingly. They may even have trials and what they supplicate from their saints will be given to them; because we know for certain that those saints cannot grant their supplications based on Allah's saying the Exalted:

﴿إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ﴾

"If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you." [Faatir: 14].

And His saying:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْبَيْعَةِ وَهُمْ عَنْ دُعَائِهِمْ

غَافِلُونَ ﴿٥﴾﴾

"And who is more astray than one who calls (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?" [Ahqaaf: 5].

Sixth: Paying attention to faith in this circumstance: That is through connecting rainfall to Allah's favour and mercy.

Seventh: Being careful about disbelief in this circumstance: that is the ascription of rainfall to the stars; and then it is said, "this has happened because of so-and-so star" and things like that.

Eighth: Being careful about saying: "so-and-so star has fulfilled":

This is similar to his saying: “we have been granted rain through so-and-so star” because to truly giving praise to star implies that the rain fell by his promise and fulfilment of its promise.

Ninth: A scholar’s deducing a matter to the student by employing interrogative based on his saying: “Do you know what your Lord has said?” And that is that the scholar poses a question so that the student could pay attention; otherwise, the Messenger (ﷺ) knew that the companions did not know what Allah said; he only wanted them to pay attention to the matter. So he said: “Do you know what your Lord has said?” This will necessary draw their attention.

Tenth: The warning for wailing women: And that is in his saying, “...- if she does not repent before death – will be raised on the Day of Resurrection dressed in a large garment of pitch and an itch infested cloak” and this is a great warning.





CHAPTER:

Allah's saying:

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ﴾

"And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh." [al-Baqarah: 165].

And His saying:

﴿قُلْ إِن كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا

وَبُيُوتٌ تَحْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ

فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢١﴾﴾

"Say: If your fathers, your sons, your brothers, your wives, your kindred; the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ...are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment)." (at-Tawbah: 24).

COMMENTARY

His saying – the Exalted -:

"And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh."

The author - ﷺ - made the verse the chapter heading, and it is possible to take that to imply that the heading is: Love.

The basis of all deeds is Love; man only acts to seek what he loves; either to attain particular benefit or put away harm. So if he does anything, it is because he loves it either for its essence such as food or for a benefit connected to it such as medicines.

Worshipping Allah is built on love; in fact it is the essence of worship since if you worship without love, your servitude will be tantamount to a body without spirit. If an individual has Allah's love and attainment of His Paradise in his heart he would follow the path that leads to that. This was why when the polytheists love their deities, that love made them worship them besides Allah or along with Allah.



- Love is divided into two:

The first division: Love of Worship: and that is what necessitates humility and veneration, and that the individual has in his heart, reverence and high esteem for the beloved such that he carries out His orders and abstains from His prohibitions. This should be exclusive for Allah. Whoever loves other than Allah along with Him by way of worship has committed the major *Shirk*. The scholars refer to that as Special Love.

The second division: Love that is not essentially worship; and this has forms:

The first form: Loving because of Allah and in the cause of Allah. And that is when that which brings about it is Allah's love; i.e., because a thing is beloved to Allah the Exalted of individuals like the Prophets and messengers, the *Siddeeqoon* (the ever truthful ones), the martyrs and the pious; or deeds such as the Prayer, charity, good deeds and others. This form follows the first division which is to love Allah Alone by way of worship.

The second form: Love borne out of compassion and mercy such as the love for a child, the young ones, the weak and sick.

The third form: Love meant out of reverence and veneration not by way of worship like a person's love for his father, his teacher and the aged among the pious.

The fourth form: Natural love; like the love for food, drink, clothing, ride and house.

The most praiseworthy of these forms of love is the first form and the rest fall under the permissible aspects unless if anything implying worship becomes connected to it. Thus a man would love his parents out of high esteem and reverence for them and if worshipping Allah becomes connected to this form of love so that he could fulfil kindness to the parents, it then becomes worship. Likewise, he would love his child out of compassion and when what makes him carry out Allah's order of properly nurturing this child becomes connected to it, then it becomes worship.

Similarly, the natural love we have for food, drink, clothing and house; if it is connected to worship, then it becomes worship. Thus, "The Prophet ﷺ was made to love the women and perfume"⁽¹⁾ from

1 Reported by Imam Ahmad (2/128, 199 and 285); an-Nasaaee in (Relating with

the things of this world. So the women were endeared to him because that is the implication of instinct and for the great attendant benefits. He was made to love fragrance which makes the mind active, calms and enlivens it. And for the fact that the good things are for the pious and Allah is Pure and accepts not except that which is pure.

If one does these things with the aim of worship, they become worship. The Prophet ﷺ has said: "Actions are based on intentions, and every one will get what they have intended."⁽¹⁾ The scholars say: "Certainly, whatever is required to fulfil an obligation is obligatory"; they also say, "the means have the rulings of the goals" and this is a matter agreed upon.



The author (ﷺ) has mentioned two verses under this chapter:

The first which he gave as the chapter heading and that is His saying:

"*And of mankind...*"; *wa mina an-Naas; min (of)* is a partitive; it is, together with the noun it governs, a predicate brought forward, and *man yattakhidhu (some who take [for worship])* is the subject brought backwards.

His saying: "...others besides Allâh as rivals (to Allâh)" *andaad*; the plural of *nidd* which means "an equal and partner".

His saying: "...they love them as they love Allâh..." i.e., in its 'how' and form. The form is to love other than Allah by way of worship. And its 'how' is to love him like you love Allah or even more to the extent that some of them would venerate his beloved and feel so much for it. If it were said to him: swear by the equal; he would not ever swear while lying. This is major *Shirk*.

His saying: "...as they love Allâh": the scholars of *Tafseer* have two views regarding it:

The first: That it should be taken upon its apparent meaning and

the Women, Chapter on Loving the Women; 7/61). And in Al-Albaani's annotation of *al-Mishkaat* (3/1448) (it says): "Its chain is sound."

1 Reported by al-Bukhaaree in (The Book of the Commencement of Revelation, Chapter on How the Revelation Commenced; 1/13) and Muslim in (Book of Leadership, Chapter on His saying: "Certainly, actions are rewarded according to the intentions"; 3/1515).



that it is connected to its object; that is to say, “they love them like their love for Allah”. The meaning is that, they love these rivals (equals) as they love Allah. So they make them partners with Allah in love. But those who believe are most profound in their love for Allah than those do for Allah; and this is the correct thing.

The second: That the meaning is: like the love of Allah that comes from the believers; i.e., like the believers’ love for Allah. They love these equals as the believers love Allah the Mighty and Sublime. Even though the expression entails this, the context negates it because, if this were to be the meaning, it would have contradicted His saying subsequently that: *“But those who believe love Allâh more (than anything else).”*

The believers’ love for Allah is more profound because it is pure, not containing any form of *Shirk*. So, the believers’ love is stronger than the love of those for Allah.

If it is said: it may occur to an individual that the believers too love these equals, considering His saying: *“But those who believe love Allâh more”*. So what will be the response?

I answer that: in the Arabic Language, preference may be given to one of two things (regarding a quality) while one of them both does not have the quality at all such as in Allah’s saying:

﴿أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ٢٤﴾

“The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose” [al-Fur’qaan: 24] even though the abode of the dwellers of the Fire has not any good. He the Exalted also said,

﴿إِنَّ اللَّهَ خَيْرٌ أَمَّا يُشْرِكُونَ ٥٩﴾

“Is Allâh better, or (all) that you ascribe as partners (to Him)?” [Naml: 59]; even though the other has nothing of the quality mentioned in the comparison. However, that is from the aspects of talking to the opposing party according to its belief.

Relevance of the Verse to the Chapter on Love:

Preventing a person from loving anyone as he would love Allah because that is from major *Shirk* which expels from the fold of Islam. This could be noted with some worshippers and servants; some

worshippers venerate and love some graves or saints as they should love Allah or even more. Likewise, some servants; you find them loving those leaders more than they love Allah; they revere them more than they revere Allah. He the Exalted said,

﴿وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَ ۖ رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنِّمْ لَعْنًا كَبِيرًا﴾ (١٨)

“And they will say: “Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way. Our Lord! give them double torment and curse them with a mighty curse!” [Ahzaab: 67-68]

The second verse: His saying:

﴿قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ﴾

“Say: If your fathers, your sons...” [at-Taubah: 24]

“Your fathers” *aabaaukum*: is the noun accompanying the *Kaana* (as it occurs in the Arabic text) and the rest of the verse is in the nominative case, joined to it. The predicate of the *Kaana* is: “...are dearer to you than Allāh and His Messenger...” The address in his saying: “Say” refers to the Messenger ﷺ while the address in his saying: *aabaaukum* (your fathers) is the entire Muslim community.

The order in his saying: “...then wait...” expresses threat; i.e., wait for Allah’s punishment. As such, He – the Exalted – said, “... until Allāh brings about His Decision...” by destroying those who give preference to loving those eight groups of people over loving Allah and His Messenger and striving in His cause.

Thus the verse points to the fact that the love of those people, even though not by way of worship, will attract punishment if it is given preference over loving Allah. We then deduce from this that if a person neglects Allah’s orders because of his parents’ orders, it implies that he loves His father more than his Lord.

Although no one knows the contents of the heart except Allah; however, it manifests on the limbs. As such, it is reported from al-Hasan – ؑ – that he said, “No one hides a secret except that Allah the Exalted shows it on the pages of his face and the plains of his tongue.” The limbs are the mirrors of the heart.



If it is said: Love is in the heart; and it is not possible for a person to control it; that is why it is reported from the Prophet ﷺ that (he would say), “O Allah, this is my distribution in what I have the ability over; do not hold me responsible for what I don’t control.”⁽¹⁾

How can someone love a thing while he hates it; is this not trying to make an impossible possible?

I answer: this thought is not appropriate; a person’s love for a thing may turn to dislike and vice-versa either for an apparent reason or a true wish. For example; you have a friend you like; and then he steals from you and violates your honour and so, you dislike him for that reason. Or for a true wish like a person who likes smoking; for him, it’s a true wish and a strong crave. He then dislikes smoking and abandons it.

Umar (رضي الله عنه) once said to the Prophet ﷺ: “You are more beloved to me than everything except myself.” Then the Prophet ﷺ said: “No, I swear by the One in Whose Hand is my soul, until I become more beloved to you than yourself.” He (رضي الله عنه) then said: “Now, by Allah, you are beloved to me than myself.” So the Prophet ﷺ said: “Yes now, O Umar.”⁽²⁾ Umar’s love for the Prophet ﷺ certainly increased, and the Prophet ﷺ affirmed it that a person’s love may increase.

You may hear something about a person whom you used to love and begin to dislike him; and then it becomes clear that what you had heard was not true and your love for him returns.



Anas (رضي الله عنه) narrated that Allah’s Messenger ﷺ said: “None of you

- 1 Reported by Ahmad (6/144) in *Musnad*, Aboo Dawood in (Book of Marriage, Chapter on Distribution Among Women; 2/601), at-Trimidhee in (Book of Marriage, Chapter on Equality among Co-wives; 4/107), an-Nasaaee in (Relations with Women, Chapter on a man’s Inclination Towards To Some of His Wives; 7/64), Ibn Maajah in (Book of Marriage, Chapter on Distribution Among Women; 1/633), ad-Daarimee (2/67), Ibn Hibbaan – who graded it *Saheeh* - (4192), al-Haakim (2/187) – who graded it on the conditions of Muslim and adh-Dhahabee -. At-Tirmidhee gave preponderance to the *Mursal* form; he said: “the report of Hammad bin Zayd from Ayyoob on the authority of Aboo Qilaabah in the *Mursal* form is more authentic.” See: *Tuhfat al-Ashraaf* (11/471 no: 1629) and *Jaami’ al-Usuul* (11/514) and *Nayl al-Awtaar* (6/372).
- 2 Al-Bukhaaree (Book of Faith; Chapter on the Love of the Messenger ﷺ is Part of Faith; 1/22) and Muslim in (Book of Eemaan, Chapter on Obligation of Loving the Messenger of Allah ﷺ More than Our Family, 1/67).

believes until I am more beloved to him than his children, his parents and the entire mankind.” They both collected it.⁽¹⁾

COMMENTARY

His statement ﷺ in the *hadith* of Anas: “None of you believes”, this is a negation faith; negating faith could at times mean a negation of its presence. That is, a negation of basic faith. However, what is been negated in this *hadith* is the completeness of faith which is obligatory; except if the heart is absolutely lacking in love for the Messenger ﷺ, then it would refer to negation of the basic faith.

His saying: “**than his children**”: it includes the males and females. He started with the love for the child because the heart’s connection to it is stronger than its connection to his father in most cases.

His saying: “**his parents**”: it includes his father, grandfather and above, and his mother, grand-mother and above.

His saying: “**...and the entire mankind**”: it includes his brothers, paternal uncles and their children and associates and himself since he is among mankind. So, faith will be incomplete until the Messenger is more beloved to him than the entire creation. If this is with regard to love for the Messenger of Allah ﷺ, how about love for Allah the Exalted?!

Love for the Messenger ﷺ is due to a number of reasons:

First: Because he is the Messenger of Allah; so if Allah is more beloved to you than all things, His messenger should be dearer to you than the entire creatures.

Second: Because of his great efforts towards worshipping Allah and conveying His message.

Third: Owing to the noble character and righteous deeds Allah bestowed on him.

Fourth: that he is the means of your guidance, your knowledge and right orientation.

Fifth: For his patience over the difficulties of conveying the message.

Sixth: Because he gave out his effort with wealth and soul to raise Allah’s words.

¹ Reported by Al-Bukhaaree in (Book of Oaths, Chapter on How was the Prophet’s Oath; 4/216) from the *hadith* of Umar – رضى الله عنه.



The following benefits can be derived from the *hadith*:

1. The obligation of giving preference to love for the Messenger ﷺ over loving oneself.
2. Supporting the Messenger ﷺ with the self and wealth since it is obligatory to give preference to loving him over yourself and your wealth.
3. That it is obligatory upon one to support the *Sunnah* of the Messenger of Allah; and give his self, wealth and every effort because that is from the aspects of perfecting love for the Messenger of Allah ﷺ. Thus, some of the people of knowledge say regarding His saying:

﴿إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ﴾

“For he who makes you angry [O Muhammad], - he will be cut off (from every good thing in this world and in the Hereafter).” [Al-Kawthar: 3].

That is, the one who angers you.

They said: likewise the one who dislikes his *Sharee'ah*; he will be cut off, he lacks any goodness in him.

4. The permissibility of loving by way of compassion, respect and veneration based on his saying: “**more beloved to him than his children, his parents**”. Thus he affirmed the basic love which is instinctive and cannot be denied by anyone.

5. The obligation of giving preference to the statement of the Messenger of Allah ﷺ over the statement of all the people because from the implications of his being dearer than any other person is that his statements are given preference over that of anyone amongst people, even over yourself. For example, you say something and so much desire it and do it. So someone comes to you and says: this contradicts the statement of the Messenger ﷺ. If the Messenger ﷺ is dearer to you than yourself, you will support his statements more than yours and rectify yourself according to his words. Therefore, you would leave what you desire in order to follow the Messenger ﷺ. This is the essence of preferring his love over that of the self. As such, one of them said:

You disobey the Deity and claim love for Him.

This, I swear, is amazing given a thought.



If your love for Him is sincere, you will surely obey Him.

Certainly, the lover is to the beloved a follower.

Therefore, it is obligatory to give preference to the words of the Messenger ﷺ over the words of every other human being – even over that of Aboo Bakr, Umar, Uthman and the four Imams and those after them. Allah the Exalted said:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

“It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision...” [al-Ahzaab: 36].

But when we find a *hadith* contradicting other authentic *Ahadith* or a position of the people of knowledge and the majority of the Muslims; it is obligatory to find out and pause regarding the matter because following a strange thing leads to strangeness. So if you find a *hadith* contradicting what the majority of the *Ummah* is upon or other authentic *Ahadith* like mountains in how established they are; do not be in a haste to accept it. It is rather incumbent on you to research and study its chain until the matter becomes clear to you. When it becomes clear, then there is no blame restricting the stronger with the lesser one as long as it forms evidence.

What matters is verifying the matter. This rule will benefit you regarding many of the later views that the earlier scholars avoided and have now become a matter for argument among the people. It is very necessary to follow this rule. It is asked: What were the views of the people about this *hadith*? If these narrations were from the *Sharee'ah* of Allah, it would have remained transmitted and known like what is said that if a person has not made the *Tawaaf al-Ifaadah* before sunset on the day of 'Id he should return to the state of consecration. This *hadith*⁽¹⁾, even though it has an apparently authentic chain, is weak and *Shaadh* (strange). Thus, it has not been reported to have been carried out except by one or two among the *tabi'een*. Otherwise, the *Ummah* is upon something other than that.

1 Reported by Aboo Daawood (Chapter on Returning to Makkah from Muzdali-fah During the Hajj; 3/508). Imam Mundhree said in *Mukhtasar Sunan* (2/428): “There is Muhammad bin Ishaq in its chain, and the views on him have preceded.” See also: *Tahdheeb as-Sunan* by Ibn al-Qayyim (2/427).



Regarding narrations like this, one should be careful and find out properly; we are not saying that it is not possible that is authentic.

- **The Relevance of this hadith to the chapter**

The relevance of the hadith is obvious since loving the Messenger ﷺ is from loving Allah and for the fact that if faith will not be complete until the Messenger ﷺ is dearer to an individual than himself and the entire mankind; then loving Allah is more so and even greater.



They both reported on his authority that: the Messenger of Allah ﷺ said, “Three qualities; whoever possesses them has found therewith the sweetness of faith: that Allah and His messenger should be dearer to him than any other than them, that he loves a person only for the sake of Allah, that he dislikes returning to disbelief after Allah has saved him from it as he would hate to be flung into the Fire.”⁽¹⁾

In another version (it says): “no one will find the sweetness of faith until...”⁽²⁾ to the end.

COMMENTARY

His saying in the second hadith of Anas: “Three qualities; whoever possesses them” i.e., three traits, and *Kunna* (as in *man kunna feehi* meaning, whoever possesses them) implies, in whom they are found.

The grammatical explanation of *Thalaath* (Three things): it is a subject; and it is allowed to begin with it since it is meaningful according to Ibn Malik:

*It is not allowed to begin a sentence with an indefinite article
As long as it is not meaningful...*

His saying: “Whoever possesses them”, *man kunna feehi*; *man* (whoever) is a conditional, *kunna* has its origin in the word, *Kaana*; as such, it is an abrogating past tense; and its noun is the letter *noon* (it carries). And *feehi* is its predicate.

His saying: “has found therewith...” *Wajada bihinna*: *wajada* is a past tense in the place of a jussive and a response to a conditional. The

1 Reported by Al-Bukhaaree in (Book of Faith, Chapter on the Sweetness of Faith, 1/22) and Muslim in (Book of Faith, Chapter on Traits that Whoever Possesses Has tasted The Sweetness of Faith 1/66).

2 Reported by Al-Bukhaaree in (the Book of Manners, Chapter on Loving For Allah's Sake; 4/98)

sentence is from the conditional tenses and its response is in the place of an accusative, a predicate of the subject.

His saying: "...has found therewith, the sweetness of faith..." *wajada bihinna halaawata al-Eemaan*: the letter *baa* (in *bihinna*) expresses reason; and *halaawata* (sweetness): is an object to *wajada* (he has found). The sweetness of faith is the tranquillity, rest and vigour that a person feels in his soul and heart which cannot be perceived with the saliva or mouth. So, the sweetness referred to here is that related to the heart.

The first of the traits mentioned in the *Hadith*:

His saying: that Allah and His messenger should be dearer to him than any other than them: the messenger Muhammad ﷺ and likewise the entire Messengers – ﷺ -, loving them is obligatory.

His saying: "...should be dearer to him than any other than them": i.e., dearer to him than the entire world; his self, children, his parents, spouse and everything other than them. If it is said: Why has the hadith been expressed with the conjunctive, *waw*: *Allahu wa rasooluhu* (Allah and His Messenger) while the information is regarding them both: dearer to him than any other than them?

The answer is: the love for the Messenger ﷺ is rooted in the love for Allah and as such, his saying: *Ash-hadu an laa ilaha illa Allah wa anna Muhammadan Rasoolullah* (I testify that there is no deity derving of worship except Allah and that Muhammad is His Messenger) is made a single pillar. This is because, making one's religion sincere for Allah is not perfect until one follows the Messenger ﷺ.

The second trait:

His saying: "that he loves a person only for the sake of Allah"

His saying: "that he loves a person" it includes males and females.

"...only for the sake of Allah": the letter *laam* (in *lillahi* in the Arabic text) expresses reason; i.e., because of Allah; because he obeys Allah – the Mighty and Sublime.

A person's love for the other has many means: he could love him for the sake of worldly things, or because they are relatives or for companionship. A man would love his wife for the enjoyment (he derives from her); he could also love whoever does good to him. But if you love this person for the sake of Allah that is from the means of



attaining the sweetness of faith.

The third trait:

His saying: “that he dislikes returning to disbelief after Allah has saved him from it as he would hate to be flung into the Fire.”

This apparently refers to a disbeliever who accepts Islam and hates to return to disbelief after Allah has saved him therefrom as he hates to be flung into the Fire. He has only cited this context because the disbeliever had been accustomed to what he was initially upon; he may return to it contrary to the one who had never known disbelief. So, whoever hates to return to disbelief as he abhors been plunged into the Fire, this is from the means of attaining the sweetness of faith in the heart.

His saying: In another version (it says): “no one will find the sweetness of faith until...”: the author cited this version because in the first version, not having the sweetness of faith was pointed to deductively, but was expressly mentioned in this version. And evidencing by means of express statements is stronger than evidencing by deduction.



Ibn Abbass said: “Whoever loves for the sake of Allah and hates for the sake of Allah, and befriends for the sake of Allah and shows enmity for the sake of Allah; Allah’s friendship is attained therewith. A servant will not experience the taste of faith – even if his Prayer and fasting are much – until he becomes like that. The majority of the people’s relationship have become upon worldly matters and that will not fetch its people anything.” Reported by Ibn Jarir.⁽¹⁾

Ibn Abbass said regarding the verse: “*Then all their relations will be cut off from them*”: “(it means) love.”⁽²⁾

COMMENTARY

- 1 Reported by Ibn Al-Mubaarak in *Az-Zuhd* (353), from Ibn Abbass in the *Mauqoof* form. Likewise Abu Nua’ym in *al-Hilyah* (1/312) from Ibn Umar - may Allaah be pleased with them both – in the *Marfoo’* form and at-Tabaraani in *Al-Kabeer* (13537) from Ibn Umar in the *Mawqoof* form. It is centred around Layth bin Abee Sulaym and he is weak; he mixes up narrations. See *Tahdheeb at-Tahdheeb* (8/467) and *Taqreeb at-Tahdheeb* (2/138).
- 2 Reported by Ibn Jarir (2/43) and al-Haakim (2/272) who graded it *Saheeh* and Adh-Dhahabee affirmed it.

His saying in the narration of Ibn Abbass – رضي الله عنه: “Whoever loves for the sake of Allah”, *man ahabba fillah*:

Man (whoever) is a conditional, and the verb that expresses the condition is *Ahabba* – (loves), and its response is a sentence; “Allah’s friendship is attained therewith”.

And *Fee* (in *fillah* in the Arabic text) could be an adverbial because the basic rule regarding it is that it is an adverbial. It could also express reason because *fee* could sometimes express reason as in his statement: “A woman entered the Fire because of a cat” that is, owing to a cat.

His saying: “for the sake of Allah”, that is, because of Him. If we say that *fee* here expresses reason or that: it expresses reason, the meaning will be: whoever loves for Allah’s Essence; i.e., for the sake of His religion, His Sharee’ah, not for worldly benefits.

His saying: “...and hates for the sake of Allah”

“...and shows enmity for the sake of Allah”, *al-Bugd* (from the verb, *abgada* as in the Arabic text); i.e., abhors for the sake of Allah; so if he sees someone disobeying Allah, he abhors him.

He distinguished between *fee* that expresses reason, and *fee* that is an adverbial. That which expresses reason shows that what makes him love or hate is Allah while the one that implies an adverbial indicates the place of the love or dislike which is regarding Allah’s Essence – the Mighty and Sublime. So, he would hate whomever Allah hates and love whomever He loves.

His saying: “...and befriends for the sake of Allah”: *al-Mawaalaat*: is love and assistance and things like that.

His saying: “...and shows enmity for the sake of Allah”: *al-Mu’aadaat* is the opposite of *Mawaalaat*; i.e., he will avoid them, dislike and abhor them for the sake of Allah.

His saying: “Allah’s friendship is only attained therewith”: this is the response to the conditional; i.e., a person will achieve Allah’s friendship and reach it because he made his love, dislike and abhorrence for the sake of Allah.

His saying: “...friendship”, *Wilaayah*: the letter *waaw* (in *wilaayah*) could be read in two ways: with a *Fatha* or a *Kasrah*. It is said that their meanings are the same, and it is said that: when it has a *Kasrah* it means assistance. He the Exalted said:

﴿ مَا لَكُمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا ﴾

“You owe no duty of protection to them until they emigrate.” [Al-Anfaal: 72].

And when it has a *Kasrah*; it means friendship upon something.

His saying: “*therewith*”, *bi-dhaalik*: the letter *baa* (in *bi-dhaalik*) expresses reason; and what is referred to is loving for the sake of Allah and dislike for his sake, friendship because of Him and enmity for Him. This narration is *Mawqoof* but it has the ruling of a *Marfoo’* form since basing reward upon deeds can only be through dependence on a revealed fact except that the report is weak.

So the meaning of the hadith is that: that a person cannot achieve the taste of faith and its sweetness and delight unless he is like that even if his Prayer and fasting are much. How can a sensible individual, not to talk of a believer befriend the enemies of Allah; so he would see them joining partners with Allah and disbelieving in Him, ascribing imperfections to Him and fault and then, he befriends and loves them?! If such a person prays and even observes prayers throughout the night and fasts the whole year; it is not possible for him to have the taste of faith.

Therefore, your heart must be filled with Allah’s love and His friendship and filled also, with dislike for the enemies of Allah and abhorrence for them. Ibn Qayyim (رحمته) said:

*Do you love the enemies of the Loving One and claim
Love for Him, which is not possible.*

Imam Ahmad (رحمته) said: “When I see a Christian I close my eyes out of dislike that I should see the enemy of Allah with my eyes.” This is the person who feels the taste of faith.

But – and with Allah is the refuge – the one who considers the Jews and Christians to be upon religion pleasing and acceptable in the sight of Allah after the Prophet ﷺ had been raised, such is out of the fold of Islam; a denier of Allah’s saying:

﴿ وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

“...and I have chosen for you Islām as your religion.” [Al-Maaidah: 3].

And His statement – the Mighty and Sublime:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

“Truly, the religion with Allâh is Islâm.” [Aal-Imaraan: 19].

And His saying:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

“And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.” [Aal-Imaraan: 85].

And because of the large number of Jews, Christians, and the idol worshippers, the matter has become dangerous for the society, and many people today cannot differentiate between a Muslim and a disbeliever neither do they even know that other than the Muslim are enemies of Allah – the Mighty and Sublime – and even his own enemy. Allah – the Mighty and Sublime – has said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾

“O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends.” [Mumtahinah: 1].

So, they are our enemies even if they feign friendship towards us. Allah – the Mighty and Sublime – said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ فَإِنَّهُ

مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

“O you who believe! Take not the Jews and the Christians as Auliya’ (friends, protectors, helpers, etc.), they are but Auliya’ to one another. And if any amongst you takes them as Auliya’, then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrongdoers and unjust).” [al-Maidah: 51].

Presently, we are in serious trial and great danger because we fear for our children and those of our people not to begin to rely upon those people, befriending and loving them. Thus, it is obligatory that this land especially, should be purged of them. The Messenger ﷺ said regarding these lands that: “I will certainly expel the Jews and Christians from the Arabian Peninsula until I will leave in it, only



Muslims.”⁽¹⁾ He also said “Expel the Jews and the Christians from the Arabian Peninsula.”⁽²⁾ Likewise, he said: “Expel the polytheists from the Arabian Peninsula.”⁽³⁾

He said all these so that the matter would not become confusing to the people and the friends of Allah do not mix with His enemies.

His saying: “The generality of the people’s relationship have become upon worldly matters and that will not fetch its people anything.”

His saying: “generality”, ‘Aamatu: i.e., the majority.

His saying: “people’s relationship” *Muaakhaat an-Naas*: that is, their mutual love and association; that is to say, the majority of the love among people and association among them are upon the worldly matters. This was what Ibn Abbass said; and his time was far away from ours and near to the time of the Prophet ﷺ. So if people had changed during his time, how do you think they will be today?

The relationships amongst people are – except in few cases – based upon worldly things and even worse, such that they would even trade their religion for worldly gains. Allah – the Mighty and Sublime – said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَكُمْ﴾

“O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your *Amânât* (things entrusted to you, and all the duties which Allâh has ordained for you).” [Al-Anfaal: 27].

Since what mostly lead to betrayal is wealth and love for worldly things, Allah followed it with His saying:

﴿وَأَعْلَمُوا أَنَّمَا آمُورُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾

“And know that your possessions and your children are but a trial and that surely with Allâh is a mighty reward.” [al-Anfaal: 28].

It could be derived from the narration of Ibn Abbass that:

- 1 Reported by Muslim in (Book of Jihad, Chapter on Expulsion of the Jews and Christians From the Arabian Peninsula, 3/1388) from the hadith of Umar bin al-Khattaab – ؓ.
- 2 See *at-Talkhees al-Habeer* (4/125 no: 1917).
- 3 Reported al-Bukhaaree in (Book of Jihad, Chapter no Whether Those Leaving Under Muslim Protection Could be Asked to Intercede; 2/373) and Muslim in (Book of Will; 3/1257).



That Allah – the Exalted - has friends; and that is established in the text of the Qur'an. Allah – the Mighty and Sublime – says:

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا﴾

“Allâh is the Walî (Protector or Guardian, or Friend) of those who believe.” [al-Baqarah: 257].

He – the Exalted – also said:

﴿إِنَّا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا﴾

“Verily, your Walî (Protector or Helper) is Allâh, His Messenger, and the believers” [al-Maidah: 55].

So Allah has friends who carry out His orders and establish His religion. He befriends them, helping, guiding, protecting and granting them success. The standard for this friendship with them is His saying:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (٦٢) الَّذِينَ آمَنُوا

وَكَانُوا يَتَّقُونَ (٦٣)

“No doubt! Verily, the Auliya’ of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve, - Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).” [Yunus: 62-63].

Shaykh al-Islam said: “Whoever is a pious believer is a friend of Allah.” The friendship had been mentioned to be help, firmness and assistance.

Friendship is categorized into: friendship from Allah to the servant, friendship from the servant to Allah. Among the first category is His saying:

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا﴾

“Allâh is the Walî (Protector or Guardian, or Friend) of those who believe.” [al-Baqarah: 257].

And among the second is His saying:

﴿وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا﴾

"And whosoever takes Allâh, His Messenger, and those who have believed, as Protectors..." [al-Maaidah: 56].

The friendship from Allah to the servant is divided into General and Special. The General friendship is the general control and directing the affairs of the creatures. This involves both the believer and the disbeliever: the entire creatures. Allah is the One who controls and guides His creatures as is in His saying:

﴿ثُمَّ رَدُّوْا۟ اِلَى اللّٰهِ مَوْلٰهُمْ اَلْحَقُّ اَلَا لَهٗ اَلْحُكْمُ وَهُوَ اَسْرِعُ الْحٰسِبِیْنَ ﴿۶۲﴾﴾

Then they are returned to Allâh, their Maulâ [True Master (God), the Just Lord (to reward them)]. Surely, His is the judgement and He is the Swiftest in taking account." [al-An'âm: 62].

As for the Special friendship: that Allah befriends the servant with His care, granting him success and His guidance, but this is special for the believers. Allah – the Mighty and Sublime – said:

﴿اللّٰهُ وَلِیُّ الَّذِیْنَ اٰمَنُوْا یُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ وَالَّذِیْنَ كَفَرُوْا اٰوْلِیَآؤُهُمُ

الطُّغٰنٰتُ یُخْرِجُوْنَهُمْ مِّنَ النُّوْرِ اِلَى الظُّلُمٰتِ ﴿۲۵۷﴾﴾

"Allâh is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliya' (supporters and helpers) are Tâghût [false deities and false leaders, etc.], they bring them out from light into darkness..." [Al-Baqarah: 257].

He – the Exalted – said:

﴿اَلَاۤ اِنَّ اَوْلِیَآءَ اللّٰهِ لَا خَوْفٌ عَلَیْهِمْ وَلَا هُمْ یَحْزَنُوْنَ ﴿۶۲﴾ الَّذِیْنَ اٰمَنُوْا

وَكَانُوْا یَتَّقُوْنَ ﴿۶۳﴾﴾

"No doubt! Verily, the Auliya' of Allâh no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds)." [Yunus: 62-63].

His saying: Ibn Abbass said regarding the verse: *"Then all their relations will be cut off from them"* that: *"(it means) love"*: He was pointing to Allah's statement:

﴿اِذْ نَبَرَّا۟ الَّذِیْنَ اٰتٰیْعُوْا مِنَ الَّذِیْنَ اَتَّبَعُوْا وَّرَاۤءَ الْعَذَابِ وَتَقَطَّعَتْ بِهِمُ الْاَسْبَابُ ﴿۳۱﴾﴾

'[When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment], then all their relations will be cut off from them.' [al-Baqarah: 166];

Al-Asbaab is the plural of Sabab (means) and that is something instrumental to achieve an end. But in the parlance of the scholars of Foundations of Islamic Jurisprudence (it is): something whose occurrence necessitates an occurrence and whose absence necessitates an absence. So, whatever leads to an end is a means. Allah the Exalted said:

﴿مَنْ كَانَتْ يَظُنُّ أَنَّ اللَّهَ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ

"Whoever thinks that Allāh will not help him (Muhammad) in this world and in the Hereafter, let him stretch out a rope (a means) to the ceiling and let him strangle himself..." [Hajj: 15].

Based on this, the rope is called *sabab* because a person would use it to fetch water from the well.

His saying: "said: '(it means) love'": Some of the scholars say its meaning is relevant because the entire means which the polytheists connect to save them will be cut off from them. Among that is their love for their idols and the revering them; these will not profit them. Perhaps Ibn Abbass took that from the context of the verse. Allah the Exalted said:

﴿وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ

"And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh..." [al-Baqarah: 165].

Then Allah – the Exalted – said:

﴿إِذْ تَبَرَأَ الَّذِينَ اتَّبَعُوا مِنَ الذِّكْرِ أَنْتَبِعُوا وَرَأَوْا الْعَذَابَ وَنَقَطَعَ بِهِمُ الْأَسْبَابُ

"When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them." [al-Baqarah: 166].

Therefore, it becomes known that He means a *Shirk*-based relationship. As for friendship based on *Eemaan* like loving Allah the Exalted and the good deeds and people that Allah likes, such is very beneficial and would lead to the intended. Allah the Exalted said:



“Friends on that Day will be foes one to another except Al-Muttaqûn”
[az-Zukhruf: 67].



Important Matters:

First: Explanation of the verse in *Al-Baqarah*.

Second: Explanation of the verse in *al-Baraa*.

Third: Obligation of loving him ﷺ more than ourselves, families, and wealth.

Fourth: A rejection of faith does not necessarily mean going out of Islam.

Fifth: *Eemaan* has sweetness which a person may or may not find.

Sixth: The four heart related deeds without which Allah’s friendship cannot be attained and no one will find the taste of *Eemaan* except with them.

Seventh: A Companion’s understanding of the reality is that the majority of people’s relationship are upon worldly affairs.

Eighth: Explanation of the verse: “Then all their relations will be cut off from them.”

Ninth: That among the polytheists are those who intensely love Allah.

Tenth: Warning against the one to whom the eight groups of people are dearer than his religion.

Eleventh: That whoever takes a partner, equalling his love for it with his love for Allah commits the major *Shirk*.

COMMENTARY

Important matters:

First: Explanation of the verse in *Al-Baqarah*: And that is Allah’s saying:

“And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh...”

Its interpretation had preceded.



Second: Explanation of the verse in *al-Baraa* and that is His saying: “Say: *If your fathers, your sons...*”. Its interpretation had been given.

Third: Obligation of loving him ﷺ more than ourselves, families, and wealth. But in another version it reads, “...and preferring it to oneself, family and wealth.”

Perhaps, the correct thing is: “the obligation of giving preference to loving him...” as is contained in the hadith. Also, his saying: “to oneself” shows that it word, *taqdeem* (to give preference) or *taqdeemihimaa* (giving preference to them both) had been omitted and it could be deduced from the hadith of Anas and from Allah’s saying:

“Say: *If your fathers, your sons...are more beloved to you than Allaah and His Messenger;*”

Thus he mentioned the relatives and the wealth.

Fourth: A rejection of faith does not necessarily mean going out of Islam: it had been mentioned that love could be acquired, and we cited the hadith of Umar – ؓ – when he said to the Messenger ﷺ: “Now, by Allah, you are beloved to me than myself.” So the Prophet ﷺ said: “Yes now, O Umar.”

His saying: “Yes now” shows the newness of this love; this is an obvious thing.

It also shows that a negation of *Eemaan* in his statement: “None of you believes until I am dearer to him than his children...” does not mean going out of the fold based his saying in another hadith: “Three qualities; whoever possesses them has found therewith the sweetness of faith...” because the sweetness of faith is an extra affair more than the foundation: i.e., the evidence is based on two proofs.

Negating a phenomenon has three situations: The basic rule is that it implies a negation of the fact of existence such as the saying: “the idol worshipper has no *Eemaan*”. But if a preventive forestalls the negation of existence, then it becomes a negation of correctness like: “there is no Prayer without ablution”. If a preventive forecloses the negation of correctness, then it is a negation of perfection; for example, “there is no Prayer after the food is served”.

So, his saying: “None of you believes...” is negation of perfection which is obligatory and not the recommended one. *Shaykh al-Islam Ibn Taymiyyah* said: “A thing may not be negated except for the negation of its obligation as long as a preventive does not foreclose it.”



Fifth: *Eemaan* has sweetness which a person may or may not find: deduced from his saying: “Three qualities; whoever possesses them has found therewith the sweetness of faith...” This is the evidence for the absence of the sweetness of *Eemaan* when these things are absent.

Sixth: The four heart related deeds without which Allah’s friendship cannot be attained and no one will find the taste of *Eemaan* except with them: they are: loving for the sake of Allah, disliking for the sake of Allah, befriend because of Allah and making enmity for Allah’s sake. Allah’s friendship cannot be attained except through them. If a person prays and fasts but befriends Allah’s enemies, he cannot attain Allah’s friendship. Ibn al-Qayyim had said:

*Do you love the enemies of the Loving One and claim
Love for Him, that is not possible.*

Even the kids will not accept it that you befriend a person that shows them enmity.

His saying: “No one will attain the taste of faith except therewith...” is taken from the statement of Ibn Abbass: “No servant will attain the taste of faith...” to the end.

Seventh: A companion’s understanding of the reality is that the majority of people’s relationship are upon worldly affairs: the companions here means, ibn Abbass – ؓ -, and his saying: “The majority of the people’s relationship are upon worldly things”. That was during his time, what about our own times?!

Eighth: Explanation of the verse: “*Then all their relations will be cut off from them.*”: he explained it to mean “love” and the interpretation of a companion if the expression in the verse is general is a way of giving interpretation through instances because the basic considerations for the texts of the Qur’an and the *Sunnah* in their general senses. So, if an individual mentions the generality he only intends therewith; i.e., like “love”.

However, even the other means by which nearness to Allah is achieved but are rather not approved, it will be cut off from them and they will achieve any good therefrom.

Ninth: That among the polytheists are those who intensely love Allah: that is derived from Allah’s saying – the Exalted:

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ﴾

“And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh.” [al-Baqarah: 165].

They do love their idols very dearly. It could also be derived from His statement: *“But those who believe, love Allâh more (than anything else).”*

The word, *Ashaddu (more [than])* is a relative noun pointing to the fact that it is shared between parties but is more in one; they commonly share in deep love but the believers have more love for Allah than those have for their idols.

Tenth: Warning against the one to whom the eight groups of people are dearer than his religion: The eight groups of people are those mentioned in His saying:

﴿قَدْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَبُيُوتٌ تَحْسَبُونَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ﴾

“Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause...” [At-Tawbah: 24].

And the threat is in His saying: *“Then wait until...”*. Thus, the author inferred that the command here is a warning.

Eleventh: That whoever takes a partner, equalling his love for it with his love for Allah commits the major Shirk: According to His saying: *“They love them as they love Allâh.”*

Then Allah made it plain in the context of the verse that they are polytheists, committing the major *Shirk* based on the punishment prepared against them.



CHAPTER:

The Most Exalted said:

﴿إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَائِهِ، فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنتُمْ مُؤْمِنِينَ﴾ (١٧٥)

"It is only Satan that suggests to you the fear of his 'Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger Muhammad (May the peace and blessing of Allah be upon him) so fear them not, but fear me, if you are (true) believers." (Aal-Imraan: 175).

COMMENTARY

The Connection of the Chapter with the Previous One:

The author - ﷺ - followed the Chapter on Love with the one on Fear because worship is centred on two things: Love (*Al-Mahabbah*) and Fear (*al-Khawf*).

Through Love, orders are carried out and with the aid of Fear abstinence from prohibition is established even though the abstaining servant seeks nearness to Allah therefrom. However, this is from the requirements of abstaining from prohibitions and not its basis.

If you were to ask a person who does not commit fornication; why? He would answer that: Out of fear of Allah. And if you ask the one who observes the Prayer? He will reply that: hoping in Allah's reward and His Love. Each of them complements the other; the fearing and the obedient both desire salvation from Allah's punishment and attainment of His favour. Is it then better for a person to give preponderance to the aspects of fear or that of hope? They are differed regarding that:

Some say: it is necessary to give priority to the aspects of fear so that it makes him abstain from sins and then, he acts upon good deeds.

Others say: he should prioritize the aspects of hope so that he is optimistic; the Messenger of Allah ﷺ really liked optimism.⁽¹⁾

Some (also) say regarding doing good deeds: hope should be given priority; whoever is favoured to do good deeds will have the privilege of acceptance. Thus, one of the pious predecessors said: If Allah favours you to supplicate; then you should expect acceptance because

1 Its reference had been mentioned



Allah said:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

“And your Lord said: “Invoke Me, (and ask Me for anything) I will respond to your (invocation).” [Ghaafir: 60].

And with respect to falling into sins: the aspect of fear is given priority so that it prevents him from it, and when he fears the punishment, he repents. This is the most correct thing. However, it is not the most perfect thing because Allah says:

﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ﴾

“And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord (for reckoning).” [Al-Mu’minuun: 60].

That is, they fear that it may not be accepted from them.

However, it may be said that this verse is contradicted by other *Ahadith* such as his saying - ﷺ - in a *Hadith Qudsee* from his Lord – the Mighty and Sublime:

“I am to my servant as he thinks of Me; and I am with him when he remembers Me.”⁽¹⁾

And it is said that during illness; the angle of hope is given preference, and during sound health, the aspect of fear is given priority. These are four views.

Imam Ahmad said: “It is necessary that his fear and hope are equal; either of them that dominates destroys the individual. That is to say, he will make them like the two wings of a bird; and when the two wings are not equal in a bird, it falls.

The Fear of Allah – the Mighty and Sublime – has categories: Some of the people go to extremes in His fear, others are lax, while some others are balanced in fearing Him. The middle-course fear is that which only makes a person abstain from forbidden things. If you add to this, it will lead you to hopelessness regarding Allah’s bounties.

1 Reported by al-Bukhaaree in (*Tawheed*, Chapter on: ‘And Allah warns you of Himself’ 4/384) and Muslim in (Book of Remembrance and Supplication, Chapter on Encouragement Towards Remembrance of Allah; 4/2061) from the hadith of Abu Hurayrah – ﷺ.



Some among people are lax in fearing him from the perspective that it will not prevent them from what He has forbidden.

Fear has forms:

The first: Fear relating to worship, surrendering, revering and submission. It is referred to as the secret fear.

This is only appropriate for Allah – Glorious is He –, so whoever joins any partner with Allah in it commits the major *Shirk*. For instance: whoever fears idols or the dead or those considered saints who are believed to cause harm or bring benefit as some grave-worshippers do: they fear the one in the grave more than they fear Allah.

The second: The innate and instinctive fear. This is basically allowed according to His saying regarding Moosa:

﴿فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ﴾ (٢١)

“So he escaped from there, looking about in a state of fear.” [al-Qasas: 21].

And His statement about him:

﴿قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ﴾ (٣٣)

“He said: “My Lord! I have killed a man among them, and I fear that they will kill me.” [Qasas: 33].

But if this leads to abandoning an obligation or doing a forbidden act; then it is prohibited. It is brings about something which is allowed then it is allowed. For example, whoever fears a thing that cannot affect him and the fear makes him leave the congregational Prayer which is obligatory; then such fear is prohibited. It is compulsory that he does not get influenced by it. If a person threatens him to do a forbidden thing and he feared him while such a person is not actually capable of carrying out the threat, then such fear is forbidden because it leads to doing a forbidden thing without excuse.

If he sees a fire and runs away from it, and rescues himself, such fear is allowed. It could even be obligatory if it will lead to his rescuing himself. There is what is called illusion which is not fear; such as that he sees the shadow of a tree vibrating and then he thinks it is an enemy threatening him. It is not appropriate that the Muslim is like this; he should put away these illusions since they lack essence, otherwise,

they will destroy him.

Connection Between Fear and *Tawheed*:

That from the aspects of fear is that which is joining partners to Allah which contradicts *Tawheed*.



The author has mentioned three verses on it:

The first of them is the one he made the chapter heading:

﴿إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ﴾

“It is only *Shaitân* (Satan) that suggests to you the fear of his *Auliya*’ [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad)].” [Aal-Imraan: 175].

Innamaa dhaalikum (It is only); a restrictive syntax, and what was referred to was the threat to the idolaters.

Dhaalikum: *dhaa* is the subject, and the word, *Shaytaan* could be the predicate, and the sentence, *yukhawwifu* (suggests to you the fear) expresses the condition of the predicate, *Shaytaan*.

And it may also be that the word, *Shaytaan* is an adjective for *dhaalikum*, or an explanatory apposition, while *yukhawwifu* is the predicate for the subject. The meaning would then be: this frightening is only from the satan; he frightens his associates therewith.

The phrase, *yukhawwifu* gives the accusative mood to two objects; the first of which is omitted and would fully read as: “he will frighten you.” And the second object is: *Awliyaa-ahu* (his friends).

Yukhawwifukum means; he will cast fear into you from them. And “his friends” refer to his helpers who aid shameful deeds and ignoble practices because *Shaytaan* ordered that. Thus, everyone who aids shameful deeds and ignoble practices is among the friends of *Shaytaan*.

Also, the aid could be with respect to *Shirk* and things that contradict *Tawheed* and it would be great; and it may be things lesser than that.

His saying: “...that suggests to you the fear of his *Auliya*,” an example of that is what occurs in the previous verse where they (reported to have said) said:

﴿إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ﴾

“Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.” [Aal-Imraan: 173].



That was meant to dissuade them from one of the religious obligations; Jihâd, so they frightened them with that. Likewise what happens in the mind of a person who seeks to order good and forbid evil and the *Shaytaan* threatens him in order to prevent him from the action. Similar is what happens in the mind of the caller (to Islam).

In a nutshell: the *Shaytaan* frightens everyone who intends to carry out an obligation; so when the *Shaytaan* casts fear into your heart, it is obligatory upon you to know that going ahead upon the truth does not reduce lifespan and neither does silence and cowardice increase lifespan. How many are those who are callers (to Islam) who upheld the truth and died on their beds? And many were the cowards who were killed in their homes!

Consider Khalid bin Waleed - ؓ -, he was brave and was a vanguard but he died on his bed. As long as a person upholds Allah's orders, he should be certain that Allah is with those who fear Him and do good deeds. And the party of Allah will be the victorious!

His saying: "...so fear them not...": *falaa takhaafuohum*: the *laa* (in *falaa*) is prohibitory; and the letter, *haa* (in *-hum*) is a pronoun referring to the friends of *Shaytaan*. Undoubtedly, the prohibition here shows forbiddance; i.e., continue upon what I have ordered you, regarding the Jihad I have made compulsory on you; do not fear those people. If Allah is with a person, no person can overcome him. However, we are really in need of the right intention and sincerity and complete dependence on Allah. Thus he the Exalted said: "*If you are (true) believers.*"

It could be deduced from this verse that the *Shaytaan* has whispers which he casts into the heart of the children of Adam and among that is the fear of his enemies. This is what happens to many; fear of the enemies of Allah, and they become preys to them. Otherwise, if they rely on Allah and fear Him, the people would have feared them. Thus, it is said that: Whoever fears Allah, everything will fear Him. Whoever is conscious of Allah, everything is conscious of him and whoever fears other than Allah fears every other thing.

It can be understood from the verse that the fear from *Shaytaan* and his allies contradicts *Eemaan*; if the fear leads to *Shirk*, then it contradicts it basically, otherwise, it only contradicts its being perfect.



And His saying:

﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى
الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ﴾

“The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day; offer prayers perfectly (Iqâmat as-Salât), and give Zakat and fear none but Allah. It is they who are expected to be on true guidance.”⁽¹⁾

COMMENTARY

The second verse is His saying – the Exalted -:

“The Mosques of Allah shall be maintained only...”, Innamaa ya'muru: Innamaa is a partitive, and the meaning of 'Imaarah, maintenance is abstract; and that refers to its maintenance through the observance of the Prayers, remembrance of Allah, reading the Qur'an and the like. Likewise the physical maintenance; by physically constructing it. Its proper maintenance cannot be attained except by those Allah mentioned because those who will maintain it while they do not believe in Allah nor the Last Day have not rightly maintained it since they do not benefit from the maintenance.

As such, when the polytheists boasted about their maintenance of the Sacred Mosque, Allah the Exalted said: *“The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day...”*

So Allah – the Mighty and Sublime – attributed the mosques to Himself by way of honouring since it is the place for worshipping Him.

His saying: *“Those who believe in Allâh”*: man (those): is the subject of the verb, ya'muru “who maintain.”

Belief in Allah – the Mighty and Sublime – encompasses four matters:

Belief in His Existence.

Belief in His Lordship.

Belief that He Alone Deserves worship.

And belief in His Names and Attributes.

1 At-Tawbah: 18.



The Last Day: is the Day of Resurrection; it is so called because there is no other day after it.

Shaykh al Islâm said: All what the Prophet ﷺ said are included in belief in Allah and the Last Day of what will happen after death such the trial of the grave, its punishment and enjoyment. This is because, the real thing is that when a person dies, his resurrection commences and he has moved to the home of recompense.

Allah often connects belief in Him with belief in the Last Day because belief in the Last Day leads to obedience; if he believes that there is resurrection and recompense, that makes him work towards that Day. But the one who does not believe in the Last Day will not work; how will he work when he does not believe in it?!

His saying: “...and perform *As-Salât (Iqâmat-as-Salât)*...”: That is, he observes it the right manner without any defect.

Establishing the Prayer is in two forms:

The obligatory one: and that is to observe it carrying out only the conditions, obligations, pillars, and compulsory deeds.

The meritorious one: that is that in which other than the obligations are observed; so, he performs both the obligations and the recommended deeds.

His saying: “...and give *Zakât*...”: *Aataa* (give) places two nouns in the accusative mood; the first here is the *Zakât*; and the second is omitted read in full as: “to those who deserve it.”

Zakat is the wealth which the Lawgiver has made mandatory from the wealth on which *Zakat* is due. Its amount varies according to Allah’s Wisdom – the Mighty and Sublime.

His saying: “...and fear none but *Allâh*”: the verse contains a restrictive by way of affirmation and negation.

“...and fear none” is a negation; “but *Allâh*” is an affirmation; and the meaning is: his fear is for Allah – the Mighty and Sublime – alone; so he fears not other than Him.

Khashyah (meaning reverence but given above as fear) is a kind of *Khawf* (fear) but more restricted than fear. The difference between them is:

1. That *Khashyah* comes along with knowledge about the revered based on His saying:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّكَ اللَّهُ عَزِيزٌ غَفُورٌ﴾ (٢٨)

"It is only those who have knowledge among His slaves that fear Allâh." [al-Faatir: 28].

As for *Khawf*, it may be from an ignorant person.

2. That *Khashyah* comes due the mightiness of the revered person unlike *Khawf*, it may be due to the weak of the fearing individual and not as a result of the greatness of the feared.

His saying: *"It is they who are expected to be on true guidance"*: Ibn Abbass said: *'Asaa* (meaning: perhaps) from Allah indicates a mandation.⁽¹⁾

It comes in a syntax expressing hope so that a deceived person does not think that it happened as described and that is similar to His saying:

﴿إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا﴾ (١٨)

﴿فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا غَفُورًا﴾ (١١)

"Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. For these there is hope that Allâh will forgive them, and Allâh is Ever Oft Pardoning, Oft-Forgiving." [an-Nisaa: 98-99].

So Allah will not make a soul responsible except according to its ability. Those who cannot devise a plan nor cannot direct their way are entitled to Pardon.

The point of reference in the verse: is His saying: *"And fear not except Allah"*, thus, Allah – the Mighty and Sublime – said:

﴿فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي﴾

"Therefore fear not men but fear Me." [al-Maidah: 44].

Among the signs of true belief is not to fear any other than Allah in all that one says and does. Whoever wants to achieve this should contemplate the statement of the Messenger of Allah ﷺ: *"And you should know, that if the people were to gather to benefit you with*

1 Reported by al-Bayhaquee (9/13) and as-Suyoottee mentioned it in *Ad-Dur al-Manthoor* (1/587) and in *Al-Ittiqaan* (pg. 214). Its chain is authentic see: *Saheefah Aleeb bin Abie Taalib* (pg. 72-73).



anything; they cannot benefit you except by what Allah has written for you; and if they gather to harm you with anything, they cannot harm you except with what Allah has written for you.”⁽¹⁾



And His saying:

﴿وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللّٰهِ فَإِذَا أُوذِيَ فِي اللّٰهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللّٰهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوَلَيْسَ اللّٰهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ۝١﴾

“Of mankind are some who say: ‘We believe in Allah’, but if they are made to suffer for the sake of Allah, they consider the trial of mankind as Allah’s punishment.” (al-‘Ankaboot: 10) the verse.

COMMENTARY

The third verse is His saying:

“Of mankind...” consists of a preposition and the noun it governs occurring as a predicate brought forward.

“Of”: *min* is partitive.

His saying: “...are some who say...”: “Who” – *man*; a subject put backwards referring to those that faith has not entered to the depths of their hearts; they say: “We believe in Allah”. But it is mere lip-service faith as He said:

﴿وَمِنَ النَّاسِ مَن يَعْبُدُ اللّٰهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَهُ فِتْنَةٌ أُنْقَلَبَ عَلَىٰ

وَجْهِهِ ۝١٢﴾

“And among mankind is he who worships Allâh as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islâm)...” [Hajj: 11].

1 Reported by Imam Ahmad (1/293 and 307), at-Trimidhee in (Book of the Attributes of the Resurrection, Chapter on ‘O Hanzalah! Some time and at another time’; 8/203) and he said: “It is *Hasan Saheeh*.” Abd bin Humayd also reported it (635), at-Tabaarane in *Al-Kabeer*: (12988, 11243, 11416 and 11560), Abu Nu’aym in *Hilyah* (1/314) and *Akhbaar al-Asbahaan* (2/204). Ibn Rajab said in *Jaamiu’ al-Uloom wal-Hikam* (pg. 161): “In any case, the route of Hansh through which at-Trimidhee reported it is sound and good.” See: *Mishkaat* (3/1459).



“Upon the very edge”; i.e., on the surface; if Allah tries him with a trial or difficulty which he can actually bear for the sake of Allah; he makes the trial of men as Allah’s punishment.

His saying: “But if they are made to suffer for the sake of Allâh...”: *fee* (in *Oodhiya fillah* as in the Arabic text) expresses reason; that is to say, because of faith in Allah and establishing His religion. It is also allowed that *fee* occurs here as an adverbial such that it will fully mean: “...and when they are suffered regarding Allah’s Laws”, i.e., afflictions in this Law which he upholds.

His saying: “They consider the trial of mankind as Allah’s punishment”: *Ja’ala*, “they turn”; and the meaning of *fitnah* here is affliction. It is called *fitnah* because one gets tried with it and he may be dissuaded from the Path of Allah as He the Exalted said:

﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا﴾

“Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance.” [al-Burooj: 10].

Connecting the *fitnah* (trial) to the people is from the aspects of joining the verbal noun to its doer.

His saying: “As Allah’s punishment”: it is well-known that mankind would avoid the punishment of Allah and so, follow His orders. This person makes the people’s trial like Allah’s punishment and so, runs away from their trials to conform to their desires and orders making the trials like punishment. In that case, he would feared those people as he should fear Allah because he made their afflicting him like Allah’s punishment and abandoned it to concur with their orders. Thus, the verse is relevant to the chapter heading.

This verse contains a great wisdom: Allah’s trial for a slave in order to test his faith, and that is in two ways:

One: What Allah Himself decrees for the servant like His saying:

﴿وَمَنْ النَّاسُ مَنْ يَعْْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَهُ فِتْنَةٌ أُنْقَلَبَ عَلَىٰ

وَجْهِهِ﴾

“And among mankind is he who worships Allâh as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith;



but if a trial befalls him, he turns back on his face.” [Hajj: 11].

And His saying the Exalted:

﴿وَنَسِِرَ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾﴾

“...but give glad tidings to As-Sâbirin (the patient ones, etc.). Who, when afflicted with calamity, say: “Truly! To Allâh we belong and truly, to Him we shall return.” [al-Baqarah: 155-156].

Two: What Allah decrees through the hands of His creatures as harm, test and trial such as the verse cited by the author.

When some of the people are afflicted with trials, they will not persevere, they'll even disbelieve and apostatize sometimes – and the refuge is with Allah – and sometimes, they disbelieve by contradicting the orders of Allah – the Mighty and Sublime – in their stand during the trial. Many others have their faith reduced to extremely bad levels due to trials. Therefore, the Muslim should be careful, Allah is Wise; He tries His servants with what makes his faith clear. He the Exalted said:

﴿وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ ﴿٣١﴾﴾

“And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and the patient ones, and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).” [Muhammad: 31].

His saying: the verse: i.e., “to the end of the verse”, and that is His saying: – the Mighty and Sublime:

“...and if victory comes from your Lord, (the hypocrites) will say: “Verily! We were with you (helping you).” Is not Allâh Best Aware of what is in the breast of the ‘Alamîn (mankind and jinns).”

They used to claim that whatever harm that befalls them is because of faith; but when the Muslims are granted victory they say: “We are with you; we like to have the kind of booty you got and other things.”

His saying: “Is not Allâh Best Aware of what is in the breast of the ‘Alamîn (mankind and jinns).” It is said regarding a syntax like this that: the letter Waw (in *awa laysa* in the Arabic text) conjoins an omitted word whose implication depends on the context.

It is also said: It conjoined with what comes before it implying the *hamza* before it; that is to say, *wa alaysa Allahu* (and is not Allah...).

His saying: “Best Aware”: *A'alama*, ending with a *fatha* since the



syntax cannot linguistically accept a *Kasrah* owing to attribution and word measure. Therefore, Allah knows best what is in the hearts of the entire creatures; i.e., what is in every person's mind. Allah knows better than you, what you have in mind, and knows better likewise, than others than you, what they have in mind since Allah's knowledge is Absolute.

The word, *A'lam* is a comparative noun; some of the scholars of *Tafseer* – especially the latter ones among them – held that: the word, *A'lama* means, *A'alimun* (Knower) to avoid comparison between the Creator and the created. But this interpretation they have given, as is contrary to the wording, also destroys the meaning. If you say: *A'alam* means *A'alim* the word, *A'alim* could be for human-beings and it could as well be for Allah and it does not imply comparison. Allah is *A'alim* (Knower) and the human-being too could be *A'alim*.

As for the corruption of the wording, that is obvious considering the clear fact that they distort a comparative noun, pointing to the affirmation of the meaning and more to the doer which does not point to that.

The correct thing is that: *A'lam* has its meaning; it is a comparative noun and then, it refers clearly to the incomparability of the knowledge of the Creator and the knowledge of the created, and that the knowledge of the Creator is more Perfect.

His saying: "...*what is in the breast of the 'Alamin*": The meaning of the *'Alamin* is everything other than Allah because they are signs that indicate that they have a Creator. Thus, the entire creatures point to the perfection of Allah, His Power and Lordship.

So Allah – the Mighty and Sublime – knows more about you than yourself and others, owing to the generality of meaning in the verse.

The verse contains warning that a person should not say other than what he has in his mind; thus, when Ka'b bin Malik stayed back from the Tabuk expedition, he said to the Messenger ﷺ when he returned, "I have been blessed with the skill of arguments; if I were before any other person like the kings of this world, I would leave them, with just an excuse. But I must not say anything by which you'll free me and then Allah disgraces me therewith."⁽¹⁾

1 Reported by al-Bukhaaree in (Book of Warfare, Chapter on the Narration of Ka'b bin Malik; 3/176) and Muslim in (Book of Repentance, Chapter on the Narration



The point of reference in the verse is His saying:

“Of mankind are some who say: “We believe in Allāh,” but if they are made to suffer for the sake of Allāh, they consider the trial of mankind as Allah’s punishment...” Thus they would fear the people in the manner they should fear Allah the Exalted.



Abu Sa’eed - ؓ - narrated in the *Marfu’* form that: “Certainly, it is from the aspects of weak certainty of faith to seek pleasing the people by displeasing Allah, praising them for Allah’s provisions and to blame them over what Allah has not given you. Allah’s provisions are not driven by the eagerness of the covetous nor averted by the dislike of the hater.”⁽¹⁾

COMMENTARY

His saying: In the *hadith* of Aboo Sa’eed: “Certainly, it is from the aspects of weak certainty of faith...”: *min* (in *min da’f al-Yaqeen* as it occurs in the Arabic text); is a partitive, and weakness is the opposite of strength. It is said: *Da’fun* by giving the letter *daad* a *fatha* sign or *Du’fun* by giving it a *dommah* sign. They both have the same meaning; that is to say, from the signs of weak certainty of faith.

His saying: “...to seek pleasing the people by displeasing Allah”: *an turdiya* (to seek pleasing) is the subject of the particle, *inna* (certainly) which was brought forward, and *min da’f al-yaqeen* (from the aspects of weak certainty of faith): is its predicate put forward. It will then mean (in full): Surely, pleasing the people by displeasing Allah is from the aspects of weak certainty of faith.

His saying: “by displeasing Allah”: the letter *ba* expresses substitution; that is, he replaces pleasing the people with Allah’s wrath; so he substitutes this with that. This is part of weak certainty of faith.

Al-Yaqeen (Certainty of faith) is the highest level of *Eeman* (Faith); it could also mean, knowledge as you would say: I am certain about this thing; i.e., I have certainly known it, no doubt beclouds it. Thus,

of Ka’b’s Repentance; 4/2120).

- 1 Reported by Abu Nu’aym in *Al-Hilyah* (5/106, 10/41) and al-Baihaqi in *Shu’ab al-Imaan* (1/101, 102) who said, “Muhammad bin Mirwaan is weak.” Shaykh Sulayman in *Tayseer* (pg. 490): “I say: it is weak but its meaning is correct.”



it is part of weakness of *Yaqeen* to seek the people's pleasure by displeasing Allah since you have feared the people more than you fear Allah. This is what the *Ummah* of Islam is been tried with today. Thus, you may find a person who will come to another and praise him while such may not have such quality, but he will not say his faults.

This constitutes *Nifaaq* (hypocrisy); it is not part of sincere advice and love. Sincere advice is to rather tell him his faults so that he could avoid them and rectify himself. There is no blame still, if you mention his good qualities to him to encourage him if that will not lead him to self-importance.

His saying: "to praise them for Allah's provisions": *al-Hamd* (the noun form of the verb *tahmadahum* which occurs in the Arabic text) is attributing perfection to the praise-worthy along with love and veneration. However here, it is not necessarily connected with love and veneration because it entails extolment.

And "Allah's provisions": His gifts; i.e., if he bestows something on you, you rather thank them and forget the Causer, Allah. It means: you give all praise to them behaving to forget the Causer, Allah. The one who gave you was only a cause; the actual bestower is Allah. Thus, the Prophet ﷺ said: "I am only an allocator; Allah is the actual Giver."⁽¹⁾

But if you have it in mind that it is Allah Who has favoured you with that provision then you thank the person who gave you, that is not included in the hadith; it is even approved according to his saying: "Whoever does any good to you, reciprocate it. But if you do not find what to reciprocate with, supplicate for him until you observe that you have reciprocated it."⁽²⁾

Therefore, the *hadith* should not be taken based on its apparent meaning from all perspectives.

1 Reported by al-Bukhaaree in (Book of Obligation of the Fifth of the Booty Allah's Messenger; 3116).

2 Reported by Ahmad (2/68, 99 and 127), al-Bukhaaree in *Al-Adab Al-Mufrad* (216), Abou Daawood (Book of Zakat, Chapter on Giving the One Who Asks by Allah; 5/82), an-Nasaaee (Book of Zakat, Chapter on The One Who Asks by Allah; 5/82), at-Tabaraanee in *Al-Kabeer* (13460 and 13466), Ibn Hibban (2071), Al-Haakim (412) who authenticated it on the conditions of al-Bukhaaree and Muslim and Dhahabi agreed-; and Abu Nu'aym in *Hilyah* (9/56) and al-Bayhaqee (4/199). *Al-Haafidh* authenticated the hadith in *Takhreej al-Adhkaar* as is in *Al-Futuuhaaat ar-Rabaaniyyah* (5/250) and as-Sakhkhaawee graded it Sound in *Al-Futuuhaaat* (7/121).



So the meaning of *al-Hamd* is: to give thanks to them absolutely forgetting the Causer, Allah – the Mighty and Sublime. This is part of weak certainty of faith; as if you forget the real Benefactor, Allah – the Mighty and Sublime – Who has the first bestowal.

It is also part of foolishness because in reality Allah gave it to you; the creature who handed the provision to you did not create what he handed over to you. Allah is the One who created what he has in his hands and directed his mind to hand it over to you. If a person has a child and he gives him a thousand dirham and says to him; give it to so-and-so. The one who collects the money will thank the father because if he thanks only the child it will amount to foolishness since the child was only a messenger.

Thus, we say: if you thank them forgetting what is due to Allah by obligation of thanks and praise, this is the weak certainty of faith. But if you thank them to show that they are one of the means and that all praise actually belongs to Allah – the Mighty and Sublime – then this is right and is not part of weak *Yaqeen*.

His saying: “...and blame them over what Allah has not given you”: this is opposite the first; for example, if a person approaches an individual who is distributing some money and he does not give him and so, he abuses and insults him; that is wrong because what Allah wills happens and what He wills not does not occur. However, whoever falls short regarding something obligatory on him will be blamed for coming short about an obligation but not for been denied a thing; he will not be blamed from the aspect of preordainment because if Allah had preordained that you would have found the means to achieve the favour.

His saying: “...what Allah has not given you”: *yutika...* (as it occurs in the Arabic text); the sign of its occurrence in the jussive form is the omission of the letter *yaa* (such that it would have been, *yu-iteeka*). The second object is also omitted because it is an extra and will read fully as: “what He has not given to you.”

“Allah’s provisions are not driven by the eagerness of the covetous and are not averted by the dislike of the hater”: that is giving reason for his saying: “...praising them...” and “...blaming them...”

“Allah’s provisions”: are His favours. However, undoubtedly, the cravings of the desirous are part of its means. So if he searches for the provisions and follows the means; he would have followed the means

towards attaining the provisions but it does not mean that this means is an independent path. It is Allah the Exalted that actually provides. How many have followed many means towards achieving provisions but were not enriched and how many have used few means and were enriched. How many have achieved wealth without any effort such as when he finds a treasure on a land or a rich relative of his dies and he inherits him and things like that?!

His saying: “...and are not averted by the dislike of the hater”: i.e., that if Allah’s provision is preordained in abundance for the servant; the dislike of the hater will never avert it. How many have been envied by the people and they even tried to prevent Allah’s provisions from them but were not able to?!



Aa’isha رضي الله عنها reported that the Messenger of Allah ﷺ said: “Whoever seeks Allah’s pleasure at the cost of people’s displeasure, Allah will be pleased with him and make the people be pleased with him. But whosoever seeks the people’s pleasure at the cost of Allah’s displeasure; Allah will be angry with him and make the people be angry with him.” Reported by Ibn Hibban in his *Sahih*.⁽¹⁾

COMMENTARY

His saying in the *hadith* of Aa’isha - رضي الله عنها -: “Whoever seeks Allah’s pleasure at the cost of the people’s displeasure”: *Itamasa* (as it occurs in the Arabic text) means: “tries to get” such as his saying concerning the *Laylat al-Qadr* (the Night of Power): “*Itamisooohaa* (seek for it) in the (last) ten...”⁽²⁾

His saying: “Allah’s pleasure”: i.e., the means of His pleasure; and his saying: “at the cost of the people’s displeasure”, the letter *baa* (in *bi sakhati an-Naas*) expresses substitution; that is to say, he sought what will please Allah even if the people will be displeased therewith, in substitute for this pleasure. The response to the conditional (i.e.,

1 Reported by Ibn Hibban with this wording (1542). Ibn Al-Mubaarak reported similarly in *Az-Zuhd* (199), at-Trimidhee in (Book of *Zuhd*, Chapter on Whoever Seeks Allah’s Pleasure at the Cost of the People’s Displeasure; 7/132), al-Baghawee in *Sharh as-Sunnah* (14/410) and Abu Nu’aym in *al-Hilyah* (8/118) and Ibn Hibban (1541).

2 Reported by al-Bukhaaree in (Book of Excellence of *Laylat al-Qadr*, Chapter on Noting the *Laylat al-Qadr*; 1/64) from the *hadith* of Ibn Abbass - رضي الله عنه.



man - meaning, whoever) is: Allah will be pleased with him and make the people be pleased with him.”

His statement: “Allah will be pleased with him and make the people be pleased with him”: This is obvious; if the servant seeks the pleasure of his Lord sincerely, Allah will be pleased with him because He is more bountiful than His servant. And He will make the people to be pleased with him owing to the love and pleasure for him that He will cast into their hearts since the hearts are between two of His fingers; He turns them as He Wills – the Mighty and Sublime.

His saying: “But whosoever seeks the people’s pleasure at the cost of Allah’s displeasure”: *Iltamasa*, seeks, i.e., makes effort to achieve what pleases the people even though it displeases Allah. The consequence of that is that he is given the opposite of his intent. Thus, he said: “Allah will be angry with him and make the people be angry with him.” Therefore, He will put dislike and abhorrence for him in their hearts.

Relevance of the *Hadith* to the Heading

His statement: “But whosoever seeks the people’s pleasure at the cost of Allah’s displeasure”; i.e., out of fear of them so that they may be pleased with him. Thus, he gives preference to fear for them over fear of Allah the Exalted.

The following could be derived from the *hadith*:

1. Obligation of seeking what pleases Allah even if the people are displeased since it is Allah that truly benefits and harms.
2. It is not allowed to seek what displeases Allah in order to please the people; no matter the person.
3. Affirmation of the attributes of Pleasure and Anger for Allah in the real sense but without comparing with the creatures according to His saying:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

“There is nothing like unto Him, {and He is the All-Hearer, the All-Seer.” [Ash-Shoorah: 11].

This above is the position of the People of the *Sunnah* and the *Jama'ah*.

As for the rejectionists; they deny its reality and say: Because anger is the rise in the heart's blood to seek vengeance and this is not appropriate for Allah. This is error because they infer Allah's Displeasure or Anger from the anger of the creatures. So we would refute them with two things: preclusion and criticism.

As for the preclusion: that we preclude that the meaning of the anger ascribed to Allah – the Mighty and Sublime – is like the anger of the creatures.

Regarding the criticism: we will say to the *Ashaa'irah*: You have established Wish for Allah –the Mighty and Sublime – which is the heart's inclination towards getting benefit and putting away harm, and that is not appropriate for the Lord? If they answer that: the Wish is created; we say: the anger you have described is that of the creature!

Whoever rejects the apparent meanings of texts using intellectual inferences; such is vain for many reasons:

One: They contradict the evidence of the texts and that necessitates that it is the truth while the points evinced in the texts are false; and this is impossible!

Two: It is saying about Allah – the Mighty and Sublime – without knowledge since the one who rejects the apparent meanings of texts necessarily gives the texts other than their obvious and true meanings. Thus, it will be said to him: What makes you know that Allah intended that meaning and not the obvious meaning? So, rejecting the obvious and apparent meanings of texts and affirming what the texts have not pointed to involves ascribing falsehoods to Allah in what is rejected or affirmed.

Three: That it entails serious crime against the texts because he believes that it points to likening (the Creator to the created) since he did not reject the apparent meaning except for this reason. So, it concludes that what he understood from the Qur'an and the Sunnah of His Messenger ﷺ is disbelief and misguidance.

Four: That it constitutes disparaging the Messenger ﷺ and his rightly-guided successors –عليه السلام. Because we hold that: these meanings you have adopted for these texts; do the Messenger ﷺ and his rightly-guided successors know them or not? If they reply that: they do not

know them, they have been accused of falling short. And if they say: they knew them but did not explain them; then they have been accused of deliberately covering-up.

So do not loath affirming a text that points to an attribute; you should rather avoid two things:

At-Tamtheel (Likening) and *At-Takyeef* (Saying how) according to His saying: – the Mighty and Sublime:

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ﴾

“So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything).” [an-Nahl: 74].

And His saying:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾

“And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one’s saying: “I have seen,” while in fact he has not seen, or “I have heard,” while he has not heard).” [al-Israa: 36].

So if Allah affirms Face for Himself or two Hands; do not loath affirming that because the One who told it about Himself is more knowledgeable than any other, truer in speech and better in words and He Wants guidance for His creatures. Likewise, if His messenger affirms that for Him, do not have any aversion to affirming it because he – ﷺ – is:

- The most truthful of the creatures
- Most knowledgeable of what he says about his Lord
- Most eloquent of the creatures and most fluent
- The most sincere in his advice among the creatures to the creatures

So, whosoever rejects an attribute Allah affirms for Himself or that His messenger affirms for Him and says: “the skin trembles because of it and the hearts dislike it”, it will be said: “None rejects this except a person who has disease in his heart. As for those who believe, their hearts will not reject it; it will rather accept it and find tranquillity with it, and we have not be charged except with what reaches us and Allah wants clarity and guidance for His servants. He the Exalted said:

﴿يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَجْمَعِينَ﴾

"Allâh wishes to make clear to you, and to show you the ways of those before you" [Nisaa: 26].

He does not wish to confuse things for them and say: He becomes annoyed while He does not get annoyed, and also say: He quickens while He does not quicken. This is quite contrary to clarity!



Important Issues:

First: Explanation of the verse in *Aal-Imraan*

Second: Explanation of the verse in *Al-Bara' ah*.

Third: Explanation of the verse in *Al-'Ankaboot*.

Fourth: That *Yaqeen* (certainty of faith) could become weak or strong.

Fifth: The signs of its weakness; and among them are these three.

Sixth: That devoting fear to Allah is among the obligations.

Seventh: Mention of the reward of the person who carries it out.

Eighth: Mention of the punishment of the person who abandons it.

COMMENTARY

First: Explanation of the verse of *Aal-Imraan*:

﴿إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ. فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنتُمْ مُؤْمِنِينَ﴾

"It is only *Shaitân* (Satan) that suggests to you the fear of his *Auliya'* [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad)], so fear them not, but fear Me, if you are (true) believers." [Aal-Imraan: 175]. And that has preceded.

Secondly: The explanation of the verse in *Soorah Baraa*: which is Allah's saying:

﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ﴾

"The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day; perform *As-Salât* (*Iqâmat-as-Salât*), and



give Zakât and fear none but Allâh. It is they who are expected to be on true guidance.” [at-Tawbah: 18].

And that had been discussed.

Thirdly: Explanation of the verse in *Soorah Ankaboot*: and that is Allah’s saying – the Exalted -:

﴿وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللّٰهِ فَإِذَا أُوذِيَ فِي اللّٰهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللّٰهِ﴾

“Of mankind are some who say: “We believe in Allâh,” but if they are made to suffer for the sake of Allâh, they consider the trial of mankind as Allah’s punishment...” [Al-‘Ankaboot: 10].

We have discussed its explanation.

Fourth: That *Yaqeen* (certainty of faith) could become weak or strong: taken from his saying in the hadith: “Certainly, from the aspects of weak *Yaqeen*...”

Fifth: The signs of its weakness; and among them are these three: and that is: to please the people at the cost of displeasing Allah, praise them for Allah’s provisions and blame them for what Allah has not given you.

Sixth: That devoting fear to Allah is among the obligations: and that is derived from his saying in the hadith: “Whoever seeks...” Its relevance lies in the fact that punishment follows whoever gives preference to people’s pleasure over the pleasure of Allah the Exalted.

Seventh: Mention of the reward of the person who carries it out: and that is Allah’s pleasure and that He will cause the people to be pleased with him; and that is a praiseworthy end.

Eighth: Mention of the punishment of the person who abandons it: and that is Allah will be displeased with him and make the people hate him and he will not achieve his aim!

Summary of the Chapter:

It is obligatory for a person to place the fear of Allah over every other fear (for any other thing), and that he should not pay attention to any other regarding Allah’s legislations. He should realize that whoever seeks the pleasure of Allah the Exalted even though the people are displeased with him; the end is (good) for him. But if he seeks the pleasure of the people and connects with them, displeasing Allah; the matters will turn against him and he will not attain his goal.

In fact, he will get the opposite of what he desired which is that, Allah will be displeased with him and will make the people abhor him.



CHAPTER:

The saying of Allah the Exalted:



"Put your trust in Allah if you are believers indeed." (al-Maaidah:23)

COMMENTARY

Relevance of this Chapter to the Previous One:

It is that: if a person devotes trust to Allah – Glorious is He -, he will rely on Him to achieve his aims and remove his difficulties; and he will not depend on any other than Him.

At-Tawakkul is depending on Allah – Glorious is He and Exalted – in achieving the desired and removing the disliked while trusting Him and following the allowed means about it. This is the most preferred definition and it must be with two things:

One: That the dependence upon Allah should be true and real.

Two: Carrying out the approved means that lead towards it.

Thus, whoever places most of his reliance upon the means, his dependence on Allah will weaken; likewise, his (belief in) Allah's sufficiency for him will demean. It will be as if he made the means the only thing of reliance in his efforts towards achieving the desired and removing the disliked.

At the same time, whoever makes his dependence on Allah translate to nullifying the means; such has denigrated Allah's Wisdom because Allah has made means for everything. So, whoever only places reliance on Allah (without following the means to his goals) denigrates Allah's Wisdom because Allah is the All-Wise; He connects the means to their causes. Such is like the one who depends on Allah to have a child but refuses to marry!

The Prophet ﷺ is the greatest of those who depend on Allah, yet he would follow means; he would get his provisions ready for his



journeys. When he marched on for the Uhud campaign he combined two armours; i.e., he wore two armours.⁽¹⁾ When he set out during his migration he employed the road-guide.⁽²⁾ He did not say: I will set out for the migration and depend on Allah and I will not employ the road-guide. And he – ﷺ – would avoid heat and cold and that has not reduced his reliance on Allah.

It was reported about Umar – ؓ – that: some people from Yemen arrived the hajj without provisions and were brought to Umar. He asked them and they said: We all completely depend on Allah. He replied that: You do not depend on Allah; you rather feign dependence on Allah.

Tawakkul is half of the religion; thus, we say during the Prayer:

﴿يَاكَ نَعْبُدُ وَيَاكَ نَسْتَعِثُ﴾

“You (Alone) we worship, and You (Alone) we ask for help (for each and everything).” [al-Faatihah: 5].

So, we ask of help from Allah, depending on Him – Glorious is He – that He will assist us in His worship.

He the Exalted said:

﴿فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ﴾

“So worship Him (O Muhammad) and put your trust in Him.” [Hood: 123].

And He said

﴿عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

“[And my guidance cannot come except from Allâh], in Him I trust and unto Him I repent.” [Hood: 88].

It is not possible to achieve true servitude except through *Tawakkul* because if a person were to be abandoned to himself, he has been left to weakness and inability and he will not be able to carry out worship. So, at the time he worships Allah, he feels dependence on Allah and thereby achieves the reward for worship and recompense also, for dependence on

- 1 Reported by Imam Ahmad (3/449), Abou Daawood in (Book of Military Campaigns, Chapter on Wearing Armours; 3/71) but Sufyan did not affirm hearing this hadith.
- 2 Reported by al-Bukhaaree in (Book of Service, Chapter on Employing the Service of the Polytheists, 2/130) from the hadith of Aa'isha – ؓ.

Allah. However, the most common thing with us is weakness in *Tawakkul* and not feeling trust and dependence on Allah during our worship and mundane affairs while carrying out this action.

We rather rely in most cases upon apparent means and forget what is beyond that and so, we miss a great deal of reward: the reward for reliance on Allah. Likewise in most cases, we are not granted the success to achieve the desired whether we had hindrances that prevent them completely or reduce them.

Tawakkul has three divisions:

First: depending on Allah by way of worship and veneration; and that is absolute dependence from the one who relies on him considering the fact that he believes that achieving benefit and removing harm are both in His hands. So He completely relies on Him while feeling the need for Him. It is obligatory to devote this for Allah the Exalted; whoever directs it to other than Allah is an idolater committing the major *Shirk* such as those who place their dependence on the dead saints and the absent ones. This will only occur from an individual who believes that those persons have some hidden abilities in the universe. So he depends on them to achieve benefits and remove harm.

Two: Relying upon an individual for provision and sustenance and other things. This is from minor *Shirk*. Some say: it is among hidden *Shirk* such as the dependence of many of the people upon their jobs to achieve provisions. Thus, you would find an individual who would really feel from within himself that he is depending on it out of need. So he would develop some clear deep love for the person from the one with the provision. He would not hold it as merely a means; he considers it above being a means.


Third: that he relies on a person in what he is placed in-charge of; such as if you place a person in-charge of selling or buying something. There is not any blame in this since he depends on him while noting that he has a higher level than that of the individual placed in-charge. He only made him a deputy for himself: the Prophet ﷺ had deputized Alee bin Abee Taalib to slaughter the rest of his animals.⁽¹⁾ He also placed Abu Hurayrah in-charge of charity⁽²⁾ and deputed Urwah bin

1 Reported by Muslim in (Book of Hajj, Chapter on the Prophet's Hajj; 2/892) from the hadith of Jabir – ؓ.

2 Reported by al-Bukhaaree in (Book of Agency; 2311).



al-Ja'd to help him buy animals for sacrifice.⁽¹⁾ This is different from the first division because he feels the need for it and considers his dependence on the deputy or agent as one of need.

It becomes clear from the above elaboration that the one who relies on Allah occupies a high rank and that one must keep it in mind in all his affairs. Shaykh al-Islam, Ibn Taymiyyah -  - said: "the Rejectionists would not place trust in Allah and the Mu'tazilites and Qadarites."

This is because the Rejectionists deny that Allah the Exalted has Attributes and a person can only depend on something with real perfect attributes since he's depending on it. Likewise the Qadarites because they believe that: the servant is independent in his actions; Allah has not control over his affairs.

From the foregoing, we know that the path of the pious predecessors is the best; therewith, the entire acts of worship are perfected and all the affairs of the servants are bettered.



The author has cited four verses under this chapter; and the first of them was what he made the heading:

His saying: "*Put your trust in Allah...*": in Allah (*wa 'alallaahi*), is conjoined with His saying: "*put your trust*". The putting forward of the governing phrase expresses restriction; that is to say, "in Allah, not in other than Him" should you "*put your trust*" i.e., depend.

The letter *faaf* (in *fatawakkaloo* – put your trust) is in order to beautify the expression and not a conjunction because the sentence has a conjunctive, the letter *waw* (in *wa 'alallaahi*) and it is not allowed to join a single sentence with two conjunctives. Thus, it (i.e., the *faaf*) occurs to beautify the expression. Such as His saying the Exalted:

﴿بَلِ اللّٰهُ فَاعْبُدْ وَكُنْ مِنَ الشّٰكِرِيْنَ ۝۶۶﴾

"*Nay! But worship Allâh (Alone and none else)...*" [Az-Zumar: 66] which should read in full as: "You should rather worship Allah alone."

His saying: "*If you are believers indeed*": *If* (in as it occurs in the Arabic text) is a conditional, and the verb of the conditional is *kuntum*

1 Reported by al-Bukhaaree in (Book of Virtues, Chapter on Muhammad bin al-Muthanna reported to us...; 2/539).



([you] are), and its response is said to be: omitted but pointed to by what precedes it. So, the expression reads in full as: If you are believers, then rely on Allah. It is also cited that: in a syntax like this, it does not require a response; it suffices with what precedes it. Thus, what precedes occurs like a verb connected to this thing; and this is the most correct because the basic rule is that there should be no omission.

The statement of people of Moosa – peace be upon him – in this verse shows that *Tawakkul* is part of faith and among its necessities as if you say: “If you are honourable then honour your guest”, and it will then imply that honouring the guest is part of honour.

This verse implies absence of complete faith when reliance on Allah is deficient except if complete dependence on other than Allah occurs which is major *Shirk*; faith is entirely absent in that case.



He the Exalted said:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا

وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

“The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur’an) are recited unto them, they (i.e., the verses) increase their Faith; and they put their trust in their Lord (Alone).” (al-Anfaal: 2).

COMMENTARY

The second verse is Allah’s saying:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ﴾

“The believers are only...” [Al-Anfaal: 2]; *innamaa* (usually meaning “only”) is a particle of restriction which is to affirm the ruling regarding the cited and reject it for other than it; meaning – “none are believers except those”. Allah mentioned five qualities in this verse and the one that comes after it:

One of them: His saying: “Those who, when Allâh is mentioned, feel a fear in their hearts”: i.e., it feels the fear because it venerates Allah the Exalted. For instance; a man decides to commit a sin and then



remembers Allah or is reminded of Allah; it was said to him: Fear Allah! If he is a believer, he will feel a fear in his heart; that is the sign of faith.

The second quality: His saying: *“And when His Verses (this Qur’ân) are recited unto them, they (i.e. the verses) increase their Faith”* i.e., out of affirmation and submission. This contains evidence that a person may benefit from another person’s recitation that he would from his own reading as the Messenger ﷺ ordered Abdullah bin Mas’ood to read to him; and he answered; “How can I read it to you while it was sent down to you?!” And he – ﷺ – replied that, “I like to hear it from other than myself.” So he read Soorah an-Nisaa to him until he reached Allah’s saying:

﴿كَفَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ (١١)

“How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people?” [an-Nisaa: 41].

Thereupon, he ﷺ said: “That’s sufficient from you.” (Ibn Mas’ood said): “Then I looked and his eyes were shedding tears.”⁽¹⁾

The third trait: His saying: *“And they put their trust in their Lord (Alone)”*: i.e., they depend on Allah and not upon any other; yet, they act upon the means; and that is the point of reference.

The fourth trait: His saying: *“who perform As-Salât...”* that is, they observe it rightly and perfectly. *As-salaat* is a generic noun which includes the obligatory and the supererogatory Prayers.

The fifth trait: His saying: *“and spend out of that We have provided them”*: *min* (out of – in *mimmaa* in the Arabic text) is a partitive; so, Allah praises those who spend part and not (necessarily) all their wealth. Or that it expresses applicability an entire class and so, the praise includes those who spend part and those who give all. The correct thing however is that: it expresses applicability to the entire class and that whoever gives all becomes included in the praise if he depends on Allah the Exalted that He will enrich him and his family as Abu Bakr did.⁽²⁾

1 Reported by al-Bukhaaree in (Book of *Tafseer*, Chapter on ‘How will it then be when we bring a witness from each nation’; 3/217) and Muslim (Book of the Traveler’s Prayer, Chapter on Virtue of Listening to the Qur’an; 1/551).

2 Reported by Aboo Daawood in (Book of Zakat, Chapter on Lenience Regarding



But if his own family is in need or that the person receiving the charity is not in dire need requiring the entire wealth of the giver; then it is not necessary to give the entire wealth.



And His saying:

﴿يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ﴾

“O Prophet (Muhammad) Allah is sufficient for you..” (Al-Anfaal: 64)

COMMENTARY

The third verse is His saying:

“O Prophet (Muhammad)!”: it refers to the Messenger ﷺ. Allah would address His Messenger with the attribute of prophethood sometimes, and at other times, with the attribute of messengership. When he orders him to preach He calls him with messengership. But regarding special rulings, He would in most cases refer to him with prophethood. He the Exalted said:

﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ﴾

“O Prophet! Why do you ban (for yourself) that which Allāh has made lawful to you.” [at-Tahrim: 1]

He – the Mighty and Sublime – also said:

﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ﴾

“O Prophet! When you divorce women.” [at-Talaaq: 1]

The word, *Nabiyy* (with the word measure) *fa'el* (meaning Prophet) meaning *Muf'al* and *Muf'il*; i.e., *Mun'bau* (one who gets divine inspiration) and *Mun'biu* (one talks out of divine inspiration). So, the Messenger ﷺ is inspired by Allah the Exalted and he talked to the servants of Allah (out of inspiration).

His saying: “Allāh is Sufficient for you”: that is, enough for you. The

that – i.e., A man's Leaving His Wealth; 2/313), at-Trimidhee (Book of Virtues, Chapter on As-Siddee'q's Giving Out His Entire Possession; 9/77) and ad-Daari-mee (1/391). At-Trimidhee said: “It is *Hasan Sahih*.” Imam Ahmad reported it in *Fadaail as-Sahaabah* through another route, 1/460.



word, *Al-Hasb* means “the one who suffices” such as in the illustration: “I will give a Dirham and that’s enough.” The word, *hasb* (in the verse) is a predicate put backwards while the Word of Divinity, Allah, is the subject, brought backwards; meaning, “Allah is not but sufficient for you”. It is also allowed the other way round: that *hasb* is the subject and the Word of Divinity is the predicate such that it reads as: “None is sufficient for you except Allah” and this is more preponderant.

His saying: “*And for the believers who follow you*”: *man* (who) is a relative pronoun ever occurring with the *sukoon* sign at its end. As for its occurrence as a conjunctive, there are two views on it: it is said that it means; Allah is Sufficient for you and the believers who follow you are sufficient for you. So, *min* is joined to the Word of Divinity since it is the nearest word to it (in the Arabic text); if the conjunction were to be on the letter *Kaaf* in the expression, *hasbuka* (in the Arabic text), returning the preposition would be obligatory as in His saying the Exalted:

﴿هُوَ الَّذِي أَيْدَكَ بِتَصَرُّوهِ وَالْمُؤْمِنِينَ﴾

“*He it is Who has supported you with His Help and with the believers.*” [al-Anfaal: 62].

Thus, Allah aided His Messenger ﷺ through the believers, and so, they will be sufficient for him here as Allah was sufficient for him. But this analysis is weak. The response regarding that is from different angles:

Firstly: Their saying: it is joined with it because it is the nearest to it is not correct; the conjunction could be upon something that came earlier. The Arabic grammarians even said: When conjoined words become many, the conjunctive should be on the first.

Secondly: Their saying: if it were joined on the letter, *Kaaf*; it would obligatory to repeat the preposition. But the correct thing is that it is not necessary as Ibn Malik averred:

It is not mandatory in my opinion since it has come (like that) in the prose and poem; what is correct is that it can be.

Thirdly: Their reference to Allah’s saying:

“*He it is Who has supported you with His Help and with the believers.*”

Their support was not that they sufficed him because the meaning

of sufficing him is that he depends on them, and that they supported him implies that they assisted him while he was on his own; and there is wide difference between the two.

Four: That when Allah – Glorious is He – mentions *al-Hasb* (sufficiency) He restricts it to Himself. He the Exalted said:

﴿وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ﴾

﴿فَضْلِهِ وَرَسُولُهُ﴾

“Would that they were contented with what Allāh and His Messenger gave them and had said: “Allāh is Sufficient for us. Allāh will give us of His Bounty, and (also) His Messenger (from alms, etc.).” [at-Taubah: 59].

So He differentiated between *al-Hasb* (sufficiency) and *Eetaai* (giving). He the Exalted also said:

“Say: ‘Sufficient for me is Allāh; in Him those who trust (i.e. believers) must put their trust.’”

Thus, just as depending on other than Allah is not allowed; likewise sufficiency, it is impossible that other than Allah is sufficient. If it were possible, it would have been permissible to depend on such, but the Sufficient is Allah and upon Him should those who place reliance depend.

Fifth: That there His statement: “And those who follow you...” contains something that indicates that the companions – ﷺ – are Sufficient for the Messenger ﷺ; and that is the fact that they are followers. How will it be that the followers are sufficient for the leader?! This is ever inappropriate.

Therefore, the correct thing is that it is joined with the letter *Kaaf* in His saying: *Hasbuka* (sufficient for you); that is to say, and He is Sufficient for those who follow you among the believers. So, you all should trust in Him; yourself and those who follow you.



And His saying:

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغٌ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾

“And whosoever puts his trust in Allah, then He will suffice him.”



(At-Talaaq: 3)

COMMENTARY

The fourth verse is His saying the Exalted:

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

“And whosoever puts his trust in Allâh, then He will suffice him.”
[at-Talaaq: 3].

This is a conditional sentence which literally means that whoever puts his trust in Allah; Allah will suffice his need and ease his affairs. Allah will be sufficient for him; even if he has difficulties, Allah will suffice him. The Messenger ﷺ is the leader of those who trust in Allah; yet, some he faced difficulties but the harm did not reach him because Allah is Sufficient for him. The gain of whoever relies on Allah is that His Lord will be sufficient for Him.

The verse implies also that whoever depends on other than Allah is disgraced since other than Allah cannot be sufficient. So whoever relies on other than Allah, Allah will abandon him and he will be left to that thing and he will not achieve his aim. He will, in addition, be put away from Allah to the extent of His dependence on other than Allah.



On the authority of Ibn Abbass who said: *“Allah (Alone) is sufficient for us, and He is the Best Disposer of affairs (for us),”* Ibrahim – peace be upon him – said it when he was thrown into the fire; and Muhammad – ﷺ – said it when they said to him: *‘Verily the people (pagans) have gathered against you (a great army), therefore, fear them, but it only increased them in Faith.’* Reported by Al-Bukhaaree and An-Nasaaee.⁽¹⁾

COMMENTARY

His saying: in the report from Ibn Abbass – رضي الله عنه – both -: *“Muhammad – ﷺ – said it when they said to him: ‘Verily the people (pagans) have gathered against you’.*

This is about the text of the Qur’an: After the battle of Uhud, Abu

1 Reported by Al-Bukhaaree in (Book of *Tafseer*, Chapter on the Explanation of Soorah Aal-‘Imraan; 3/211); and perhaps it is contained in *Sunan an-Nasaaee al-Kubrah*.

Sufyaan wanted to return to the Prophet ﷺ and his companions to – in his own thoughts - deal with them. He met a group of riders and asked them, “Where are you going to?” They answered, “We are going to Madeenah.” Thereupon, he said, “Tell Muhammad and his companions that we are coming back to deal with them.” The men arrived Madeenah and informed them and the Messenger of Allah ﷺ and those with him said: “Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).”

So, about seventy riders marched out and when they reached a place called Umraa al-Asad, Abu Sufyaan changed his mind and returned to Makkah. This is from the sufficiency of Allah for His Messenger and the believers since they depended on Him the Exalted.

His saying: “*unto whom the people said: ...*” i.e., the group of riders.

His saying: “*Verily, the people (pagans),*” that is, Abu Sufyaan and his people. The word, “people” here is used as an illustration by the scholars of the foundations of Islamic jurisprudence of a generalisation employed to refer to specification.

His saying: “*Sufficient for us,*” that is, enough for us. The expression occurs as a subject (in a subject-predicate syntax) and its predicate is the Word of Divinity.

His saying: “*He is the Best Disposer of affairs (for us)*”: *Ni'ma* is a verb in the past, and *al-Wakeel* (Disposer): is the doer; the specifying particle is omitted and will read in full as: *huwa* (he is); i.e., Allah.

Al-Wakeel is the One that is relied on – Glorious is He. And the word, *Al-Wakeel* is generally used for Allah – Glorious is He –; and He is *al-Muwakkil* (He that entrusts) and the *Wakeel* (He in Whom one trusts) such as in His saying: “*He is the Best Disposer (Al-Wakeel) of affairs (for us).*”

And His statement: “*And Allâh is Ever All Sufficient as a Disposer (al-Wakeel) of affairs.*” (*an-Nisaa*: 81)

As for the word, *Al-Muwakkil* (He that entrusts); that is contained in His saying the Exalted:

“*But if these disbelieve therein (the Book, Al-Hukm and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad) who are not disbelievers therein.*” [*Aal-Imraan*: 89].



Entrusting here does not mean another person's representing in a situation that requires representation; His entrusting – Glorious is He – is not out of any need by Him. Rather, entrusting here refers to succession on earth in order to see how they will act.

The statement of Ibn Abbass – ؓ –: “Ibrahim – peace be upon him – said it when he was thrown into the fire” is a statement that could not have been made from reasoning, and so, it has the ruling of a *Marfoo’*. Ibn Abbass is from among those who used to report from Banee Israaeel; so, it is possible that he reported it from them. However, he affirmed it and connected it with what the Messenger ﷺ said making it far removed from his having reported it from Banee Israaeel.

The point of reference in the verse: His saying the Exalted: “*They said: ‘Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)’*” considering their making Allah Alone Sufficient for them.

Note:

Our saying: “Ibn Abbass is among those who report from Banee Israaeel” is popular among the scholars of the science of hadith; however, it is disputable. Ibn Abbass – ؓ – was among those who condemned reporting from Banee Israaeel. In Saheeh al-Bukhaaree (5/291; with *Fath al-Baaree*) he (i.e., Ibn Abbass) said: “O assembly of Muslims; why do you ask the People of Book while your Book that was sent down to His Prophet ﷺ better narrated the reports about Allah which you read and is not corrupted. And Allah had told you that the people of the Book changed what Allah has written and they altered what was in their hands?! They said, ‘This is from Allah’ to earn a little price therewith. Shouldn’t the knowledge that has come to you prevent you from your asking?! By Allah! We have not seen anyone amongst them asking you about what was revealed to you.”



Important Issues:

First: That *Tawakkul* is among the obligations.

Second: That it is from the conditions of *Eemaan*.

Third: Explanation of the verse in *Al-Anfal*.

Fourth: Explanation of the verse at its end.



Fifth: Explanation of the verse in *At-Talaq* (65:3).

Sixth: The significance of these words, and the fact that it was uttered by Ibrahim – عليه السلام – and Muhammad ﷺ during the times of difficulties.

COMMENTARY

First: That *Tawakkul* is among the obligations: the point is in the fact that Allah connected *Eemaan* with *Tawakkul* in His saying:

“And put your trust in Allâh if you are believers indeed.”

Its explanation had preceded.

Second: That it is from the conditions of *Eemaan*: taken from His saying the Exalted: *“If you are believers indeed.”* Its explanation has preceded.

Third: Explanation of the verse in *Al-Anfal*: and that is Allah’s saying – the Mighty and Sublime:

“The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur’ân) are recited unto them...”

The meaning of *Eemaan* here is the perfect *Eemaan*; otherwise, a person could be a believer even if he does not have these qualities although such only has the general *Eemaan*. The explanations had been given.

Fourth: Explanation of the verse at its end: i.e., at the end of *Soorat al-Anfaal*, and that is His saying the Exalted:

“O Prophet (Muhammad)! Allâh is Sufficient for you and for the believers who follow you.”

That is to say: sufficient for you and those among the believers who follow you. And this is the preponderant opinion based on the explanations that had been given.

Fifth: Explanation of the verse in *At-Talaq*: that is Allah’s saying:

“And whosoever puts his trust in Allah, then He will suffice him.”

Its explanation had been given.

Sixth: The significance of these words, and the fact that it was uttered by Ibrahim – عليه السلام – and Muhammad ﷺ during the times of difficulties: And that is His saying:

“Allâh (Alone) is Sufficient for us, and He is the Best Disposer of



affairs (for us)."

The chapter also contains some issues apart from those mentioned by the author such as:

- Increase in *Eemaan* based on His saying: "...when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith..."
- That during difficulties it is incumbent for one to depend on Allah while carrying out the means because the Messenger ﷺ and his companions said that when it was said to them: the people have gathered against you so fear them but they placed their trust in Allah and said: *Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).*
- That following the Prophet ﷺ with *Eemaan* is a means for Allah to suffice the servant.





CHAPTER:

Allah's saying the Exalted said:

﴿أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ﴾ (١١)

"Did they then feel secure against the Plan of Allah? None feels secure from the Plan of Allah except the people who are lost." (Al-A'raaf: 99)

COMMENTARY

This chapter contains two matters:

The first: Feeling secure against the Plan of Allah.

The second: Losing hope of Allah's Mercy.

They are both opposite extremes.

The author proved the first one with His statement: *"Did they then feel secure..."* The pronoun refers to the people of the city because what came before it is Allah's saying – the Exalted:

﴿أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ﴾ (١٧) أَوْ أَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ

بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ﴾ (١٨) أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ

الْخَاسِرُونَ﴾ (١١)

"Did the people of the towns then feel secure against the coming of Our Punishment by night while they are asleep? Or, did the people of the towns then feel secure against the coming of Our Punishment in the forenoon while they play? Did they then feel secure against the Plan of Allâh. None feels secure from the Plan of Allâh except the people who are the losers." [Al-A'raaf: 97-99].

So, His saying: *"while they are asleep"* points to perfect security because they are in their city and the fearful person does sleep.

And His saying: *"in the forenoon while they play"* also point to perfect security, ease and absence of difficulty because if they had been suffering difficulty regarding their livelihood they would have gone in quest of provision and sustenance and will not be playing in the morning time - at forenoon. The interrogatives here are entirely expressing disparage and amazement at the condition of those: They would sleep comfortably and later go on engaging in acts of disobedience to Allah and pastime; recalling their affluence, forgetting



the remembrance of their Creator.

They would sleep in the night and play during the day. So Allah – the Mighty and Sublime – explained that this was part of His Plan against them. He – the Exalted – said: *“Did they then feel secure against the Plan of Allah”* and then ended the verse with His saying:

“None feels secure from the Plan of Allāh except the people who are the losers.”

Therefore, whomever Allah grants favour, comfort and affluence while such a person engages in acts of disobedience thinking that he is profiting; such a person is actually a losing! If Allah favours you from all angles: feeds you from hunger, secures you from fear, clothes you against being naked, do not think you are profiting while carrying out acts of disobedience to Allah; you are rather loosing because that is part of the plan of Allah regarding you.

His saying: *“Except the people who are the losers”*: the exception indicates a partitive and that is because what comes before it is completely free of it. So, the word, *Qawm* (people) is the doer and *Khaasiroon* (losers) is their adjective.

In His saying the Exalted: *“Did they then feel secure against the Plan of Allah”*: is evidence that Allah has *Makr* (plans). And *Makr* means: to succeed in overrunning the opposition from angles he does not expect; such as his saying: *“War is by deception.”*⁽¹⁾

If it is said: How can you attribute *Makr* to Allah despite its being apparently blameworthy?

It will be replied that: *Makr* is praiseworthy when it shows the strength of the person carrying out the *Makr* and that he overrun his opposition. As such, Allah should not be attributed with it generally. So it is not correct to say: Allah is a *Maakir* (planner); the attribute should only be mentioned in the condition of praise. For example, His saying:

وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣٠﴾

“They were plotting and Allāh too was planning, and Allāh is the Best of the planners.” [Al-Anfaal: 30].

He the Exalted said:

1 Reported by al-Bukhaaree in (Book of Military Expeditions, Chapter on ‘War is Deception; 2/366) and Muslim (Book of Military Expeditions; Chapter on the Permissibility of Decieving During War; 3/1362).

﴿وَمَكْرُؤًا مَكَرًا وَمَكْرًا مَكْرًا وَهُمْ لَا يَشْعُرُونَ﴾

“So they plotted a plot, and We planned a plan, while they perceived not.” [An-Naml: 50].

And the like of His saying:

﴿أَفَأَمِنُوا مَكْرَ اللَّهِ﴾

“Did they then feel secure against the Plan of Allah.” [al-A’raaf: 99].

Likewise, we cannot absolutely reject this attribute regarding Him; in the circumstance that it shows praise He will be ascribed with it and in the circumstance of blame he will not be ascribed with it. In the same manner, we cannot name Allah with it; so we should not say: Among Allah’s Names is *al-Maakir* (the Planner).

As for *Khiyaanah* (betrayal), Allah should not be attributed with it absolutely because it is blameworthy in every circumstance because it is plot in the circumstance of trust, and that is blameworthy. He the Exalted said:

﴿وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ﴾

“But if they intend to betray you (O Muhammad), they have already betrayed Allāh before. So He gave (you) power over them.” [al-Anfaal: 71].

So He the exalted did not say: “and he betrayed them!”

As for *Khidaa’* (deception), it is like *Makr*; Allah is attributed to it in the circumstance of praise based on His saying:

﴿إِنَّ الْمُتَّقِينَ يُخَدِّعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ﴾

“Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them.” [an-Nisaa: 142]

Al-Makr is among the action-related Attributes because it is connected to Allah’s Wish – Glorious is He.

The following could be deduced from the verse:

1. Exercising caution about the favours Allah bestows on a servant for fear that it might be temptation because every favour deserves that



you give thanks to Allah for it by being obedient to the Bestower of the favour. If you do not, despite the abundance of the favour then you should realize that such is from the plans of Allah.

2. Prohibition from feeling secure from the Plan of Allah; and that is from two angles:

One: That the sentence has the syntax of an interrogative pointing to disparage and amazement.

Two: His saying the Exalted: *"None feels secure from the Plan of Allah except the people who are the losers."*



And His saying:

﴿قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ﴾

"Who despairs of the Mercy of his Lord except those who are astray?"
(al-Hijr: 56)

COMMENTARY

The second matter from the contents of this chapter: Losing Hope of Allah's Mercy. The author - ﷺ - cited His saying the – the Mighty and Sublime:

﴿قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ﴾

"And who despairs of the Mercy of his Lord except those who are astray?" [al-Hijr: 56].

Man (who) is a particle of interrogation because the verb that comes after it is in the nominative form and then it has no answer (typical of a conditional).

Al-Qanoot: is extreme despair; a person would despair and preclude hope and prospect, thinking that achieving his desire or removing his grief is improbable.

His saying: *"of the Mercy of his Lord"*: this Mercy (in the Arabic text) is conjoined to the subject and its object was omitted such that it reads in full as: *"of His Lord's mercy on him."*

His saying: *"Except those who are astray"*: *Il-la* (as it occurs in the Arabic



text, meaning except), is a particle of restriction because the interrogative in his saying: “*and who despairs*” implies a negation while “*those who are astray*” expresses the doer of “despair”. Thus it means: no one despairs of the mercy of Allah except those who are stray.

Ad-Daal: is one who lacks guidance, a fool who does not know his obligations towards Allah – Glorious is He - while He is closer to changing the fortune. Thus it occurs in the *hadith* that: “Our Lord is amazed at His servants’ despair and the nearness of His changing fortunes; He looks at your waiting in despair and begins to laugh, knowing that the way out for you is near.”⁽¹⁾

As for the meaning if the verse: when the angels gave Ibrahim (عليه السلام) - the tidings of learned son, he said to them:

﴿ قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ يُبَشِّرُونَنِي ۖ قَالُوا بِشَرَّكَ بِالْحَقِّ فَلَا

تَكُن مِّنَ الْفَاطِكِينَ ۚ ۝٥٥ قَالَ وَمَنْ يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ۚ ۝٥٦﴾

“Do you give me glad tidings (of a son) when old age has overtaken me? Of what then is your news?” They (the angels) said: “We give you glad tidings in truth. So be not of the despairing ones. [Ibrâhim (Abraham)] said: “And who despairs of the Mercy of his Lord except those who are astray?” [al-Hijr: 54-56].

Despairing about Allah’s Mercy is not permissible because it entails thinking negatively about Allah – the Mighty and Sublime - and that is from two perspectives:

First: That it constitutes demean of Allah’s Ability – Glorious is He – because whoever affirms that Allah has power over all things will not foreclose anything from Allah’s Ability.

Second: That it constitutes demeaning Allah’s Mercy – Glorious is He – because whoever really believes that Allah is the Most Merciful will not foreclose Allah’s showing mercy to him. Thus, the one who despairs about Allah’s mercy is astray.

It is not also appropriate for a person who is afflicted to foreclose achieving his aims or removing his hardships. How many are those who were afflicted and thought there is ever no way out but Allah –

1 Reported by Ahmad (4/11 and 12), Ibn Maajah in (Introduction, 1/64). It occurs in *Az-Zawaaid* (1/64) that: “Waqee’ (one of the reporters in the chain) was mentioned by Ibn Hibbaan in his *Thiqaat* and Muslim relied on the rest of the reporters in the chain.”



Glorious is He – saved him either through a good deed he did in the past; like what happened to Yoonus – peace be upon him -. Allah the Exalted said:

﴿فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَّيْتُ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾﴾

“Had he not been of them who glorify Allâh, he would have indeed remained inside its belly (the fish) till the Day of Resurrection.” [as-Saffaat: 143-144].

Or through a deed he plans to do in the future; such as the supplication of the Messenger ﷺ on the day of Badr ⁽¹⁾ and the Night of the Confederates. ⁽²⁾ Likewise the people trapped who were trapped in the cave. ⁽³⁾

It becomes clear that the author – ﷺ – intended to connect the individual in his effort towards Allah the Exalted between fear – and so, he does not feel secure of Allah’s plan – and hope and so, he does not despair in His mercy. Therefore, feeling secure of Allah’s plan is defect from the angle of fear while despair of His Mercy is blemish regarding hope (in Allah).



Ibn Abbass reported that Allah’s Messenger ﷺ was asked concerning the Major sins and he said (they are): “Joining partners with Allah, despairing of Allah’s mercy and feeling secure of Allah’s plan.” ⁽⁴⁾

Ibn Mas’ood said: “The gravest of the Major sins are: Joining associates with Allah, (feeling) secure from Allah’s plot, losing hope of Allah’s mercy and foreclosing the removal of his difficulty.”

- 1 Reported by al-Bukhaaree in (Book of Warfare, Chapter on Urwah’s Story; 3/83) and Muslim in (Book of Military Campaigns, Chapter of the Angel’s Support During the Badr Campaign; 3/1383).
- 2 Reported by al-Bukhaaree in (Book of Warfare, Chapter on the Khandaq Battle; 3/118), and Muslim (Book of Military Expeditions, Chapter on the Encouragement to Supplicate for Assistance; 3/1363).
- 3 Reported by al-Bukhaaree in (Book of Transactions, Chapter: If he buys something for someone else; 2/116) and Muslim (Book of Remembrance and Supplication, Chapter on the Story of the People of the Cave; 4/2099).
- 4 Reported by Al-Bazaar as in *Kashfu al-Astaar* (106), Ibn Abbee Haatim as contained in *Tafseer Ibn Kathir* (1/485), at-Tabaraanee as in *al-Majma’* (1/104) and in ad-Durr al-Manthoor (2/147). Al-Haythamee said (1/104): “It is reported by al-Bazaar and at-Tabaraanee, and its reporters are graded reliable.”



Reported by Abdur-Razaaq.⁽¹⁾

COMMENTARY

His saying in the *hadith* of Ibn Abbass – رضي الله عنه – that: “Allah’s Messenger ﷺ was asked concerning the Major sins”: *Kabaa-ir* (Major sins), the plural of *Kabeerah* (Major sin), and it means: the Major iniquities.

This question shows that sins are categorized into Major and Minor ones and the Qur’an points to that. Allah – the Mighty and Sublime – says:

﴿إِنْ جَئْتُمْ بِكَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ﴾

“If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins” [an-Nisaa: 31].

He the Exalted also said:

﴿الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ﴾

“Those who avoid great sins and Al-Fawāhish (illegal sexual intercourse, etc.)” [an-Najm: 32].

Even the Major sins are not of a single category; some are graver than others.

However, the scholars differ: Are they numerous or specific in their number? Some of the people of knowledge say: they are numerous, and so, begin to count them and research the texts reported regarding that. It is also said that: they are limited in number; *Shaykh al-Islam* Ibn Taymiyyah – رحمه الله – specified them and said: “Whatever has particular consequent punishment – whether in this world or the Hereafter and whether through losing something desirous or facing a difficulty.” This is really wide in scope; it includes many sins.

The implication of his statement is that sins have two categories:

A category He has only forbidden but has not mentioned any particular threat about. The punishment for this category comes in the general sense of punishments, and these sins are atoned for through carrying out good deeds. For example his saying: “The five (daily) prayers, the Friday prayer to another Friday prayer and one Ramadan to another Ramadan are expiations from what comes

1 Reported by Abdur-Razaaq (10/459, 460), Ibn Jareer (5/26), at-Tabaraanee in *Al-Kabeer* (8784, 8783), and Al-Haythamee graded – in *Majma’ az-Zawaaid* (1/104) – at-Tabaraanee’s chain authentic.



between them as long as the Major sins are avoided.”⁽¹⁾

Similarly are the reports regarding one lesser-hajj to another⁽²⁾ and the ablution concerning the atonement of sins.⁽³⁾ These sins under this category are the Minor sins.

The other category is that about which particular punishments are cited such as curse or anger (of Allah) or disconnection from the doer or particular prescribed punishment in this world and the like. These are Major sins and they differ in their seriousness.

The questioner in this hadith only intended to know the Major sins in order to avoid them, unlike many of the people today who would enquire merely to know; as such, the blessings in knowledge have reduced.

His statement: “Joining partners with Allah”: it is apparently general; i.e., the meaning is both the Minor and Major *Shirk*; this is the apparent meaning because the Minor *Shirk* is worse than the major Sins. Ibn Mas’ood said: “That I should swear by Allah upon a lie is more beloved to me than that I swear by other than Him while saying the truth.”⁽⁴⁾ And that is because the evil of *Shirk* is greater than that of lying. Thus, that proves that *Shirk* is among the Major sins absolutely speaking.

Joining partners with Allah includes *Shirk* regarding His *Ruboobiyyah* (Lordship) or His *Uloohiyyah* (Divinity) or His Names and Attributes.

His statement: “despairing of Allah’s mercy”: *al-Ya’s* (as in the Arabic text) means to lose hope; and *ar-Raoh* is near the meaning of *ar-Rahmah* (mercy); it means: way out and assuagement. Losing hope of Allah’s mercy is part of the Major sins owing to its evil consequences.

His saying: “...feeling secure of Allah’s plan” by against Allah while he is been granted him favours. Allah the Exalted said:

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٧١﴾ وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ﴾

- 1 Reported by Muslim in (Book of Purification, Chapter on the Five daily Prayers; 1/209).
- 2 Reported by al-Bukhaaree in (Book of Lesser-Hajj; Chapter on the Obligation of the Lesser-Hajj and Its Virtues; 1/538).
- 3 Reported by Muslim in (Book of Purification, Chapter on the Five Daily Prayers; 1/209).
- 4 Its reference had preceded.

“Those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not. And I respite them; certainly My Plan is strong.” [al-A’raaf: 182-183].

The apparent meaning of this *hadith* is: that it is restrictive but this is not so because there are other Major sins apart from these but the Messenger ﷺ answers every questioner with what is suitable for his condition. Perhaps, he had noted that this person feels some safe about Allah’s plot or despair of Allah’s mercy and thus, he wanted to explain that to him.

It is important for one to pay attention to this issue: the texts that are apparently contradictory; one should apply each of them in its appropriate circumstance in order to harmonize between the texts of the *Sharee’ah*.

His statement in the report from Ibn Mas’ood: **“Joining associates with Allah”**: this is the gravest Major sin because it is violation of the greatest right: Allah’s right – the Exalted – who created you, fashioned you and provided for you. No one has favoured you than Allah – the Exalted.

His saying: **“... (feeling) secure from Allah’s plot”**: Its explanation had preceded.

His saying: **“...losing hope of Allah’s mercy and despairs that his difficulty will be removed”**: the meaning of *Qanoot* is that he rules out Allah’s mercy and attaining his goals. *Al-Ya’s* here means: that a person rules out that his difficulties being removed. We have so viewed so that the statement of Ibn Mas’ood – ﷺ - does not contain a repetition.

In summary: the individual moving towards Allah is faced by two things that could hinder him from his Lord; and those are: feeling secure of Allah’s plot and losing hope of Allah’s mercy. If he is afflicted or he loses what he likes, you find that except Allah protects him, despair overruns him and he rules out any way out and fails to work towards its means. As for feeling secure of Allah’s plot; you’ll find an individual sinning while in affluence. So, he thinks he is upon the right thing and will thus continue upon his evil ways. There is no doubt that that is sheer delusion.





Important Issues:

First: Explanation of the verse in *Al-A'raf*.

Second: Explanation of the verse in *Al-Hijr*.

Third: Severity of the threat for the one who feels safe from Allah's Plan.

Fourth: Severity of the punishment for despair (in Allah's mercy).

COMMENTARY

First: Explanation of the verse in *Al-A'raf*: And that is His saying the Exalted: *"Did they then feel secure against the Plan of Allâh. None feels secure from the Plan of Allâh except the people who are the losers."* Its explanation had preceded.

Second: Explanation of the verse in *Al-Hijr*: And that is His saying: *"And who despairs of the Mercy of his Lord except those who are astray?"* Its explanation had been given.

Third: Severity of the threat for the one who feels safe from Allah's Plan: that is owing to being among the gravest Major sins as contained in the verse and hadith; it can be deduced from the first verse and the two hadiths.

Fourth: Severity of the punishment for despair (in Allah's mercy): This can be deduced from the second verse and the two hadiths.



CHAPTER:

PATIENCE ABOUT ALLAH'S PRE-ORDAINMENTS IS PART OF FAITH

COMMENTARY

As-Sabr (patience) lexically means the Arabic Language means *al-Habs* (holding back) such as their saying: "He was killed *Sabran*," i.e., while held back and captive.

Technically: it is to hold back the soul upon some things and away from certain other things; and it has three divisions:

First: Patience in obedience to Allah as He the Exalted has said:

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا﴾

"And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)]" [Ta-Ha: 132].

He also said:

﴿إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ١٣٠ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَطِعْ مِنْهُمْ إِنَّمَا أَوْكَفَرُوا ١٣١﴾

"Verily! It is We Who have sent down the Qur'ân to you (O Muhammad) by stages. Therefore be patient (O Muhammad) and submit to the Command of your Lord (Allâh, by doing your duty to Him and by conveying His Message to mankind)" [al-Insaan: 23-24].

This is part of being patient upon orders because the Qur'an came down for him to convey it; thus, he is ordered to be patient upon obedience. He the Exalted said:

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾

"And keep yourself (O Muhammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face" [Al-Kahf: 28].

This is patience upon obedience to Allah.

Second: Restrain from disobeying Allah such as the restraint Yoosuf – peace be upon him – showed by not agreeing with the wife of the Azeez when she seduced him while she had might, power and authority over him; yet he exercised restraint, and rather said:

﴿ قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ

الْجَاهِلِينَ ﴾

“O my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant.” [Yoosuf: 33].

This is patience regarding disobedience to Allah.

Third: Patience about Allah’s preordainments. He the Exalted said:

﴿ فَاصْبِرْ لِحُكْمِ رَبِّكَ ﴾

“Therefore be patient (O Muhammad) and submit to the Command of your Lord” [al-Insaan: 24].

Thus, Allah’s laws related to His preordainments are included here such as His saying:

﴿ فَاصْبِرْ كَمَا صَبَرْنَا أُولُوا الْعُرْسِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ﴾

“Therefore be patient (O Muhammad) as did the Messengers of strong will and be in no haste about them (disbelievers).” [al-Ahqaaf: 35].

Because this is endurance regarding the conveyance of the message and the afflictions of his people such as his saying to one of those who came to deliver a message from one his daughters that: “Tell her exercise patience and hope for reward.”⁽¹⁾

Therefore, patience is of three kinds; the peak of it is patience upon obedience to Allah, then restraint from disobedience to Allah and then patience about Allah’s preordainments.

This sequence considers its essence and not the person connected to it; otherwise, the patience regarding sins is more difficult for the individuals than patience concerning obedience. If a person is tried, for example, by a beautiful woman who seduces him in a secret place where no person will see them except Allah and such is a young man full of passion; exercising restraint from this sin is very difficult on

1 Reported by al-Bukhaaree in (Book of Funerals, Chapter on the Statement of the Prophet ﷺ): The dead will be punished for some of the wailings of his relatives; 1/395) and Muslim in (Book of Funerals, Chapter on Wailing over the Dead; 2/635).



the souls. A person may observe a hundred units of prayer and that will be far easier for him than that (i.e., temptation from the beautiful woman).

Similarly, a person may suffer an affliction and the endurance will be harder than being patient upon obedience. He may be bereaved of a near relative or friend or someone very dear to him and you'll find him enduring serious agony patiently over the affliction. This clarifies what some of the people say that: this sequence is arguable since maintaining restraint regarding some sins would be more difficult than observing some acts of obedience. Likewise, enduring some preordainments may be more difficult. So, we would say: we will cite the sequence not considering the individual exercising the patience.

Being patience upon acts of obedience is the highest level because it involves requirements and actions; so you will drive yourself regarding the Prayers and pray, about the fasting and fast and concerning the hajj and perform it and so on. So it entails requirement and action and some movements that involve some hardship and exhaustion. Then restraint from sin only involves holding back; i.e., requiring the soul to hold back. As for patience regarding the preordainments, that is because its causes are not within human control; so it is neither action nor abstinence, it is only purely from Allah's preordainment.

The author - ﷺ - only refers in this chapter to the endurance regarding Allah's preordainments because it is related to *Tawheed ar-Ruboobiyyah* since the control over the creatures and the decrees on them are from the implications of *Ruboobiyyah*.

His statement: "...About Allah's Preordainments": *Aqdaar* (preordainments) is plural of the word, *Qadar*. It is generally employed to refer to the preordained matter and the action of One Who preordains, Allah – the Exalted. As regards the action of He Who preordains, one must be pleased with it and endure. With regard to the preordained matter, it is also obligatory to be patient regarding it and encouraged to be pleased with it. For instance: Allah preordains that a person's car burns down; that Allah decrees its burning down is a preordainment that an individual must be pleased with because it is part of perfectly being pleased with Allah.

However, pertaining to the preordained matter, which is the burning down of the car; it is obligatory to endure it and to be pleased with it



is encouraged and not obligatory according to the most preponderant view.

The preordained affair may even be acts of obedience or sin; and it may be among Allah's exclusive actions. The acts of obedience must be accepted but it is not allowed to be pleased with sins from its being the preordained matter. But from its being Allah's preordainment, it is obligatory to be pleased with Allah's preordainment in every circumstance. Thus, Ibn al-Qayyim said:

That is why we show pleasure with the decree

but disparage the decreed matter when that is a disobedient act.

Therefore whoever considers the decree and preordainment regarding a person committing sin, he should be pleased because Allah preordained that and He has wisdom in His preordainments; but when he considers the action, it is not allowed for him to be pleased with it since it is sin. This is the difference between preordainment and the preordained matter.



And Allah's saying the Exalted:

وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ

"And whosoever believes in Allah, He guides his heart." (At-Tagaabun: 11)

Alqamah said: "He is the man who is struck by an affliction and recognizes that it is from Allah; so he accepts it and submits to Him."

COMMENTARY

His saying: *"And whosoever believes in Allah, He guides his heart"*: *Man (whosoever)* is noun of the conditional making the verb that follows occur in the jussive. The verb of the conditional is *yu'min (believes)* and its response is: *yahdi (guides)*.

The meaning of belief in Allah here is belief in His preordainments.

His saying: *"He guides his heart"*: he bestows him tranquillity. This is evidence that faith is connected with the heart and when the heart is guided the limbs are guided too according to his saying: "Certainly, the body has a piece of flesh when it is upright, the whole body is upright, and when it is corrupted, the whole body is corrupted; and



that is the heart.”⁽¹⁾

His saying: “**Alqamah said**”: He was among the older followers of the companions – ﷺ.

His saying: “**He is the man who is struck by an affliction...**”: ‘Alqamah’s interpretation is from the necessary implications of faith because whoever believes in Allah recognizes that preordainments are from Allah; and so, he will be pleased and submit. And since he knew that the affliction has come from Allah, the heart tranquil and rests. That is why among the greatest things that bring about calmness and rest of mind is belief in decrees and preordainments.



And in *Sahih Muslim* on the authority of Abu Hurayrah, (it says) that Allah’s Messenger ﷺ said: “Two matters with the people are acts of disbelief they commit: Disparaging lineage and wailing over the dead.”⁽²⁾

COMMENTARY

His statement in the *hadith* of Abu Hurayrah: “Two matters,” is the subject (in the subject-predicate syntax); he began with that syntax to show division or because it expresses (some form of) restriction.

His saying: “are acts of disbelief they commit”: the *baa* (in *bihim Kufr* as it occurs in the Arabic text) could express “*min*” meaning: they both are acts of disbelief they commit. It could also express “*fee*” i.e., they are both (traits of) disbelief they have.

His saying: “disbelief” i.e., those two traits are acts of disbelief and finding these two traits of disbelief does not necessarily imply that such is a disbeliever just as finding two of the traits of faith such as bashfulness, bravery and nobility in the disbeliever does not necessarily imply that he is a believer.

Shaykh al-Islam Ibn Taymiyyah – ﷺ – said: “Except the statement of the Messenger of Allah ﷺ that, “**Between a man and Shirk and Kufr, is abandoning the Prayers**”⁽³⁾ because here, he mentioned the *alif*

1 Reported by al-Bukhaaree (452) and Muslim (1599).

2 Reported by Muslim in (Book of Faith, Chapter on Employing the Word, Disbelief Regarding Disparage of Lineage and Wailing Over the Dead; 1/82).

3 Reported by Muslim in (Book of Faith, Chapter on Employing the Word, Disbelief Regarding the One Who Abandons the Prayer; 1/88), from the *hadith* of Jabir



and *laam* (i.e., the definite article in the Arabic lexicon) that express reality. Thus, the meaning of *Kufr* here is that which expels from the fold of Islam unlike the occurrence of the word, *Kufr* in the indefinite form which does not point to leaving Islam.⁽¹⁾

His saying: “Disparaging lineage”: i.e., finding fault with it or denying it; this is one of the actions of disbelief.

His saying: “wailing over the dead”: that is, that a person cries over the dead in the manner of a dove’s cry. And that is because that indicates discontent and impatience which contradicts the obligatory patience and endurance. This sentence is the point of reference from this narration in this chapter.

During the times of trials the people have four conditions:

First: Displeasure; and that is either with the heart like being displeased with his Lord and annoyed with Allah’s preordainment on him which may lead to disbelief. He the Exalted said:

﴿وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَهُ فِتْنَةٌ أُنْقَلَبَ عَلَىٰ وَجْهِهِ خَيْرَ الدُّنْيَا وَالْآخِرَةِ ذَٰلِكَ هُوَ الْخَسِرَانُ الْمُفْسِدُونَ ۝﴾

“And among mankind is he who worships Allāh as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islām). He loses both this world and the Hereafter.” [Hajj: 11].

It might also be with the tongue such as cursing and crying grief and things like that. And it may be with the limbs by slapping the cheeks, tearing the clothes and plucking the hairs and the like of that.

Second: Patience; and it is as described by the poet:

*Patience is like its name (suggests), its taste is bitter
But its end is sweeter than the honey.*

A person might find that a thing is difficult for him and so, he would dislike it even though he will endure it being patient. Its occurrence and non-occurrence are not the same with him; he in fact abhors it but his faith prevents him from being displeased.



Three: Pleasure; it is greater than the previous level. And that is when the two conditions are the same with him as regards Allah's decree and preordainment even though he may grieve over the affliction. Because he is an individual swimming in the decrees and preordainments; wherever the decrees and preordainments take him, he stays; whether on the flat ground or the hill. Whether he is bestowed a favour or is afflicted with the opposite, they are all the same with him; not because his heart is dead but owing to his perfect pleasure with his Lord – Glorious is He and Exalted -. He changes under the control of Allah – the Mighty and Sublime –, they are all the same with him since he considers them as Allah's preordainments. This is the difference between Pleasure with Allah's decrees and Patience

Four: Thankfulness; and that is the highest level. That is his giving thanks to Allah for whatever affliction that reaches him. And that is found in the grateful servants of Allah when he considers it that, there are worst afflictions and that the worldly trials are far easier than that regarding the religion and that the punishment of the world is lesser than that of the Hereafter. And that, this trial is a means of expiating his sins and perhaps, increasing his good deeds. So he thanks Allah for it. The Prophet ﷺ said: "Whatever grief or sorrow that afflicts the believer or any other thing except that it is made expiation for him; even the thorn that pricks them."⁽¹⁾

Likewise, the person's faith may increase therewith.



And they both reported in the *Marfoo'* form on the authority of Ibn Mas'ood that: "He is not of us who slaps the cheeks, tears the clothes and cries in the manner of the days of Ignorance."⁽²⁾

COMMENTARY

His statement in the *hadith* of Ibn Mas'ood: *Marfoo'an* (in the *Marfoo'* form); that is, linked to the Prophet ﷺ.

His saying: "who slaps the cheeks": a general statement implying

- 1 Reported by al-Bukhaaree in (Book of the Sick, Chapter on Expiation of the Sins; 4/23) and Muslim in (Book of Benevolence and Joining Ties, Chapter of Reward for Faith; 4/1992).
- 2 Reported by al-Bukhaaree (1226) and Muslim (1/99).



specificity; i.e., because of an affliction.

His saying: “tears the clothes”: that is to tear the neckband through which the head is put into the cloth during afflictions out of displeasure and absence of endurance for what has happened.

His saying: “and cries in the manner of the days of Ignorance”: the word, *da'waa* (cries – as it occurs in the Arabic text) is conjoined and *al-Jaahiliyyah* (days of Ignorance) is joined with it. Two things contend here:

First: the generality in the expression (the cries of the days of Ignorance); because it is a singular conjoined and as such expresses generality.

Second: an indicant; considering the fact that slapping the cheeks and tearing the clothes are done during afflictions; thus, crying in the way of the days of Ignorance implies also during afflictions, such as saying: “Woe to me!”, “May my back be broken!”

However, the more appropriate is to give preponderance to the expression and the indicant cannot particularize it. So, the meaning of the cry is any cry resulting from ignorance.

He mentioned these three groups because they often occur during afflictions; otherwise, another example is destroying houses, breaking utensils, wasting food and similar other things people do during afflictions. These three are among the Major sins because the Prophet ﷺ declared himself disconnected from those who do it.

However, slapping the cheeks during normal daily activity is not included in this; such as the fathers beating his child although it is disliked to beat in the face owing to the prohibition that occurs regarding it. Likewise, tearing the clothes in a matter other than during affliction.



Anas related that Allah's Messenger – ﷺ – said, “If Allah wants good for His servant, He hastens his punishment for him in the world. But if He wants evil for his servant, He holds back for his sins and recompenses him for it on the day of Resurrection.”⁽¹⁾

1 Reported by at-Trimidhee in (Book of Asceticism, Chapter on What is Reported Concerning Patience Over Trials, 7/123) and he said: “It is *Hasan Gareeb*”, al-Baihaquee in *al-Asma Was- Sifaat* (pp. 154), and Al-Baghawee in *Sharh as-Sunnah*

COMMENTARY

His statement in the *hadith* of Anas: "If Allah wants good for His servant": Allah Wills good and evil; but the evil meant regarding Allah the Exalted is not intended in itself according to the Prophet's statement: "Evil is not attributable to you."⁽¹⁾ So, whoever wishes evil in its essence is attributed to it. However, Allah wills the evil for a wisdom and so, it is good considering the wisdom it entails.

His saying: "He hastens his punishment for him in the world": punishment: is the culprit's sanction for his sin. It is so named because it is consequent upon the sin but it is not used except with regard to sanction for wrongdoing.

His saying: "He hastens his punishment for him in the world": That is better than postponing it to the Hereafter since it will disappear and be removed. Thus, the Prophet ﷺ would say to two couples engaged in the prescribed cursing over accusation of marital infidelity: "Certainly, the punishment of this world is less severe than the punishment of the Hereafter."⁽²⁾

However, there is another benefit better than that; and that is, holding back from wrongdoing; this is the best because if Allah does not punish him in this world and in the Hereafter, then that is all good. However, the Messenger ﷺ mentioned the hastening of the punishment as good considering the fact that holding back the punishment to the Hereafter is worse as Allah the Exalted said:

"And the torment of the Hereafter is far more severe and more lasting." [Ta-Ha: 128].

Punishments are of different forms:

Some are connected to the religion; and they are the worst forms because physical punishment may be realized by an individual. But in this case, it will not be noted except by the one Allah grants the success to do so. For example if the sin is even not known to the culprit; then such is a religion-related punishment which will make

(5/245). The *hadith* has a corroborating evidence in the report of Abdullah bin Mugaffal, Ibn Abbass, 'Ammar bin Yaasir – may Allah be pleased with them all – and so, it is an authentic *hadith* combining its routes. See: *Silsilat al-Ahaadeeth as-Saheehah* (1220).

1 Reported by Muslim in (Book of Travelers' Prayers, Chapter on Supplications During the Late-Night Prayer; 1/534).

2 Reported by Muslim (1493).



him begin to belittle it. Likewise, playing down obligations, absence of the sense of restraint from Allah's prohibitions, and not ordering good nor forbidding evil; all these are afflictions. The evidence is His saying:

﴿فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ﴾

"And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs" [Al-Maidah: 49].

From that also is punishing the self such as sicknesses of the limbs and mind.

Likewise is punishment regarding the family like losing them or their being afflicted with illness.

Included likewise is punishment regarding wealth; like its reduction or complete loss of it and things like that.

His statement: **"But if He wants evil for his servant, He holds back for his sins"**: "he holds back from..." i.e., He leaves his punishment.

Al-Imsaak (holding back) is one of the actions of Allah, it does not mean rejecting actions of Allah; rather He has, has not stopped and will continue to be doing what He wills. However, He holds back from doing a particular thing for specific infinite wisdom. So His actions are for particular wisdom and His holding back also is for a wisdom.

His saying: **"until He rewards him for it on the Day of Resurrection"**: that is, Allah pays him back for it: i.e., recompenses him for it on the Day of Resurrection which is the day people will rise from their graves to Allah, the Lord of all that exist. It is called the Day of Resurrection for three reasons:

1. The people's resurrection from their graves according to Allah's saying:

﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾

"The Day when (all) mankind will stand before the Lord of the 'Alamîn (mankind, jinns and all that exists)?" [al-Mutaffifeen: 6].

2. The standing of the witnesses based on Allah's saying:

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ﴾

"Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh Islâmic Monotheism) in this



world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection). [al-Ghaafir: 51].

3. Establishment of justice based on His saying the Exalted:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ﴾

“And We shall set up balances of justice on the Day of Resurrection.” [Al-Anbiyaa: 47].

The Author's intention for citing this hadith is: to relieve the person who is afflicted with trials not to grieve because it may after all be good. The punishment of this world is lesser than that of the hereafter. So, he should be grateful to Allah for not delaying his punishment till the Hereafter.

If an individual has not committed any wrongdoing and yet, he is afflicted, then we say to him: this is from the aspects of testing an individual upon patience and increasing his rank by hoping for the reward. However, it is not allowed for a person if he is afflicted by a trial - while he thinks that he has not done any wrong - to say: “I have not committed any wrong doing”! This is self-praise. If it is given that an individual has not committed any wrongdoing and he is afflicted with a trial, the affliction will not find a wrongdoing to expiate but it will find a heart to strengthen. So Allah would try a person with afflictions to see whether he will be patient or not?

For this reason, the most fearing of Allah – the Mighty and Sublime – among the people and the most god-conscious, Muhammad ﷺ, would fall ill like any two men among us would.⁽¹⁾ That is in order for him to attain the highest level of patience and achieve the rank of the patient ones in its loftiest sense. Thus, he – ﷺ - felt severe pains while passing away; yet, he was firm. Abdur-Rahman bin Abee Bakr came in to visit him holding a chewing stick. He turned towards him and Aa'isha realized that he wanted the chewing-stick and said: “Should I bring it to you?” He nodded in approval. She collected the stick, chewed and made it soft for the Messenger ﷺ and gave it to him and he cleaned his teeth with it. Aa'isha said: “I have never seen him cleaning his mouth in a better way.” Then he raised his hand and said:

1 Reported by Al-Bukhaaree in (Book of the Sick, Chapter on the Severity of Sickness; 4/54) and Muslim in (Book of Benevolence and Joining Ties, 4/1991) from the hadith of Ibn Mas'ood - ؓ.



“With the highest companions.”⁽¹⁾

Look at this level of steadfastness, certainty of faith and great patience in the face of this severe difficulty; all in order for the Messenger ﷺ to attain the highest level of the patient ones. He was patient for the sake of Allah, by Allah's help and in Allah's course until he attained the loftiest rank. So whoever is afflicted with any trial and his mind tells him that his afflictions are severer than his wrongdoing he would be showing his deeds to his Lord and pluming with it before him; so let him be careful about that!

From the above, two things become clear:

1. That a person's affliction with trials is considered expiation for his wrongdoings and hastening to get punished in this world; thus, it is better than been delayed till the Hereafter.
2. The afflictions may be greater than the wrongdoings in order for the individual to attain the loftiest rank of the patient ones by his endurance. And patience is of faith as the head is to the body.



The Prophet ﷺ said: “The greatness of reward is connected to the severity of the trial. And when Allah loves a people, He tries them; so, whoever accepts gets pleasure and whoever shows displeasure gets anger.” At-Tirmidhee graded it *Hasan*.⁽²⁾

COMMENTARY

His saying: the Prophet ﷺ said: “The greatness of reward...”: this *hadith* was reported by at-Tirmidhee on the authority of Anas bin Maalik - ؓ - from the Prophet ﷺ So, the companion who related it was the one who also related the previous *hadith*: “Certainly, the greatness of reward is connected to the severity of the trial”⁽³⁾ that is,

- 1 Reported by Al-Bukhaaree in (Book of Warfare, Chapter on the Prophet's Illness; 3/82).
- 2 Reported by At-Tirmidhee in (Book of Asceticism, Chapter on What is Reported Regarding Patience over Trial, 7/123) and said, “It is *Hasan Gareeb*”; and Ibn Maajah in (Book of Tribulations, Chapter on Patience Over Trials; 2/1338), Al-Baghawee in *Sharh as-Sunnah* (5/245), and its chain is *Hasan*. See *Al-Mishkaat* (1/493) and *Silsilat al-Ahaadeeth as-Saheehah* (146).
- 3 Reported by Al-Bukhaaree in (Book of Call to the Prayer, Chapter on the One Who Sits in A Mosque Waiting for the Prayer; 2/143) and Muslim in (Book of Zakat, Chapter on Giving Charity Privately; 2/715).



the greatness of the reward is commensurate with the trial; so as the trial is severe and the individual endures so does the reward become greater because Allah is Just, He will not recompense the good doer with any less than his good. So, the reward of a thorn that pricks him is not as that of a bruise he suffers. This is evidence for Allah's perfect justice and that He will never be unjust to anyone. It also seeks to relieve the afflicted.

His statement: "And when Allah loves a people, He tries them": that is, He tests them through what he will preordain for them in their worldly affairs like sicknesses, loss of relatives or by the legislations He will charge them with. He the Exalted said:

﴿إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ۚ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا نَظْعُ مِنْهُمْ شَيْئًا أَوْ كُفُّوا ۗ﴾ (٢٣) (٢٤)

"Verily! It is We Who have sent down the Qur'an to you (O Muhammad) by stages. Therefore be patient (O Muhammad) and submit to the Command of your Lord (Allâh, by doing your duty to Him and by conveying His Message to mankind)..." [al-Insan: 23-24].

So Allah – the Mighty and Sublime – reminded him of His Bounty on him and orders him to be patient because what has been sent down to him is a duty he is made responsible for.

Likewise, from trials is to patiently restrain from Allah's prohibitions as in the hadith: "...and a man seduced by a woman of high rank and beauty; and he says: 'I fear Allah...'"⁽¹⁾ For such a person, his reward is that Allah will shade him under His Shade on a day there will be no shade except His.

His saying: "...so, whoever accepts gets pleasure and whoever shows displeasure gets anger": *man* (whoever): is a conditional, and its response is: *fa lahu ar-Ridaa* (he gets pleasure); i.e., he gets pleasure from Allah. And if Allah is pleased with an individual the entire people will be caused to be pleased with him. The meaning of *Ridaa* (pleasure) is: satisfaction with Allah's preordainment from the angle of its being Allah's preordainment, and this is compulsory based on the evidence: "but whoever shows displeasure". So, he gave the opposite of acceptance which is displeasure, not enduring the preordained worldly afflictions.

However, he did not say: *'alayhi as-Sakht* (meaning: anger will be

1 Reported by Al-Bukhaaree (660) and Muslim (1031).



against him; using the preposition, 'alaa instead of the letter laam as it occurs in *falahu*...in the Arabic text) even though the context deserved that he says, 'alayhi such as in His saying:

﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ﴾ (١٦)

"Whosoever does righteous good deed it is for (the benefit of) his ownself, and whosoever does evil, it is against his ownself." [Fussilat: 46].

Some scholars have said: the letter *laam* here expresses suitability; i.e., he will get anger because it is suitable for him. And so, it will be more eloquent than 'alaa like His saying the Exalted:

﴿أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ﴾ (٢٥)

"On them is the curse and for them is the unhappy (evil) home (i.e. Hell)." [Ra'd: 25].

That is, it is suitable for them because they deserve it, and this is the most correct view.

- **Points of Benefits from the Hadith:**

Establishing the Attributes of Love, Displeasure and Pleasure for Allah – the Mighty and Sublime – and they are among the Action-based Attributes owing to their connection with Allah's Will – the Exalted. Because, *idhaa* (when) in his saying, "When He loves a people..." refers to the future; so love will occur and it is among the Action-based Attributes.

Allah – the Mighty and Sublime – will love a servant when there are factors that will necessitate the love and He will be angry with him if there are reasons for anger. Based on this, the person may, on a particular day, be beloved by Allah and on another day under Allah's anger because the ruling changes with its cause. As for the deeds, Allah continues to like good deeds, justice and benevolence and the like.

However, those who make *Ta'weel* (i.e. who give the texts baseless meanings) reject these Attributes. So they twist the meaning of the love, pleasure to mean reward or His will to reward and the anger to mean punishment or His will to punish! They view that: affirming these attributes amounts to derogation and likening (Him) to the creatures. But the correct thing is that: they are established with Allah – the Mighty and Sublime – in a manner that befits Him like other



Attributes that are affirmed by even these Twisters of texts.

Therefore, two things are compulsory regarding every Attribute that Allah affirms for Himself:

1. Affirming them in their real and apparent senses.
2. Being careful not to liken (them to those of the creatures) or ask the how (of his Attributes).



Important Issues:

First: Explanation of the verse in *Soorah At-Tagaabun*.

Second: That this is part of *Eeman* in Allah.

Third: Disparaging lineage.

Fourth: Severity of the punishment for those who slap the cheeks, tear clothes and cry in the manner of the days of Ignorance.

Fifth: Sign of Allah's willing good for His servant.

Sixth: Allah's willing evil for him.

Seventh: The sign of Allah's love for the servant.

Eighth: Prohibition of displeasure.

Ninth: The reward of being pleased with afflictions.

COMMENTARY

Explanation of the verse in *Soorah At-Tagaabun*: and that is His saying the Exalted:



“And whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the Qadar (Divine Preordainments)].” [at-Taghaabun: 11].

Second: That this is part of *Eeman* in Allah: what was referred to as, “this” here is patience regarding Allah's preordainments.

Third: Disparaging lineage: that is, to belittle or completely reject it. And it is part of disbelief but it does not expel from the path.

Fourth: Severity of the punishment for those who slap the cheeks, tear clothes and cry in the manner of the days of Ignorance: because



the Prophet ﷺ declared himself free of them.

Fifth: Sign of Allah's willing good for His servant: That is that Allah hastens his punishment for him in this world.

Sixth: Allah's willing evil for him: And that is the sign of Allah's willing evil for him which is to delay his punishment till the Hereafter.

Seventh: The sign of Allah's love for the servant: And that is trials.

Eighth: Prohibition of displeasure: i.e., regarding what the servant is afflicted with based on his saying: "...whoever shows displeasure gets anger." And this is threat.

Ninth: The reward of being pleased with afflictions: and that is Allah's being pleased with the servant based on his saying: "whoever accepts gets pleasure."



CHAPTER: SHOWING OFF COMMENTARY

The author - ﷺ - made the heading general; he was not categorical about its ruling so that the individual will for himself rule about showing-off according to the evidences cited on it.

Definition of Riyaa (Show-off): It is a verbal noun for *Raa-a* (he made to be seen) - *yuraa-ii* (he is making to be seen); i.e., he is doing an act to be seen by the people. It is said: *Muraa-aatan* (attracting attention) in the same word measure as: *Jaahada* (he struggled against) and *Mujaahadatan* (struggling against). And that also include the one who carries out the action to be heard by the people and such a person is called: *Musammi'* (fame seeker). In the hadith from the Prophet ﷺ, it says: "Whoever seeks to show-off, Allah will make him be seen; and whoever seeks fame Allah will make him find fame therewith."⁽¹⁾

Riyaa is a detestable character; it is among the attributes of the hypocrites. Allah – the Exalted – said:

﴿إِنَّ الْمُتَفَقِّهِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُتَّالًا يَرَاءُونَ

1 Reported by Al-Bukhaaree in (Book of Mind-Softners, Chapter on Show-off and Fame-Seeking; 4/191) and Muslim in (Book of Asceticism, Chapter on Prohibition of Show-off; 4/2289) from the hadith of Abu Hurayrah – ﷺ.



النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

“Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.” [an-Nisaa: 142].

Riyaa is viewed from two perspectives:

The first perspective: Its ruling.

We say: *Riyaa* is among the Minor *Shirk* because the individual intended other than Allah with his worship. It may even become Major; Ibn al-Qayyim gave an example of the Minor *Shirk* he said: “Such as some show-off.” This shows that much of show-off could constitute Major *Shirk*.

The second perspective: As regard the act of worship when show-off mixes with it. This has three forms:

First: That the real reason for the worship basically is to show-off to the people such as the person who stands up praying to attract the people’s attention, not intending the Face of Allah. This is *Shirk* and the act of worship is void!

Second: That it comes along during the act of worship; that is to say, that the motive originally was sincere for Allah but *Riyaa* suddenly gets in during the worship. If the last part of the worship is not based on its first part; then its first part will be absolutely sound while the last will be void. For instance: A man who has a hundred Riyal set aside for charity; so he gave out fifty sincerely and the other fifty out of show-off. The first one has the ruling of being sound while the second is void.

But if the worship is such that the last part is based on its first part; that occurs in two forms;

1. That he should ward off the *Riyaa*, not giving in to it. He rather fights it and abhors it; that will not affect him in anyway based on the statement of the Prophet ﷺ: “Allah has overlooked for my people, the whisperings of their souls as long as they don’t do or say it.”⁽¹⁾

1 Reported by Al-Bukhaaree in (Book of Vows, Chapter on If He Fails to Fulfill His Vow Out of Forgetfulness; 4/222); and Muslim in (Book of Faith, Chapter on Allah Has Overlooked The Mind’s Whisperings; 1/116) from the hadith of Abu Hurayrah - ؓ.



For example: A man stands up to observe two units of prayer out of sincerity for Allah. While on the second unit, *Riyaa* crossed his mind and began to try to ward it off. That will neither harm him nor have any impact on his prayer.

2. To incline towards the *Riyaa* and not avoid it; in that case, it will destroy the entire worship because the last part of it is based on its first part and connected to it. For example; a man stands up praying two units of prayer out of sincerity for Allah; in the second unit, *Riyaa* comes to his mind when he noted another individual watching him. So he relaxes and does not ward it off. The entirety of that prayer becomes void because they are connected to one another.

3. What comes to the mind after the worship; it does not affect it in anyway; except if it involves transgression such as reminding a person of favor done to him and causing harm after giving them charity. The sin for this aggression voids the reward for the charity based on the saying of Allah the Exalted:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَتَكُمْ بِالْمَنِّ وَالْأَذَىٰ﴾

“O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury.” [al-Baqarah: 264].

But it is not part of *Riyaa* that a person delights about people’s knowledge of his act of worship because this comes only after finishing the act. Likewise, it is not part of *Riyaa* that a person gladdens when he does a good deed; in fact that is evidence of his faith. The Prophet ﷺ said: “Whoever is delighted by his good deeds and saddened by his wrongdoings; that is the true believer.”⁽¹⁾ The Prophet ﷺ was asked regarding that and he said: “That is initial glad tidings for the believer.”⁽²⁾



Allah’s saying the Exalted said:

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُم إِلَهٌ وَاحِدٌ﴾

“Say (O Muhammad (May the peace and blessing of Allah be upon him)): I am only a man like you. It has been inspired to me that your

1 Reported by Ahmad (1/18 and 26), at-Trimidhee in (Book of Tribulations, Chapter on What is Reported About Sticking to the *Jamaa’ah*; 6/333), and he said: “Hasan, Saheeh, Gareeb” – from the hadith of Umar – ؓ.

2 Reported by Muslim in (Book of Benevolence and Joining of Ties, Chapter on If A Pious Is Praised; 4/2034).

Ilâh (God) is One Ilâh (Allah).” (al-Kahf: 110)

COMMENTARY

His saying the Exalted: “*I am only a man like you*”: Allah orders His Prophet ﷺ to say to the people: “I am a man like you.” It brings the Prophet ﷺ to the rank of the humans and that he is not a Lord nor angel. And he affirmed this humanness by his saying: “*like you*.” So He mentioned the “like” to affirm the humanness.

His saying: “*It has been revealed to me*”: *Al-Wah-y* (Revelation) linguistically is: giving information quickly and secretly such as His saying the Exalted:

﴿فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ۝١١﴾

“*Then he came out to his people from Al-Mihrâb (a praying place or a private room, etc.), he told (Auhaa) them by signs to glorify Allâh’s Praises in the morning and in the afternoon.*” [Maryam: 11].

Technically, it means: Allah’s informing of His Laws.

Al-Wah-y is the difference between us and him ﷺ; he is distinguished with revelation like others among the Prophets and Messengers ﷺ.

His saying: “*That your Ilâh (God) is One Ilâh (Allâh)*”: This sentence explains a verbal noun and represents the doer of *yoohaa* (*it has been inspired*). Additionally, it contains a restrictive; *Annamaa* (*that...*). So, its meaning will be: Your God is only One and He is Allah. If that is established, it does not befitting for you to join others with Him in worship which is His exclusive right. Thus, He the Exalted said:

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ۝١١﴾

“*So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.*” [al-Kahf: 110].

Thus His saying: “*So whoever hopes for the Meeting with his Lord*” the meaning of “hope” here is seeking and hoping; i.e., whoever is hoping to meet his Lord. And “meeting” here is the special coming together; because coming together is of two forms:

First: general for all humans; Allah – the Mighty and Sublime – said:

﴿يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَلَمَّاقِهِ ۝١١﴾



“O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, so you will meet (i.e. the results of your deeds which you did).” [al-Inshiqaaq: 6].

Thus, explaining that He said:

﴿فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ ۖ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾ (8)

“Then, as for him who will be given his Record in his right hand, He surely will receive an easy reckoning.” [al-Inshiqaaq: 7-8].

And:

﴿وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ۖ﴾ (9)

“But whosoever is given his Record behind his back.” [Inshiqaaq: 9].

Second: special for the believers; and that is the meeting of pleasure and favour as in this verse. It also includes His been seen the Exalted as some of the people of knowledge have explained.

Thus, His saying: “Let him work righteousness”; *faal-ya'mal 'amalan Saalihan*: the letter *faa* is connected to the response of the conditional, and the order expresses counselling. That is to say, whoever hopes to meet Allah in a manner that He will be pleased with – Glorious is He – he should do good deeds.

The righteous deed: is that which is sincere and correct, and that is the point of reference in the verse regarding the chapter heading. The deed is sincere if it is done for the Face of Allah. The evidence for that is his saying: “Certainly, actions are considered according to intentions.”⁽¹⁾ And it is correct if they conform to Allah's legislation. The proof for that is his saying - ﴿﴾ – “Whoever does any deed which we have not given approval; it will be rejected.”⁽²⁾

This is why the scholars say: These two narrations are the standards of deeds; the first is the internal standard, and the second is the standard for the physical deeds.

His saying: “And associate none as a partner”: the *laa* here (as it occurs in the Arabic text), is prohibitory, and ...

His saying: “in the worship of his Lord”: He specified worship

1 Reported by Al-Bukhaaree (1) and Muslim (3/1515).

2 Reported by Al-Bukhaaree in the *Mu'allaq* form passively in (Book of Transactions, Chapter on Advertising Products; 3/100) and Muslim in a connected form in (Book of Rulings, Chapter on Contract Revocation; 3/1343).



because it is particularly Allah's right; thus, he used the word, *Rabb* (Lord), pointing to the cause. So, as Allah created you and no one partnered with Him in that; it is obligatory that worship is exclusive for Him alone. As such, He did not say: "Do not ascribe partners to the worship of Allah"; He rather said, "*Rabb*, Lord" by way of stating the cause such as His saying:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾﴾

"O mankind! Worship your Lord (Allāh), Who created you and those who were before." [al-Baqarah: 21].

His saying: "none" is indefinite in the context of a prohibitory; and so, it includes all.

The point of reference from the verse: *Riyaa* is part of *Shirk*; and so, it is included in the prohibition.

The verse contains proof establishing meeting Allah the Exalted. It has been cited by some of the people of knowledge to establish seeing Allah because "meeting" implies "facing". It also contains evidence that the Messenger ﷺ is a human being, not deserving of being worshipped because He restricted his condition to being a human being as he restricted the right to be worshipped to Allah.



Abu Hurayrah reported in the *Marfoo'* form that: Allah the Exalted said: "I am the most Independent of associates, free from needing partners; whoever does a deed joining other than Me with Me in it, I will abandon him and his ascription."⁽¹⁾

COMMENTARY

His statement in the *hadith* of Abu Hurayrah: "Allah the Exalted said": This *hadith* has been reported by the Prophet ﷺ from his Lord; and this kind is called the *Hadith Qudsee*.

His saying: "I am the most Independent of associates, free from needing partners":

His Statement: "**most independent**": *agnaa*: is a comparative noun and not a verb in its past tense; thus, it is conjoined with *Shurakaa*

1 Reported by Muslim in (Book of Asceticism, Chapter on Whoever Joins Other than Allah in his Deeds; 4/2289).



(associates). That is, if some associates are independent of anyone; then Allah is the most independent of any association.

Therefore, Allah will never accept a deed in which He is joined in partner; He will only accept a deed done for His sake Alone just as he Alone is the Creator. So, how should a thing be directed to other than Him?! This is not justice; and as such, Allah said regarding Luqman:

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ (13)

“Joining others in worship with Allāh is a great Zūlm (wrong) indeed.” [Luqman: 13].

So, Allah is the One Who created you and perfectly fashioned you in the most beneficial form and provides your needs; then you go and direct something of His right to other than Him?! This undoubtedly is the worst injustice.

His saying: “a deed”: is an indefinite in the context of a conditional; thus, it generalizes including any deed such as the Prayer, fasting, hajj, Jihad, and others.

His saying: “I will abandon him and his ascription”: that is, I will not reward him for his good deed in which he joined partners with me. This ascription of partner may reach the level of disbelief such that Allah will reject his entire deeds since joining partners with Allah voids good deeds if the individual dies upon that.

The meaning of “his ascription”: his deed in which he joined partners; it does not imply what he joined since what he joined in partners with Allah may not be abandoned by Allah such as the one who joins a Prophet or the god-fearing person; Allah will not abandon that Prophet or saint.

The following could be deduced from the hadith:

1. Explanation of Allah’s independence based on His saying: **I am the most Independent of associates, free from needing partners”.**
2. Explaining the greatness of Allah’s right and that it is not allowed for anyone to join anything in partners with Allah regarding His right.
3. Invalidity of a good deed that is accompanied with show-off according to his saying: **“...I will abandon him and his ascription.”**
4. Prohibition of show-off because abandoning an individual, his deed and rejecting it points to anger; and whatever consequents upon anger is prohibited.

5. That the Action-related Attributes have no limit because they are connected to Allah's action and Allah has not stopped and will continue act.



On the authority of Abu Sa'eed in the *Marfoo'* form: "Shall I not tell you what I fear more for you than the *Dajjaal*?" They answered, "Yes". Thereupon, he said: "The inconspicuous *Shirk*; a person would stand-up and observe the Prayer and perfect his Prayer because he sees a man watching him." Reported by Ahmad.⁽¹⁾

COMMENTARY

His statement: in the *hadith* of Abu Sa'eed: *Allaa* (Shall I not): is a particle of introduction and its aim is to call the attention of the addressed. It is more eloquent employment it than not doing so.

His saying: *bimaa huwa* (what): *maa* is a relative noun; meaning, *alladhee* (which).

His saying: "I fear more for you": i.e., in the sight of the Messenger ﷺ because he – ﷺ – out of his mercy for the believers, he fears every trial for them. And the biggest trial on earth is that the *Dajjaal*; but the Prophet's fear regarding the trial of this obscure *Shirk* is more than his fear about the *Dajjaal*. It was so because escaping it is very difficult. Thus, one of the pious predecessors said: "I did not struggle with my soul regarding anything as I did about sincerity."

The Prophet ﷺ said: "The most entitled of the people to my intercession is the one who says: '*Laa ilaaha illa Allah* [there is no deity worthy of worship]' sincerely from his heart."⁽²⁾ However, merely uttering it does not suffice; rather there must be sincerity and good deeds the servant must carry out for Allah – the Mighty and Sublime.

His statement: "...the *Maseeh Dajjaal*...": *al-Maseeh* means the one whose right eye is blind. Thus, the Prophet ﷺ mentioned two faults

1 Reported by Ahmad (3/30), Ibn Maajah in (The Book of Asceticism, Chapter on Show-off and Fame-seeking; 2/1306). It says in *az-Zawaaid*: "Its chain is *Hasan*, and then, Katheer bin Zayd and Rabeeh bin Abdir-Rahman are both differed on." al-Haakim also reported and graded it authentic (4/329).

2 Reported by Al-Bukhaaree in (Book of Knowledge, Chapter on Crave for Knowledge, 1/52) from the *hadith* of Abu Hurayrah – ﷺ.



about the *Dajjaal*:

One which is physical; and that is, that the *Dajjaal* is blind in the right eye as he – ﷺ – said: “Allah is not unknown to you; He is not one-eyed; the *Dajjaal* is blind in the right eye.”¹

Second which is abstract; he is *Dajjaal*, in the hyperbole or it could be said that it is an ascription to his attribute which stuck to him. And that is deception, lie and pretension. He is a man among the descendants of Adam but Allah – free is He from imperfections and Exalted – out of His wisdom will release him to bring trials to the people. His trial will be great because there is not in this world – since the creation of Adam till the establishment of the last Hour – there is not a tribulation worse than the trial of the *Dajjaal*.

Many popular narrations affirm the *Dajjaal* so much that it became from the matters that are necessarily known in the religion because the Prophet ﷺ ordered his community to seek refuge with Allah against him in every Prayer.

Some people have attempted to deny it saying: “what is mentioned regarding his attributes are contradictory; it is not possible to accept them.” However, those intellectualize the narrations with their desires and relate Allah’s Ability to their’s and say: “How can a day be like a year when the sun has fixed course that it does not contradict?” Undoubtedly, that is sheer ignorance from them regarding Allah; the One who fashioned the course is Allah and He is Able to change it when He Wills. On the Day of resurrection, the sun will be folded up and the moon ruffled and the heavens will be shaved; all by the word, “Be”.

Rejecting these narrations with such cause-finding is evidence for weak faith and not giving Allah His due that He deserves. He the Exalted said:

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾

“They made not a just estimate of Allâh such as is due to Him.” [az-Zumar: 67].

What we believe is that he will come out in the end times and will do all that the Messenger of Allah ﷺ has mentioned of him.

And we believe that Allah has power over all things, and that He

1 Reported by Al-Bukhaaree in (Book of Prophets, Chapter on ‘And mention in the Book about Maryam’; 2/488) and Muslim in (Book of Tribulations, Chapter on Mention of the *Dajjaal*; 4/2247) from the hadith of Ibn Umar – رضى الله عنه.



is Able to raise against the people someone who will give them trials about their religion that the believer may be distinguished from the disbeliever; the filthy from the pure as Allah tried the children of Israaeel with the fishes that would gather on the Saturdays in large quantities but not on other days. Likewise, Allah tried the believers by sending game they could hunt easily while they are in the state of consecration for the hajj [but prohibited them hunting] in order to know those who fear Him while they see Him not.

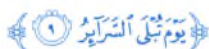
Allah – the Mighty and Sublime – may also try particular individuals with things by which He will put them to test. Allah the Exalted said:

“And among mankind is he who worships Allâh as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islâm). He loses both this world and the Hereafter.” [Hajj: 11].

His statement: “inconspicuous Shirk”: *Shirk* is of two types: obscure and conspicuous.

As for the conspicuous; it is that which is verbal like swearing with other Allah or saying “as Allah wills and you will”. It can also be through action such as: bowing down to other than Allah out of reverence.

As regards the obscure type: it is that in the heart such as show-off because it does not manifest since no one knows what is in the heart except Allah. It is also called *Shirk as-Saraair* (Secret *Shirk*). This was what Allah explained in his saying:



“The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth).” [at-Taariq: 9] because accountability on the Day of Resurrection is upon the secrets (of the hearts). Allah – the Mighty and Sublime – said:



“Knows he not that when the contents of the graves are brought out and poured forth (all mankind is resurrected). And that which is in the breasts (of men) shall be made known.” [Aadiyaat: 9-10].

It is recorded in an authentic *hadith* regarding the person who



orders good but does not do it and forbids evils and still engages in it, that: "He will be hurled into the Fire until the intestines of his stomach spill out. He will turn round on it as the donkey goes round its mill. Then the people of hell would gather around him and ask him. He will tell them that he used to enjoin good but would not do it and would forbid evil and still engage in it."⁽¹⁾

His saying: "...a man would stand-up and observe the Prayer and perfect his Prayer": the ruling applies to both males and females; the particularization here is referred to as *Mafhuum Al-Laqaab* (understanding the implied meaning of an epithet). That is, the ruling is related to something more and not by way of restriction but rather by way of giving an example.

His saying: "...and perfect his Prayer": i.e., he would perfect it with calmness, raising the hands during the *Takbeer* (i.e., the saying of *Allahu Akbar* – Allah is the Greatest) and the like.

His statement: "...because he sees a man watching him": *maa* (in *lima yaraa...* as in the Arabic text) is a relative pronoun awhile the doer is omitted i.e., because he sees a person watching him. This is the reason for his bettering his Prayer. He could have perfected his Prayer so that the man will see him and praise him with his tongue or regard him in his heart, and this is *Shirk*.



Important Issues:

First: Explanation of the verse in *Surat al-Al-Kahf*.

Second: The import of rejecting good deeds when any other than Allah comes along in it.

Third: Mentioning the necessitating reason for that: Self-Sufficiency.

Fourth: That among the reasons is that He the Exalted is the Best of those who are joined in worship.

Fifth: The Prophet's fear of show-off for his companions.

Sixth: That he illustrated *Riyaa* with the man who is praying for Allah but perfects it because he notices a man watching him.

1 Reported by Al-Bukhaaree in (Book of Beginning of Creation, Chapter on Description of the Fire; 2/436) and Muslim in (Book of Asceticism, Chapter on The Punishment of The One Who Orders Good but Does Not Do It; 4/2290).



COMMENTARY

First: Explanation of the verse in *Surat al-Al-Kahf*: the discussions on it had come earlier.

Second: The import of rejecting good deeds when any other than Allah comes along in it: and that is according to His saying: “I will abandon him and his ascription”. It became very significant because the one carrying out good deeds loses his deeds. The import of the hadith also indicates the Anger of Allah – the Mighty and Sublime – due to that.

Third: Mentioning the necessitating reason for that: Self-Sufficiency: That is, what necessitates the rejection is the perfect self-sufficiency of Allah – the Mighty – away from every action involving *Shirk* – and He is free of any need for all deeds. However, He accepts good deeds and rewards for them.

Fourth: That among the reasons is that He the Exalted is the Best of those who are joined in worship: i.e., from the causes of the rejection of deeds if the doer associates anything with Allah in it is that Allah is the Best of those that are joined in worship. So He will not contest with those joined as partners in it.

Fifth: The Prophet’s fear of show-off for his companions: and that is according to his saying: “Shall I not tell you what I fear more for you than the *Dajjaal*?” So, if he feared that for his companions, the fear of that regarding those who came later is with a greater reason.

Sixth: That he illustrated *Riyaa* with the man who is praying for Allah but perfects it because he notices a man watching him: This explanation perfectly corresponds with show-off; and so, it is most feared for us by the Prophet – ﷺ – than the *Dajjaal*.

The author did not mention the issue of the Prophet’s fear for his community regarding the *Dajjaal* because the matter at hand is *Riyaa* and not about what the Prophet ﷺ feared for his community.





CHAPTER:

PART OF SHIRK IS FOR ONE TO INTEND WORLDLY THINGS WITH HIS DEEDS

COMMENTARY

His statement: **Part of Shirk:** *min* (in *mina ash-Shirk*... as it occurs in the Arabic text) is a partitive; i.e., constituting *Shirk*.

His statement: **Worldly Things:** *ad-Dunya* – the object of the word, *Iraadah* (**Intend**) which occurs as a verbal noun conjoined to its doer. Whenever you want to recognize a verbal noun; whether it is conjoined to its doer or object, change it to the present continuous tense of the verb joined with the particle, *an*. So if we say: *Baabun Mina ash-Shirk an yureeda al-Insaan bi-'amalihi ad-Dunyaa* (Chapter: Part of *Shirk* is for a person to intend worldly things with his deeds); the “person” is the doer. Based on this, *Iraadah* is a verbal noun conjoined to its doer and the object is “worldly things.”

The chapter heading has three possible meanings:

One: That it is a repetition of the previous one. This is farfetched; that the author writes two consecutive headings for the same meaning.

Two: That the previous chapter is more specific than this because it specifically discusses show-off while this heading is more encompassing; this is also likely.

Three: That this chapter is a completely different from the previous one; and this is the apparent thing. This is because the individual in the last chapter was considered showing-off; he desires to be praised during worship. To be said: he is a worshipper, even though he does not intend a material thing. However, in this chapter, he does not desire to be praised for his worship neither does he want fame; he rather worships Allah sincerely but he so wants something of this world like wealth, rank and security for himself, his family and children and so on. He desires therewith some worldly benefits heedless of the rewards in the Hereafter.

Examples of how a person could intend worldly things with his deeds:

1. That he wants wealth; like the one who calls to prayer to collect the salary for the callers-to-prayer. Or the one who performs the hajj to collect a fee.



2. That he desires rank; such as the one who learns in a college to get a certificate and enhance his status.

3. That he wishes to prevent therewith, harm or illnesses or hurt like the one who worships Allah so that Allah rewards him with the people's love for him in this world and avert evil from him and things like that.

4. That he worships Allah desiring to call the people's attention towards himself through their love and esteem for him.

There are numerous other examples.

Note:

If it is said: do those who learn in the colleges or other institutions desiring the certificate and rank by their learning fall in this category?

The answer is that: they fall under it if they don't have a *Sharee'ah* based goal; so we say to those:

Firstly: Do not intend worldly ranks therewith; you should rather use these certificates as means to work in fields beneficial to mankind because work these days, are based on certificates and the people cannot even attain benefitting the creatures except through this means. In that sense, the intension will be sound.

Secondly: That the person who essentially desires knowledge may not find it except in the colleges; and so, he enters the college or its like for that reason. As for the rank, it does not really worry him.

Thirdly: That if a person desires the two goods – the good of this world and the good of the hereafter – with his deeds, there is no blame on him because Allah says:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۚ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

“And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine” [at-Talaaq: 2 and 3].

So, he encouraged him regarding righteousness by mentioning a way out of every hardship and provision from angles he would never imagine.

If it is said: Whoever intends the worldly things with his work, how could it be said that he is sincere although, for example, he desires wealth with his deed?



I respond that: he was sincere with the deed and he did not intend the creatures absolutely; he did not desire fame and people's praise, he rather desired material benefits. So, his sincerity is not perfect because it includes *Shirk*. However, that is not like the *Shirk* of show-off: desiring to be praised for seeking nearness to Allah. In this case, he does not want the people's praise therewith; he rather wants something paltry, other than praise.

And there is nothing prohibiting it for a person to supplicate during his Prayer seeking that Allah enriches him. However, he should not have observed the Prayer because of this; such is a very lowly rank. But asking for good in this world, following its worldly means such as business transactions, agriculture; there is no blame in these. The basic rule is that we should not include worldly gains in the intension for worship. The ruling about worship mixed up with show-off had been discussed in the chapter on show-off.

Observation:

When some of the people discuss the benefits of worship they turn it into worldly benefits. For instance they say; the Prayer includes physical exercise and it benefits the nerves and that fasting removes excess water and makes for good diet plan. It is incumbent that we do not make the worldly benefits the basic thing because Allah did not state that in His Book; He rather stated that the Prayer will prevent from shameful and evil deeds. And about the fasting, He said it is a means to righteousness. Thus, the religious benefits in acts of worship are the basic thing while the worldly ones are secondary.

However, when we discuss with the rank and file of the people we should talk to them from the perspectives of the religion. But when addressing those who will only be satisfied with these material things, then we should address them first from the angle of the religion and then the worldly benefits: And every speech has its place of benefit.



Allah's saying the Exalted:

﴿مَنْ كَانَ يُرِيدِ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نَوْفَ إِلَيْهِمْ أَعْمَلْتُمْ فِيهَا وَهُمْ فِيهَا لَا يُخْصُونَ﴾ (10)

"Whosoever desires the life of the world and its glitter; to them we shall pay in full (the wages of) their deeds therein..." (Hood: 15)

COMMENTARY

His saying: “Whosoever desires the life of the world” that is, remaining in this world.

His saying: “and its glitter” i.e., wealth, children, women, farm, cattle and branded beautiful horses, as Allah – the Exalted – has said:

﴿زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ
وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ
مُسْتُوعِبُ الْعَمَالِ﴾ (١٤)

“Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world’s life; but Allāh has the excellent return (Paradise with flowing rivers, etc.) with Him.” [Aal-Imran: 14].

His saying: “to them We shall pay in full”: Nuwaffi – a present continuous verb in the jussive form shown by the omission of the “defective letter”, yaa, because it is a response to conditional, meaning: they will be given what they desire in this world. Likewise the disbelievers, they do not make efforts except for this world and its glitter; thus, their delights are hastened for them in this worldly life as He the Exalted said:

﴿وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدَّبْتُم طَبِيعَكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَأَسْتَمَعْتُمْ

“On the Day when those who disbelieve (in the Oneness of Allāh Islāmīc Monotheism) will be exposed to the Fire (it will be said): “You received your good things in the life of the world, and you took your pleasure therein.” [Ahqaaf: 20].

Thus, when Umar – ؓ – cried seeing the Prophet ﷺ with bedding marks on his side, he asked him, “What makes you cry?” Umar answered, “O Messenger of Allah! The Khosrau and Caesar both live in immense pleasure and you are like this? Thereupon, the Messenger of Allah ﷺ said: “Those are a people whose delight has been hastened for them.”⁽¹⁾ But

1 Reported by Al-Bukhaaree in (Book of Wrongs, 2/198-199) and Muslim in (Book of Divorce, Chapter on Eelaa and Keeping Away from One’s Wives; 2/1105 – 1108).



in reality, it is harm for them because if they pass over from this home of delight to the Hell, it becomes more difficult and severe for them considering the loss of what they had enjoyed in this world.

His saying: *"and they will have no diminution therein"*: *al-Bakhsu* (the verbal noun of *yubkhasoon* - diminution) means shortage; i.e., they will not be paid any less in their recompense because Allah is just, He is never unfair. So they will be given what they desired.

His saying: *"they are those"*: those referred to are those who desired this world and its glitters.

His saying: *"there is nothing in the Hereafter but Fire"*: it contains a restrictive by way of rejection and then affirmation. That means, they will never enter the Paradise because those who have not except the Fire are forbidden the Paradise – and the refuge is with Allah.

His saying: *"and vain are the deeds they did therein"*: *al-Huboot* (the verbal noun form of the word, *habita* – vain...) means wastage; i.e., what they did in this world will waste away.

His saying: *"and of no effect is that which they used to do"*: *baatilun* (meaning: of no effect – as it occurs in the Arabic text), is the predicate put forward in order to note the lexical breaks in the verse; and its subject is *maa* (that which) in His saying: *"that which they used to do."*

So Allah – the Mighty and Sublime – affirmed that those have not other than the Fire and that what they did in the world is wasted and that their deeds will be of no effect.

His saying: *"Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein"* is defined by another statement of Allah – the Mighty and Sublime:

﴿مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا

﴿١٨﴾ مَذْمُومًا مَدْحُورًا﴾

"Whoever wishes for the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected, (far away from Allah's Mercy)." [Al-Israa: 18].

And if it is said: Why don't we make the verse in Hood authoritative



over that in *al-Israa* such that it will be that Allah promises whosoever wants the life of this world that He will grant what He wishes for whom He wishes? And later, He promised to grant whatever he desires?

I answer that: This meaning is not plausible for two reasons:

Firstly: The rule of the *Sharee'ah* regarding texts is that the more restricting one defines the more general text. The verse in *Hood* is general; every person that desires this world and its glitters will be recompensed with that for his deeds and given what he desired. As for the verse in *al-Israa* it is more restricting: "*We readily grant him what We will for whom We like.*" It is not possible to rule for the general over the specifying verse.

Secondly: That reality points to what the verse in *al-Israa* indicates because there are the poor among the disbelievers more poverty-stricken than those among the Muslims. Thus, the generality of the verse in *Hood* is restricted by the verse in *al-Israa*. Therefore, the matter depends on Allah's Will and on whom He wants (what for).

There is difference regarding those regarding whom the verse in *Hood* was revealed:

1. It is said to be sent down regarding the disbelievers; because the disbelievers desire not except this world. This is pointed to by the context and recompense is based on this. Thus, its relevance to the chapter heading will be that: if the deeds of the disbelievers are intended for this world, then every person that joins them in that has aspects of their *Shirk* and disbelief.
2. It was also said that: it was revealed about the fame-seekers because they only carry out good deeds for worldly benefits and so, it will not benefit them on the Day of Resurrection.
3. It is said: It is regarding those who desire wealth for their good deeds.

However, the context supports the first view based on His saying the Exalted: "*They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do.*" [*Hood: 16*].

Note:

The author - ﷺ - only pointed to completing the first verse and we added the verse that followed it unintentionally, and perhaps that will



be something of goodness.



In the *Saheeh* Abu Hurayrah said: the Messenger of Allah ﷺ said: “Let the slave of Dinar perish, let the slave of dirham perish, let the slave of luxurious clothes and coverings perish. He is pleased if they are given to him, and if not, he is displeased. Let such a person perish and relapse. If he is pierced with a thorn he cannot take it out. Fortunate is the one who holds the reins of his horse to strive in Allah’s cause, with his hair unkempt and feet covered with dust: if he is a guard he is satisfied with guarding and if he is in the rearward he accepts with satisfaction, if he asks for permission he is not granted and if he intercedes his intercession is not accepted.”⁽¹⁾

COMMENTARY

His statement: “In the *Saheeh* Abu Hurayrah said”: The saying of the author: “In the *Saheeh*” had been discussed in Chapter on the Explanation of Tawheed and the Testimony that: *Laa ilaaha illa Allah* (there is no deity worthy of worship except Allah).

His saying: *ta’isa*: i.e., “he has lost and been destroyed”.

His statement: “the slave of Dinar”: *Dinar* – is the currency from gold. The Islamic dinar is equivalent to the *Mithqaal* unit. He named him the slave of dinar because he connected to it in the manner the slave connects to the master; so he is his utmost concern, his feet are upon following his master. Likewise the slave of dirham; the dirham is a silver currency and its equivalent is seventh of a tenth of the *Mithqaal* unit. Thus, every ten dirham is equivalent to seven *Mithqaal*.

The author intends to explain using this hadith, that there are among people, those who worship this world; i.e., he cringes and submits to it, it is his ultimate goal and objective. So, he angers when he losses and delights when he gets. Thus, the Prophet ﷺ named such an individual “slave” of it. This is the meaning of “gathering wealth; gold and silver” such that he intends this world with his good deeds.

His statement: “let the slave of luxurious clothes and coverings perish”: this refers to those who show-off with it because the *Khamisah*

1 Reported by Al-Bukhaaree in (Book of Military Expeditions, Chapter on Guarding During A Battle; 2/327).



(as it occurs in the Arabic text) is a garment and the *Khameelah* (as in the Arabic text) is the comfortable furniture; it is all that concerns him. If he is a servant of these things because he directed his efforts towards it and concern, how about the one who desires the things of this world with good deeds (he performs) and makes the religion a means to attain this world?! Such is undoubtedly worse.

His statement: “He is pleased if they are given to him, and if not, he is displeased”: it is possible that the giver here is Allah such that his being given is by preordainment. That is to say, if Allah decrees wealth and bounties to him, he is pleased and his heart finds tranquility. But if he is denied and refused wealth, he agonizes in his heart and speech such as saying: Why am I poor while this is rich? And things like that. So he becomes one who is displeased with Allah’s preordainments and decrees because Allah refused him.

Allah – Glorious is He and Exalted – gives and refuses for a wisdom; He gives this world to whom He likes and those he likes not but he does not bestow the religion except to those he like. What is incumbent on the believer is to be pleased with Allah’s preordainments and decrees; if he is given he shows gratefulness and if refused, he is patient.

It is also possible that being given in the hadith refers to that which is legislated; i.e., if he is given wealth he deserves from his legitimate wealth, he is pleased but if not, he is displeased. Both of the meanings are correct and they both show that this man is not pleased except with wealth and does never go sad except for money. So the Messenger ﷺ called him its slave.

His statement: “Let such a person perish and relapse”: *ta’isa*: that is, “he is lost and destroyed”, and *intakasa*; i.e., he backslides such that he does not find things easy; each time he wants a thing it turns against what he desires. Thus, he said: “If he is pierced with a thorn he cannot take it out” that is to say, if a thorn pricks him he will be unable to remove the harm that touches him.

These three sentences could be information from the Messenger ﷺ about the condition of this man; that he is in if it and backslide and inability to be free from troubles. It could be from the aspects of supplication against the one whose condition is as described because his only concern is this world. So he supplicated against him to be perished and not gain anything from the world. And that he should



be unable to remove the slightest harm that afflicts him.

And that could lead to *Shirk* if it that prevents him from obeying Allah to such an extent that he is never pleased except for the sake of money and would not be sad except for wealth.

His statement: **"Fortunate is the one who holds the reins of his horse to strive in Allah's cause"**: this is opposite the first; he does not have concern for this world, all his concerns are for the hereafter. So, he is always prepared for striving in the path of Allah.

Tooba (Fortunate): (from the word measure), *fu'laa* from *at-Tayyib* (goodness). It is a comparative noun; *at-Yab* in the masculine case and *Toobaa* in the feminine. It means: the best of conditions is for this man. It is said (it means): *Toobaa* is a tree in the Paradise; but the first meaning is more encompassing as is said regarding the word, *Wayl* (that): it is a threat word. It is also viewed that: it is a valley in the Fire although the first is more comprehensive.

His statement: **"holds the reins of his horse"** i.e., controlling his horse on which he fights.

His statement: **"in Allah's Cause"**: its governing factor is to fight in order for Allah's words to reign supreme and not for enthusiasm or nationalism or things like that. But if he fights for nationalism desiring to protect his country because it is the land of Islam incumbent to protect; then it is for Allah's cause. Likewise the one who fights to defend himself or wealth or family; because the Prophet ﷺ said, **"Whoever is killed while defending that is a martyr."**⁽¹⁾

As for the one who fights essentially for nationalism; such is not for Allah's cause because this is fight for tribalism in which both the Muslim and non-Muslim are equal since the non-Muslim too fights because of his nation.

His statement: **"...with his hair unkempt and feet covered with dust"**: his hair is unkempt from the dust on the path of Allah. He would not pay attention to his condition or body as long as the affair pertains to obedience to Allah – the Mighty and Sublime. His feet are also dusty from travels in Allah's cause. This is evidence that his greatest concern is striving in the cause of Allah. But that his hair or

1 Reported by Al-Bukhaaree (2480) and Muslim (141) from Abdullah bin 'Amr with the wording: "Whoever is killed defending his wealth is a martyr." See *Jaamiu' al-Usool* (2/742).



cloth or horse is clean, he is not concerned.

His statement: “if he is a guard he is satisfied with guarding and if he is in the rearward he accepts with satisfaction”: the words, *Hiraasah* and *Saaqah* (both of which occur in the Arabic text) do not mean the forward of an army. *Hiraasah* is for a person to guard the army and *Saaqah* is for him to be at its rear. The two sentences have two meanings:

One of them: he does not care where he is positioned; if it is said to him: “guard”, he guards; and if it is said to him, “be at the rear”, he goes there. He does not ask for a rank higher than these like the leader of an army.

Two: If he is among the guards, he fulfills the duty; likewise if he is in the rear. The hadith fits the two meanings and so, it is taken to mean them both since no contradiction occurs between them. That if he is asked to mount guard for the army he will carry out his duty, and if he is asked to be in the rear he will also do his duty.

The *hadith* is applicable for both meanings. And the *hadith* can be said to have both meanings if there is no contradiction between both. And there is no contradiction here.

His statement: “if he asks for permission he is not granted and if he intercedes his intercession is not accepted”: i.e., he does not have high rank or status in the sight of the people to such an extent that if he asks for permission he will not be granted. Likewise before the authorities; he is not regarded highly. So if he intercedes, the intercession will not be granted but he has great esteem in the sight of Allah – the Mighty and Sublime – and he is of high rank because he strives in His cause.

As-Shafaa'ah (Intercession): is to intervene for another person to attain a benefit or avert an evil.

Al-Isti'dhaan (Seeking permission): Asking permission for a thing.

The hadith divides the people into two:

One: Those who have no concern except for the world; either to gain wealth or to better their (living) condition. That has so engulfed his mind such that it got him busy away from Allah's remembrance and worship.

Two: those whose greatest concern is for the Hereafter. They will



strive for it through the most difficult means – through Jihad in Allah's cause – yet, he would fulfill his duties in all angles.

The following can be benefitted from the *hadith*:

1. That the people are two categories as mentioned earlier.
2. That he who has not any concern except the worldly benefits has his affairs turned round against him, and he will be unable to set himself free from the slightest harm that pricks him. Unlike the courageous who is not concerned by paltry benefits. He rather desires the Hereafter but forgets not his portion in this world but is contented with Allah's allotment for him.
3. That it is significant for the individual striving in Allah's cause not to make his status his concern; he should be rather concerned with his obligations whether guarding the army or being at its rear or centre or side as the consequent benefit determines.
4. That the lowliness of a person's status in the sight of the people does not imply low rank in the sight of Allah – the Mighty and Sublime. This man who when he seeks intercession will not be granted and if he asks for permission will not be granted; the Messenger ﷺ said regarding him: "Fortunate is he." He did not say: "if he supplicates it will not be granted"; but the worldly things are not his concern such that he would even ask for them. Rather, more significant things concern him and so, he would seek intercession for people and ask permission to enter to visit those in authority for general pressing benefit.



Important Issues:

First: Man's desire for the worldly gains using the deeds of the Hereafter.

Second: Explanation of the verse in *Soorah Hood*.

Third: Naming the Muslim "slave of Dinar and Dirham and luxurious clothes and coverings."

Fourth: Explaining that to mean that if he is given he is pleased but if he is refused, he agonizes.

Fifth: his saying: "Let such a person perish and relapse."

Sixth: his saying: "If he is pierced with a thorn he cannot take it out."

Seventh: Praising the one who strives in Allah's cause who is described with these attributes.

COMMENTARY

First: Man's desire for the worldly gains using the deeds of the Hereafter: This is part of *Shirk* because he made the deeds of the Hereafter a means for worldly deeds. Thus, the love for this world engrosses his heart to such an extent that he prefers it to the Hereafter while prudence and sincerity require that one makes the deeds of this world for the Hereafter.

Second: Explanation of the verse in *Soorah Hood*: That had been given.

Third: Naming the Muslim "slave of Dinar and Dirham and luxurious clothes and coverings": This servitude does not constitute *Shirk* as long as it does not get to the level of *Shirk*; but it is another kind which blemishes sincerity because he places in his heart the love that counters the Love for Allah – the Mighty and Sublime – and the love for the deeds of the Hereafter.

Fourth: Explaining that to mean that if he is given he is pleased but if he is refused, he agonizes: This is the explanation of his saying: "Let the slave of Dinar perish, let the slave of dirham perish, let the slave of luxurious clothes and coverings perish. He is pleased if they are given to him, and if not, he is displeased." And this is the sign of servitude for these things; that he makes his pleasure and anger subject to these things.

Fifth: his saying: "Let such a person perish and relapse."

Sixth: his saying: "If he is pierced with a thorn he cannot take it out."

Seventh: Praising the one who strives in Allah's cause who is described with these attributes: therefore, his saying in the hadith: "Fortunate is the servant..." indicates praise for him; and that he is the one who deserves to be praised, not the servants of Dinar and Dirham and those of luxurious clothes and covering.





CHAPTER:

WHOEVER OBEYS THE SCHOLARS AND RULERS TO PROHIBIT WHAT ALLAH HAS PERMITTED OR ALLOW WHAT ALLAH HAS PROHIBITED HAS MADE THEM LORDS

COMMENTARY

His saying: “Whoever Obeys the Scholars”: *man* (whoever); could be a conditional based on his saying: “has made them...” since it expresses the response to a conditional. It could also be a relative pronoun; and as such, it will be, “Chapter on the one who obeys the scholars”.

His saying: “has made them...”: is the predicate of the subject (in a subject-predicate syntax); it is conjoined with the letter, *faa* (as in *faqad* in the Arabic text) because the relative pronoun is in the general sense, like the conditional. Based on the first analysis, it will be read as, *Baabun* (Chapter) with a double vowel, and according to the second, without the double vowel but the first is better.

The meaning of “Scholars”: the scholars of Allah’s legislation; and the “Rulers” refer to those in authority who administer it. These two attributes are those mentioned in His saying the Exalted:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ﴾

O You who believe! obey Allâh and obey the Messenger (Muhammad), and those of You (Muslims) who are in authority.” [an-Nisaa: 59].

So Allah made obedience to Him distinct, likewise obedience to His Messenger, but obedience to the authority is secondary. Thus, he did not repeat the verb, *atee’oo* (*obey*); therefore, obedience should not be given to the creature in disobedience to the Creator.

The people in authority are those at the helms of affairs; they are the scholars because they are relied on regarding the matters of legislation and knowledge regarding it; and the rulers because they are relied on about its implementation and enforcement. So if the scholars and rulers are steadfast, the affairs will be steadfast but when they are corrupt, things become corrupt. This is because the scholars are the people of guidance and counselling while the rulers are the people of enforcement and implementation.

His saying: “Regarding prohibiting what Allah has permitted”: i.e.,

in making it forbidden; that is, in terms of belief or acts of worship.

“Or Allowing what Allah has Prohibited”: i.e., in making it allowed whether it is creed or deed-related. So, to forbid what Allah has allowed is not in less degree than the sin of permitting what Allah has prohibited. Many of the passionate among the people, you find them tending to prohibit what Allah allows than allowing what Allah forbids. Unlike, the negligent; but both are upon error. Yet, allowing the forbidden when its forbiddance had not been known is based on following the basic rule of allowance. And Allah’s mercy – Glorious is He and Exalted – surpasses his anger. Thus, it is not allowed to declare a thing forbidding except what is essentially clear to be forbidding. And because it is fewer and worse and for the fact that the basic rule is that things remain upon being allowed and permitted until prohibition becomes clear.

But pertaining to acts of worship, things are stricter because the basic rule there is that things are forbidden until the Law approves them as it is said:

*The basis regarding things is allowance, but hold back
in terms of worship except by the approval of the Law-Giver.⁽¹⁾*

His saying: *Ar’baab* (Lords): is the plural of the word, *Rabb*, and He is the Disposer of affairs, the Possessor. Disposal of Affairs is of two forms: Decree-related disposal and Legislation-related disposal. So, whoever follows the scholars in contradicting the order of Allah and His Messenger has made them Lords besides Allah in terms of Legislation-related disposal because he considered them law-givers and sees their promulgations as laws that must be obeyed.



Ibn Abbass said: “Stones from the heaven will soon rain against you; I am saying: ‘The Messenger of Allah ﷺ said [a thing]’ and you are saying: ‘Abu Bakr and ‘Umar [have said otherwise]’?!⁽²⁾”

COMMENTARY

The statement of Ibn Abbass: “Stones from the heaven”: i.e., from

1 *Manzoomat Usool al-Fiqh wa Qawaaidihi* by the author; pg. 2.

2 Reported similarly by: Ahmad (1/337), Al-Khateeb in *Al-Faqeeh Wal-Mutafaqqih* (1/145), and Ibn Abdil-Barr in *Jaami Bayaan al-‘Ilm Wa-Fadlihi* (2/239) and Ibn Hazm in *Hajjat al-Wadaa* (pg. 268-269).

above, it will fall against you out of punishment for you. That stones rain down from the heaven is not an impossible thing; it is very possible. Allah the Exalted said regarding the people of the Elephant:

﴿وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٢﴾ تَرْمِيهِمْ بِحِجَارٍ مِّن سِجِّيلٍ ﴿١﴾﴾

"And sent against them birds, in flocks, striking them with stones of Sijjil." [Fil: 3-4].

Pertaining to the people of Loot Allah the Exalted said:

﴿إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُمْ بِسَحَرٍ ﴿٣١﴾﴾

"Verily, we sent against them a violent storm of stones (which destroyed them all), except the family of Lout (Lot), whom we saved In Last Hour of the night." [al-Qamar: 34].

Al-Haasib (mentioned in the verse in the Arabic text) means: violent storm of stones rained against them from the heaven.

His statement: "I am saying: 'The Messenger of Allah ﷺ said [a thing]' and you are saying: 'Abu Bakr and 'Umar [have said otherwise]'?!": Abu Bakr and Umar are the best of this nation and nearest to correctness. The Prophet ﷺ had said: "If a person follows Abu Bakr and Umar he will be guided." Reported by Muslim.⁽¹⁾

It is also reported that he ﷺ said: "Follow the line of conduct of the two who will come after me; Abu Bakr and 'Umar."⁽²⁾ He ﷺ said also: "Adhere to my lines of conduct and that of the rightly guided caliphs after me. Stick to it and hold on to it with the molar."⁽³⁾

It was not known of Abu Bakr and Umar - رَضِيَ اللَّهُ عَنْهُمَا - that they ever contradicted any text with their own opinion. Therefore, if the

1 Reported by Muslim in (Book of Mosques: 1/472).

2 Reported by Imam Ahmad in the Book, *Fadaail as-Sahaabah* (1/186, 5/399) and in the *Musnad* (5/399), Al-Bukhaaree in *Al-Kunaa* (pg. 50), at-Trimidhee in (Book of Virtues, Chapter on the Virtues of Abu Bakr and 'Umar; 9/270) and said: "It is a *Hasan* hadith", and Ibn Maajah in (Introduction; 1/37), Ibn Sa'd (2/334), al-Humaydee (1/214), al-Khateeb in *al-Faqeeh wal-Mutafaqqih* (1/177), Ibn Abdil-Barr in *Jaami'u Bayaan al-'Ilm wa Fadlihi* (2/223).

3 Reported by Imam Ahmad in the *Musnad* (4/126, 127), Abu Daawood in (Book of *Sunnah*, Chapter on Sticking to the *Sunnah*; 5/13-15), at-Tirmidhee in (Book of Knowledge, Chapter on Sticking to the *Sunnah* and Avoiding Innovations; 7/319) and said: "It is *Hasan* and *Saheeh*", and Ibn Maajah in (Introduction; 1/15), ad-Daarimee (196), Ibn Hibban (with *Mawaarid* - 102), Abou Nu'aym in *ad-Du'afaa* (pg. 46) - and said: "It is a good and authentic hadith from the narrations of the people of Ancient Syria."



statement of Abu Bakr and ‘Umar is brought to contradict the saying of the Messenger ﷺ stones may be rained from the heaven; what then would we say regarding the one far lower than Abu Bakr and ‘Umar?! And the difference between that is as that between the heaven and the earth; such a person is clearly more liable to severe punishments.

The narration contains warning against blind-following and group fanaticism not based upon sound precept.

Some fall into grievous error when it is said to them: “the Messenger of Allah ﷺ has said...” they say: “but there is such-and-such in so-and-so person’s book”! Such a person should fear Allah Who Has said in His Book:

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ﴾

“And (remember) the Day (Allâh) will call to them, and say: “What answer gave you to the Messengers?” [Al-Qasas: 65].

He did not say: “What answer has so-and-so and so-and-so given?” But as for the author of the book if he is known to love good and desires the truth; he should be supplicated for to be granted forgiveness and mercy if he erred. It should not be said: “he is infallible” and his view be brought to contradict the sayings of the Messenger ﷺ.



Ahmad bin Hanbal said: “I am amazed at a people who know the chain of transmission and its authenticity but follow the opinion of Sufyaan while Allah the Exalted says: *‘Let those who oppose his (the Messenger’s) commandment beware, lest some Fitnah befall them or a painful torment be inflicted on them.’*⁽¹⁾ Do you know what the Fitnah is? The Fitnah is Shirk; perhaps if he rejects some of his statements deviation will creep into his heart and he will be destroyed.”

COMMENTARY

The statement of Ahmad - رحمه الله - , “I am amazed”: amazement is of two forms:

The first: positive amazement as in the hadith of Aa’isha - رضي الله عنها - that: “The Messenger ﷺ used to be amazed with starting with the right regarding wearing his shoes, combing his hair, purifying himself

1 Soorat an-Noor: 63

and in all his affairs.”⁽¹⁾

The second: amazement of repugnance as in His saying, the Exalted:

﴿بَلْ عَجَبْتَ وَيَسْخَرُونَ﴾

“Nay, You (O Muhammad) wondered (at their insolence) while they mock (at You and at the Qur’ân).” [as-Saffaat: 12].

The amazement in Imam Ahmad’s statement here is one of repugnance.

His saying: “the chain of transmission”, *al-Isnaad*: its meaning here is the reporters in the chain and not the ascription of the hadith to its reporter (since the same word could mean that). That is to say, they know well that the hadith is authentic by knowing the transmitters.

His saying: “but follow the opinion of Sufyaan”: i.e. Sufyaan ath-Thawree because he had a popular school of jurisprudence with a large followership although it has gone extinct. So they take the views of Sufyan while he was just one of the scholars of *Fiqh* and leave what the hadith says.

His saying: “while Allah the Exalted says: ‘Let those who oppose his (the Messenger’s) commandment beware...’”: the *faa* (in *falyah-dhar* – let those beware) is a conjunctive, and the *laam* (which follows the letter *laam* in the same expression in its Arabic text), expresses order. Thus, it takes the *Sukoon* vowel indicating its occurrence in the jussive form. However, it is carrying the *Kasrah* sign to avoid two consecutive *Sukoon* signs.

His statement: “His commandments” the pronoun refers to the Messenger ﷺ based on the beginning of the verse. Allah the Exalted said:

﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْتَلُونَكُمْ لَوْ آذًا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

“Make not the calling of the Messenger (Muhammad) among You as Your calling of one another. Allah knows those of You who slip away under shelter (of some excuse without taking the permission to Leave, from the Messenger). And let those who oppose the Messenger’s (Muhammad) Commandment beware, lest some Fitnah (disbelief,

1 Reported by Al-Bukhaaree (168) and Muslim (268).



trials, afflictions, earthquakes, killing, overpowered by a tyrant) befall them or a painful torment be inflicted on them.” [an-Noor: 63].

If it is said: why does the verb *Yukhaalif* (oppose) take the transitive form through the particle, ‘*an* even though it play the role itself?

I answer that: the verb intrinsically has the meaning of “turning away”; i.e., they turn away from his order out of apathy and indifference to it.

And *his commandment* is singular of the word, *Awaamir* (commandments). And it does not imply just a single order because it is the commandment that is being opposed; and it is a singular, conjoined thereby encompassing all the commandments.

Fitnah (trial): the *Fitnah* is interpreted by Imam Ahmad to mean *Shirk*; thus, the warning will be regarding two things: either *Shirk* or the painful torment.



‘Adiyy bin Hatim said: “He heard the Prophet ﷺ reading this verse: ‘*They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah...*’ So I said to him: ‘We do not worship them.’ Thereupon, he said, ‘Do they not forbid what Allah permits and you forbid it and they allow what Allah forbids and you allow it?’ I answered, ‘Yes.’ He then said, “That is worshipping them.” Reported by Ahmad and At-Tirmidhee who graded it *Hasan*.⁽¹⁾

COMMENTARY

His statement in the *hadith* reported by ‘Adiyy bin Haatim: “*They took*”: the pronoun refers to the Christians because the Jews did not take the Messiah, the son of Maryam as a deity. They rather claimed he was a son of an adulterous woman and they attempted to kill him and actually think they killed him.

The pronoun could also refer to the Jews and Christians together while specifying the Christians for making the Messiah, the son of Maryam (a deity). This is what readily comes to mind from the context considering the previous verse.

¹ Reported by at-Tirmidhee in (Book of *Tafseer*, Chapter on Tafseer of *Soorah at-Tawbah*; 8/248) – and he said: “It is *Gareeb*, we know it not except from the hadith of Abdis-Salaam bin Harb, and Gateef bin A’yun is not known in the field of hadith” - Ibn Jareer (10/80, 81), al-Bayhaqee (10/116), and al-Mizzee in *Tahdheeb al-Kamaal* (2/109). See: *ad-Durr al-Manthoor* by as-Suyootee (3/230).



His saying: “*Their rabbis and their monks*”: the *Ahbaar* (rabbis) is the plural of the word, *Habr* and *Hibr* giving the letter *haa* a *Fatha* or *Kasrah* sign. It refers to a well-read scholar. The *Ruhbaan* (monks) is the plural of *Raahib* which means: the ascetic worshipper.

His saying: “*to be their lords besides Allah*”: that is, as partners with Allah – the Mighty and Sublime – in giving Laws since they allow what Allah forbids and those followers allow it and they forbid what Allah permits and the followers forbid it too.

His saying: “*and Messiah – son of Maryam*”: i.e., they take him to be a god along with Allah as shown in His saying the Exalted: “*While they were commanded to worship none but One Ilah (God Allah).*”

Ibaadah (worship) is to surrender, submit, oneself, following the orders and shunning the prohibitions.

His saying: “*One Ilah (God)*”: and that is Allah – the Mighty and Sublime. And the word, *Ilah*, i.e., the deified, worshipped and obeyed; it does not mean the one who has the ability to create. This meaning is corrupt and was held by the theological rhetoricians or their generality. So the meaning if *Laa ilaaha illa Allah*, based on this view (of theirs): There is no Lord except Allah. But this is not the *Tawheed* that this statement requires because if it were so, the polytheists whom the Messenger of Allah ﷺ fought would have been monotheists since they also would say: there is not Lord except Allah. Allah the Exalted says:

﴿قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ۖ سَيَقُولُونَ لِلّٰهِ قُلْ أَفَلَا

لَنفَعُونَ ۚ﴾

“Say: ‘Who is (the) Lord of the seven heavens, and (the) Lord of the great Throne?’ They will say: ‘Allâh.’” [al-Mu’minun: 86-87].

This is one of the ways of reading and there are seven ways.

His statement: “*Glorified is He from what they ascribe to Him of partners*”: *Subhaana* (glorified) is a verbal noun which is a particle or an object for an omitted verb by way of obligation, and it will read in full as: *yusabbihu* (he glorifies), *Subhaanan* (to glorify); i.e., giving words of glorification. Thus, *Subhaana*: is an expository of the object governed by an omitted verb by obligation and conjoined to: either the pronoun as in the verse: *Subhaana-hu* (glorified is He), or a clearly stated noun such as is in: *Subhaan-Allah* (glorified is Allah).

At-Tasbeeh (glorification) is *At-Tanzeeh*; i.e., Allah's being free from any defect; there is no need for us to say: "(he is free from) being like the creatures" since resembling the creatures is defect. However, if we say that, it would be by way of being more explanatory so that it is not mistaken that comparing the Creator to the created in terms of perfection is an aspect of perfection. So, the meaning would be: Freeing Allah from any defect which is something that does not befit Him or likening Him to the creatures.

His saying: "*From what they ascribe to Him of partners*": i.e., from any other than Him like the Messiah, the son of Maryam, the Rabbis and monks. He is free of any association and of whatever would be ascribed to Him.

His saying: "*From what they ascribe to Him of partners*": This is from the perfect eloquence of the Qur'an because it occurs such that, the *maa* in '*ammaa* (*from what*) could be occurring as a verbal noun; and so, the meaning would be: "*from their association*" or it could be a pronoun; and then the meaning will be: "free is Allah from those who ascribe partners to Him. And the expression suits both meanings and so, entails them both since it is correct to apply an expression with two meanings to refer to its two meanings if there is no contradiction between them. Thus, being free will be from association of partners with Allah and what is joined in partnership with Him.

His saying: "*We do not worship them*": i.e., we do not worship the rabbis and monks; we do not prostrate to them nor bend for them, we do not direct our slaughter to them nor vow with them. And this is correct, with respect to the rabbis and monks based on the saying: "*Do they not forbid what Allah permits and you forbid it and they allow what Allah forbids and you allow it?*"

This description does not apply to Eesa – peace be upon him – at all because he is Allah's messenger. Whatever he allowed had been allowed by Allah and what he declared forbidden had been prohibited by Allah. Some of the people have tried to criticize the hadith for this reason and that the chain is weak. But the hadith is graded *Hasan*, sound, by at-Tirmidhee, al-Albaanee and others while others grade it weak.

The criticism regarding the meaning will be replied thus: that 'Adiyy's statement, "*we do not worship them*" refers to the rabbis and monks. As for Eesaa the son of Maryam, the well-known fact is that



they worship him.

Then the Prophet ﷺ began by mentioning the prohibition of permissible things because it is more grievous than allowing prohibited things and they are both prohibited based on Allah's saying:

﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ تُفْتَرُوا عَلَى اللَّهِ

﴿الْكَذِبُ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ﴾ (١١٦)

“And Say not concerning that which Your tongues put forth falsely: ‘This is lawful and This is forbidden’ so as to invent lies against Allāh. Verily, those who invent lies against Allāh will never prosper.” [an-Nahl:116]

His saying: **‘That is worshipping them’**: That is from the angle that: among the meanings of worship is obedience; and obeying other than Allah is obedience to the obeyed if it is not pertaining to obedience to Allah. But if it has to do with obeying Allah, such is servitude to Allah because you obeyed other than Allah in obedience to Allah. Just as if your father orders you to observe the prayer and you do so; it is not that you have worshipped your father by obeying him. Instead, you worshipped Allah because you obeyed other than Allah regarding obedience to Allah, and because the order of other than Allah regarding obedience to Allah and carrying out His command constitutes obedience to Allah's order.

It could be deduced from the hadith that:

1. That obedience with the meaning of worship is a specified way of worship.
2. That obedience in contradiction of Allah's legislation constitutes servitude to the obeyed. But regarding the worship of Allah; it is servitude to Allah.
3. That following the scholars and worshippers to contradict Allah's legislations implies making them Lords.

You should know that following the scholars or rulers in allowing what Allah forbids or vice-versa is divided into three:

First: That the individual follows them in that being pleased with their view, giving preference to it and displeased with Allah's ruling. Such is a disbeliever because he dislikes what Allah has sent down; and so, Allah will void his deeds, and deeds are not annulled except



owing to disbelief. Every person who is not pleased with what Allah has revealed is a disbeliever.

Second: That he follows them in that, being pleased with Allah's ruling and knowing that it is the best and most beneficial for the creatures and the lands but owing to some desires in his heart he chose it such desiring a job. This does not disbelieve therewith; but he is a sinful person and the ruling pertaining to other sinful people applies to him.

Third: That he obeys them out of ignorance; and as such, he thinks that that is Allah's ruling. Such has two categories:

a. That it is possible for him to recognize the truth by himself; in that case, he is negligent or falling short. Thus, he is a sinner because Allah ordered asking the people of knowledge when one knows not.

b. That such is not a scholar and it is not possible for him to learn and so, he follows them blindly, thinking that that is the truth. Such has no sin on him because he carried out what he was ordered to do and for that reason he is excused. Thus, it is reported from the Messenger of Allah ﷺ that he said: "Whoever gives a verdict without knowledge, the sin is upon the one who asked him (for the verdict)."⁽¹⁾

If we were to say: he sinned for the mistake committed by someone else; that would have been difficult and hard and the people will not trust anyone since he could also err.

If it is also said: Why have those in the second category not been ruled to have committed disbelief too?

I answer that: If we rule that they have disbelieved, it implies - and necessarily so - declaring every sinful person who realizes being a sinner and that the ruling is Allah's to be a disbeliever.

A Point of Benefit:

Allah described those who rule based on other than what Allah has revealed with three attributes:

1. Allah the Exalted said:

¹ Reported by Ahmad (2/321, 365), Aboo Daawood in (Book of Knowledge, Holding Back About Verdicts; 4/66), Ibn Maajah in (Introduction, Chapter on Avoiding Baseless Reasoning; 1/20), ad-Daarimee in (Introduction, 1/53), al-Hakim in (Book of Knowledge; 1/126) - and he said, "It is authentic on the conditions of the two *Shaykhs*, and I do not know any defect in it" and adh-Dhahabee concurred.

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾ (٤٤)

“And Whosoever does not judge by what Allâh has revealed, such are the Kâfirûn.” [al-Maaidah: 44].

2. And He the Exalted says:

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾ (٤٥)

“And Whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn.” [al-Maaidah: 45].

3. Allah – the Mighty and Sublime – also said:

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾ (٤٧)

“And Whosoever does not judge by what Allâh has revealed (Then) such (people) are the Fâsiqûn.” [Al-Maaidah: 47].

The Scholars held different views:

It is said: that these attributes refer to a particular entity since the disbeliever is a wrongdoer based on His saying:

﴿وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾ (٢٥١)

“And it is the disbelievers who are the Zâlimûn (wrong-doers).” [al-Baqarah: 254].

Such is also a sinful person according to His saying:

﴿وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوِيهِمُ النَّارُ﴾ (٢٥)

“And as for those who are Fâsiqûn (disbelievers and disobedient to Allâh), their abode will be the Fire.” [as-Sajdah: 20].

That is, those who disbelieve.

It is said that: it refers to two different entities, and that it depends on the ruling; and this is the most preponderant.

Therefore, such an individual is a disbeliever on three occasions:

1. When he believes that it is permissible to rule by other than Allah’s Laws based on the evidence in His saying:

﴿أَفَحُكْمَ الْجَهْلِ يَتَّبِعُونَ﴾ (٥٠)

“Do they Then seek the judgement of (the days of) Ignorance?” [al-

Maaidah: 50].

Therefore, everything that contradicts Allah's Law is of the rule of the days of Ignorance based on the clear-cut consensus that it is not allowed to rule based on other than what Allah has sent down. The one who permits and allows ruling by other than what Allah has revealed is a violator of the clear-cut consensus of the Muslims. Such is a renegade disbeliever; such as the one who holds the permissibility of fornication and adultery or consumption of alcohol or the prohibition of eating bread and drinking milk.

2. If he thinks that the ruling of other than Allah is like Allah's ruling.

3. If he believes that the ruling of other than Allah is better than Allah's ruling according to His saying the Exalted:

﴿وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ﴾

"And who is better in judgement than Allāh for a people who have firm faith." [al-Maaidah: 50].

So the verse includes that Allah's ruling is the best according to the proof in His saying that affirms that:

﴿أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ﴾

"Is not Allāh the best of judges?" [Tin: 8]

So if Allah is the best of the those who give rules – and He is actually the best of those who rule – whoever claims that the ruling of other than Allah is like Allah's ruling or better is a disbeliever owing to his negating the Qur'an

And such will be a wrongdoer: if he believes that ruling by what Allah has sent down is the best and most beneficial to the people and the lands and mandatory to be followed. However, hatred and malice against the followers made him rule regarding them with other than what Allah has revealed. Such is a wrongdoer.

And such is a sinner: if his ruling by other than what Allah has sent down is because of certain desire in his heart even though he believes that Allah's ruling is the truth. However, he ruled with other than it because of his heart's desire; i.e., out of love for what he ruled by not of hatred for Allah's ruling and he does not harm any person therewith. For example: that he rules regarding bribe given or because



the person is a relative or friend or because he wants something thereupon and things like that while knowing that Allah's rule is the best and mandatory to follow; such is a sinner even though he is also a wrongdoer but the attribute of sinfulness regarding him is more accurate than wrongdoing.

He believes that it is better for the people and the lands than Allah's Laws. When we say he is a disbeliever, we mean; the action leads to disbelief.

But the one who promulgates the law may be excused like being deceived by it and say: "this does not contradict Islam" or that "this is part of general benefit" or that "this is from the matters that the *Sharee'ah* has allowed the people to decide."

So some of the scholars will be heard saying – albeit wrongly – that: the issues of dealings don't have any connection with the *Sharee'ah*; they should rather be based on economic benefits of the time. So, if the situation deserves establishing usury-based banks or placing taxes on the people, there is no problem with that. Undoubtedly, this is wrong; if they are qualified to give verdicts, Allah will forgive them; otherwise, they are upon great danger. The appropriate thing is that those be called "scholars of the country" and not "scholars of the *Ummah*".

Without any doubt, the *Sharee'ah* has come to organize servitude between an individual and his Lord and dealings between him and the rest of the people in transactions, marriages, inheritance and others. Thus, the *Sharee'ah* is perfect in all angles. Allah the Exalted said:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾

"This day, I have perfected Your Religion for you..." [al-Maaidah: 3].

Why should it be said that: dealings have no connection with the *Sharee'ah* while the longest verse in the Qur'an came down regarding dealings. If not for the *Sharee'ah* is organized regarding dealings, the people would have become so bad!

I do not say: we should accept everything that the scholars of *Fiqh* opine; they may be right or wrong. In fact, it is only rather obligatory to accept everything Allah and His Messenger ﷺ say. There is not any condition among the people except that the Book of Allah and the *Sunnah* of His Messenger will contain a text that will resolve and clarify the problem. However, the error could be from insufficient

knowledge or understanding and that is incompetence or due to inadequate contemplation which constitutes negligence. But if the individual is bestowed knowledge and understanding and then he makes effort to attain the truth, he will achieve it even in matters of dealings. Allah – the Mighty and Sublime – said:

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ﴾

“Do they not Then consider the Qur’ân carefully?” [an-Nisaa: 82].

He also said:

﴿أَفَلَمْ يَذْكُرُوا الْقَوْلَ﴾

“...have they not pondered over the word (of Allâh, i.e. what is sent down to the Prophet),” [al-Mu’minuun: 68].

And He the Exalted said:

﴿كَتَبَ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَذْكُرُوا آيَاتِهِ﴾

“(This is) a Book (the Qur’ân) which we have sent down to you, full of Blessings that they may ponder over its verses, and that men of understanding may remember.” [Sad: 29].

He – the Mighty and Sublime – said:

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ﴾

“And we have sent down to You the Book (the Qur’ân) as an exposition of everything, a guidance, a Mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).” [an-Nahl: 89].

Thus everything a person needs in his religion or his worldly life, the Qur’ân has clearly and sufficiently explained it.

So whoever establishes laws contradicting the Sharee’ah and claims that it is part of general benefits is a liar in his claim because a thing is considered to be of general and specific benefits if the Sharee’ah rules it so. It is thus a right of the Sharee’ah. But if not, it is not benefit and it is not possible that it is from the benefits. For this reason, there is no proof called *Masaalih al-Mursalah* (General Benefit); rather, what the Sharee’ah gives is the benefit and what it rejects is not benefit at all; and what it is silent upon is overlooked.



Many have gone to extremes regarding *Masaalih al-Mursalah*; and so, they include some obnoxious innovations and other things such as the Prophet's birthday celebration claiming that it encourages and gears up the people who would have neglected the Messenger of Allah ﷺ. But this is baseless because the entire Muslims testify that Muhammad is His servant and Messenger during every prayer and send blessings upon him. The one whose heart is not inspired therewith while praying, standing before Allah; how can that be attained within an hour of singing baseless poems containing extremisms prohibited by the Messenger of Allah ﷺ himself? !

Therefore, even though some of the well-grounded scholars have established proof based on *Masaalih al-Mursalah*, there intension was undoubtedly to support Allah's religion and His Prophet's *Sunnah*. Unfortunately, this rule is employed regarding matters other than what those scholars who established it had intended. They went to extremes in its use.. Therefore, it should be appropriately evaluated; if the *Sharee'ah* affirms it, then it is accepted; otherwise, as Imam Malik has said: "Every person's statement can be taken and rejected except the inhabitant of this grave."

There are some general principles applicable to subsidiary matters.

It should be noted that it is incumbent on an individual to fear Allah in all matters; he should not rule hastily, especially on the issue of declaring disbelief about which some of the sheer-passionate freely give without necessitating reason or due consideration. This is even when a person declares another a disbeliever while such is not due, it returns to the one who gave the rule.

Declaring disbelief consequents upon other rulings: the blood and property of the one declared disbeliever becomes rightful to be taken, likewise other rulings that are consequent upon disbelief. As it is not right to freely declare another individual a disbeliever until the conditions for such declaration are fulfilled regarding him, it is mandatory not to be timid to declare the one Allah and His Messenger have declared an unbeliever. However, it is incumbent to differentiate between particular case and non-particular. The declaration in the specific case requires two things:

1. Confirming that this trait the individual has shown necessitates disbelief.



2. Applicability of the conditions of declaration with respect to him.

The most important of them both is his knowing that it is a trait for declaration of disbelief; if he is an ignorant person, he will not be declared. Thus, the scholars mention that from the conditions of implementing the legal punishments is that the culprit must be aware that the sin is a prohibition. This is with respect to implementing punishment and not declaration of disbelief, and being careful about declaring disbelief is more preponderant and necessary. He the Exalted:

﴿رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا

حَكِيمًا ﴿١٦٥﴾﴾

“Messengers as bearers of good news as well as of warning In order that mankind should have no plea against Allāh after the Messengers.” [an-Nisaa: 165].

He – the Mighty and Sublime – said:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾﴾

“And We never punish until we have sent a Messenger (to give warning).” [an-Nisaa: 15].

Allah the Exalted also said:

﴿وَمَا كَانِ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَيْهُمْ حَتَّىٰ بَيِّنَ لَهُمْ مَا يَتَّقُونَ﴾

“And Allāh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid.” [at-Tawbah: 115].

And even when the conditions are found, there must not be limiting factors. If a person does what necessitates declaring disbelief out of compulsion or negligence, he will not be declared based on His saying:

﴿مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾

“Whoever disbelieved In Allāh after his belief, except Him who is forced thereto and whose heart is at rest with faith” [an-Nahl: 106].

Another proof is the statement of the man who found his beast after initially losing all hopes of finding it: “O Allah! You are my servant



and I am Your master” he erred out of extreme joy.⁽¹⁾ And he was not held liable therewith.



Important Issues:

First: Explanation of the verse in *Soorah An-Noor*.

Second: Explanation of the verse in *Soorah Al-Baraa'ah*.

Third: Pointing out the meaning of worship which ‘Adiyy initially denied.

Fourth: Ibn Abbass’ illustration with Abu Bakr and ‘Umar, and Ahmad’s illustration with Sufyan.

Fifth: Affairs becoming so worse to such an extent that to many, worshipping the rabbis is the best worship and it is called *Al-Wilayah* (sainthood). The servitude of the rabbis was knowledge and understanding and then circumstances changed to the extent that they were worshipped besides Allah those who are not even among the pious. And they worshipped – in another sense – those among the ignorant.

COMMENTARY

His statement: Important Matters:

Explanation of the verse in *Soorah An-Noor*: that is, Allah’s saying the Exalted:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾ (13)

“And let those who oppose the Messenger’s (Muhammad) Commandment (i.e. his Sunnah) beware, lest some Fitnah befall them or a painful torment be inflicted on them.” [An-Noor: 63]

Its explanation had been given.

Second: Explanation of the verse in *Soorah Al-Baraa'ah*: and that is Allah’s saying:

﴿اتَّخِذُوا أَعْبَادَهُمْ وَرُءُسَهُمْ أَرْكَانًا مِن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا﴾

1 Reported by Al-Bukhaaree in (Book of Supplications, Chapter on Repentance, 4/154) and Muslim in (Book of Repentance, Chapter on Encouragement Towards Repentance; 4/2103) from the narrations of Anas - رضي الله عنه.

“They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh).” [at-Tawbah: 31].

And that has been explained.

Third: Pointing out the meaning of worship which ‘Adiyy initially denied: Because the worship is servitude directed to them through obedience and reverence by means of bowing down, prostrating and swearing and the like. However, he ﷺ explained the meaning of worship that it is their obedience to them pertaining to permitting the forbidden and forbidding the permitted.

Fourth: Ibn Abbass’ illustration with Abu Bakr and ‘Umar, and Ahmad’s illustration with Sufyan: That is, if it is not allowed to contradict the statement of the Prophet ﷺ with that of Abu Bakr and Umar; what then do you think of the one who contradicts the Prophet’s statement with that of an individual lower than them. That is certainly worse and more reprehensible.

Likewise, Imam Ahmad illustrated with Sufyaan Ath-Thawree – رحمه الله – and disapproved of a person taking Sufyan’s view and leaving what is authentically reported from Allah’s Messenger ﷺ. He then cited His saying the Exalted:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾ (١٣)

“And let those who oppose the Messenger’s (Muhammad) Commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah befall them or a painful torment be inflicted on them.” [an-Noor: 63]

Fifth: Affairs becoming so worse to such an extent that to many, worshipping the rabbis is the best worship...: the author – رحمه الله – said: the circumstance has changed to this extent such that to many, the worship of the rabbis is the best worship...Undoubtedly, this is worse than contradicting the statement of the Messenger ﷺ with that of Abu Bakr and ‘Umar.

Then he said: and then circumstances changed to the extent that they were worshipped besides Allah those who are not even among the pious: i.e., he would be bowed down to and prostrated to and venerated as Allah should be venerated. He’ll also be given attributes



he is not entitled to. This is common with the poets who praise kings and ministers while they are not deserving of the rank of Abu Bakr and Umar.

Then he said: **And they worshipped – in another sense:** that refers to obedience and following the ignorant. So the ignorant is obeyed in allowing what Allah forbids and forbidding what he allows as is found in some systems and laws that contradict the *Sharee'ah*. Their promulgators are ignoramuses who know not about the *Sharee'ah* and religions. So in that respect, they are worshipped; they are obeyed in allowing what Allah has prohibited or prohibition of what Allah has permitted.

This was during the time of the author; how about the present time? The Prophet ﷺ had said in a report collected by al-Bukhaaree from Anas bin Maalik – ؓ – that: **“No time comes upon the people except that what comes after it will be worse that it till you meet your Lord.”**⁽¹⁾

The Prophet ﷺ said to the companions: **“Whosoever that lives long among you will witness much differences.”**⁽²⁾ And the time of the companions was upon greater guidance than the time of those after them. However, the people are not noting the change because the things are only gradually changing. If a person were absent for a long time and then returns he would notice the great threatening difference – we ask Allah for safety -. So, we should be careful; we should understand that it is obligatory to preserve and protect Allah's Laws and not obey anybody to ever permit what Allah prohibits or forbid what Allah allows no matter the rank of such individual, and that the incumbent thing is for us to be servants of Allah – the Mighty and Sublime – out of submission, servitude and obedience.

1 Reported by al-Bukhaaree in (Book of Tribulations, Chapter on: A time will not come except that the one after it is worse than it; 4/315)

2 Its reference had been given



CHAPTER:

Allah's saying the Exalted:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا﴾

“Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghut (i.e. false judges etc) while they have been ordered to reject them? But Satan wishes to lead them far astray.” (an-Nisaa: 60)

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنْتَفِقِينَ يُصُدُّونَ عَنْكَ صُدُودًا﴾

“And when it is said to them: “Come to what Allah has sent down and to the Messenger (Muhammad,” you (Muhammad) see the hypocrites turn away from you (Muhammad) with aversion.” (an-Nisaa: 61)

﴿فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا﴾

“How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allah, “We meant no more than goodwill and conciliation!” (an-Nisaa: 62)

COMMENTARY

This chapter has strong connection with the previous one because, while the previous one contains the ruling pertaining to whoever obeys the scholars and rulers in permitting what Allah has prohibited or prohibiting what Allah has permitted, this chapter entails dislike for whoever desires seeking judgement from other than Allah and His Messenger.

The Shaykh – ﷺ – cited four verses regarding that:

The First Verse which he made the chapter heading is Allah's saying: “Have you seen...” *alam tara*: an interrogative implying an



affirmation (of the occurrence) and amazement at their condition. The address was for the Prophet ﷺ.

His saying: "...*those (hypocrites) who claim that they believe in that which has been sent down to you*": this particularizes the address here to the Prophet ﷺ. He has not said, "those who believe" because they have not believed; they only claim that while they are actually liars. What was revealed to the Prophet ﷺ was the Book and the wisdom. He the Exalted said:

﴿وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ﴾

"Allah has sent down to You the Book (the Qur'an), and AlHikmah..." [an-Nisaa: 113].

The scholars of *Tafseer* say: the Wisdom is the *Sunnah*. So, they were also claiming that they believed that too. However, their actions belie their claims since they desire to seek judgement from *Taagoot* and not from Allah and His Messenger ﷺ.

His saying: "*to the Taagoot*": *Taagoot* is a hyperbole from the word, *Tugyaan* (transgression). Thus, their action constitutes evildoing and transgression. Here, it refers to every rule that contradicts the ruling of Allah and His Messenger and every judge that rules by other than what Allah has revealed to His Messenger.

As for the *Taagoot* in its more general sense, Ibn al-Qayyim has defined it to mean: "each time a servant goes beyond his bounds as one being followed (by the people) or worshiped (i.e. considered a deity) or one who is obeyed." This had been discussed at the beginning of this book.⁽¹⁾

His saying: "*While they have been ordered to reject them*": i.e., Allah ordered them to disbelieve in *Taagoot* without any ambiguity or confusion. So, whosoever desires seeking judgement from it; such is clearly deliberate and well-decided since the order had been very explicit.

His saying: "*but Satan wishes...*": the word, Satan here is generic; it includes the devils among humans and jinns.

His saying: "... *to lead them far astray*" that is, he leads them far astray from the truth. However, that does not necessarily imply he

1 It has preceded in the first volume.



will lead them at once into misguidance; it rather happens gradually.

His statement: *"far astray"*: that is, not slightly; but gradually, little-by-little, until he plunges them deep into misguidance.

His saying: *"And when it is said to them: 'Come to what Allah has sent down and to the Messenger (Muhammad)'"*: i.e., the people said to them: come back, *"to what Allah has sent down"* in the Qur'an *"and to the Messenger"* himself during his life and his *Sunnah* after he has passed away. What was intended here was: the Messenger ﷺ during his lifetime.

His saying: *"You (Muhammad) see the hypocrites turn away from you (Muhammad) with aversion"*: seeing here refers to what is noted of their condition, not necessarily seeing with the eyes based on his saying: *"Come to"* which points to the fact they were not present with him. Meaning: as if they are seeing them.

His saying: *"(they) turn away from you (Muhammad) with aversion."* That is, they would turn away from you manifestly.

His saying: *"You (Muhammad) see the hypocrites"*: pointing to them indirectly, which entails three benefits:

One: That those who claimed faith were actually hypocrites.

Two: That such trait is only known with the hypocrite since the true believer will submit to Allah's commandments and that of His Messenger and not ignore it.

Three: To call attention; because if an expression occurs throughout in the same syntax, a person may miss-out aspects of it. But when it changes, he pays attention.

His saying: *"You (Muhammad) see the hypocrites..."* is the response to *Idha (when... which is a conditional)*. The word, *Sadd* (to turn away) is used as an intransitive verb; i.e., it is used to describe a person and it does not transfer (its action) to others. Its verbal noun form is *Sudood* as in this verse.

It also occurs in the transitive form: he causes another to turn away (*Sadda gayrahu*), and its verbal noun form is *Saddun* as in the verse:

﴿وَصَدَّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ﴾

"And hindered You from AlMasjidalHarâm (the sacred mosque of Makkah) ..." [al-Fathu: 25]



His saying: “*How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allah, “We meant no more than goodwill and conciliation!”*”

The interrogative implies amazement; i.e., how will they be when the affliction befalls them?

Al-Museebah (affliction) here entails the *Sharee’ah*-related affliction and the worldly afflictions since they can both go together.

The example of the worldly affliction include: poverty, drought, and things like that. So, they would come and complain to the Prophet ﷺ saying: “These afflictions have befallen us and we only desired good and conciliation.”

Example of the *Sharee’ah*-related affliction include: when Allah and His Messenger expose their affairs; they fear and say: “O Messenger of Allah! We only intend good and conciliation.”

His saying: “*What their hands have sent forth*”: the *baa* here expresses reason; and the *maa* (meaning – *what* - in *bimaa* as it occurs in the Arabic text) is a relative pronoun. *Qaddamat* (*have sent forth*) is its clause (that it introduces). What it refers to is omitted but would read in full as: what their hands have sent forward. In the Arabic lexicon, this expression is generally used mentioning the hand, but implying the doer himself; i.e., the evil deeds they had done.

His saying: “*We meant no more than goodwill and conciliation!*”: *in* here means *maa* (i.e., a negative); i.e., we do not intend except good by our being free from disgrace and ignominy and conciliation between the believers and disbelievers or between the path of disbelief and the way of faith. That is to say, we will be with you and with the disbelievers. That is the condition of the hypocrites; they would say: we want rectify the method and approach with those and these people and harmonize between them.

His saying:

﴿أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ﴾

“*They (hypocrites) are those of whom Allāh knows what is in their hearts*”

Allah threatened them that He knows what is in their heart of hypocrisy, plot and deception. Allah is the Knower of the hidden. He

the Exalted said:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾

“And indeed we have created man, and we know what his ownself whispers to Him, and we are nearer to Him than his jugular vein (by Our Knowledge).” [Qaaf: 16].

In fact, Allah – the Mighty and Sublime – knows your mind better than you do; He the Exalted said:

﴿وَأَعْلَمُوا أَنَّهُ إِلَهُ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ﴾

“And know that Allâh comes in between a person and his heart.” [Anfaal: 24].

This is the greatest of ability of knowledge and awareness; that Allah comes between a person and his heart. Thus, it was said to a Bedouin: “How did you know your Lord?” He answered, “Through revocation of resolves and change of will.” A person would determine to do a thing and then suddenly, the determination is revoked without any apparent cause.

His saying: “*So turn aside from them*”: This is most severe form of disgrace and ignominy.

His saying: “*admonish them*”: i.e., counsel them and make them fear; but don’t make them your ultimate concern, do not be scared about them; discharge your duty of admonition so that you would have established evidence against them.

His saying: “*And speak to them an effective word to reach their inner-selves*”: The scholars of *Tafseer* have three different views on this verse:

One: that the preposition and the noun it governs, *fee anfusihi* (as it occurs in the Arabic text here), are connected to the word, *baleeg* (effective); that is to say, “speak an effective word to them to reach their inner-selves”. Meaning, “which will reach their inner-selves and have profound impact on them.”

Two: That the meaning is: Admonish them secretly among themselves.

Three: That the meaning is: speak to them about themselves; i.e., regarding their affairs and condition a very effective word that will



reach their hearts and impact it.

However, the correct thing is that the verse entails the three meanings since the expression accommodates them all and there is no contradiction between them. Attention should be paid to this rule in the science of interpreting the Qur'an: the several possible meanings for the verse that have been given by the scholars should all be taken as long as no contradiction exists between them.

The eloquence in speech comes from three angles:

First: The condition of the speaker; that his delivery should be effective. Thus, when the Prophet ﷺ gives a sermon, his eyes redden, his voice would rise and his anger heightened as if he was commanding an army saying: "You will be surprisingly attacked in the morning and in the evening."⁽¹⁾

Two: That its wordings are eloquent; connected and related to the topic.

Three: that it should be in high level of eloquence as much as possible; his expression should be well-expressed, sound in syntax and applicable in the circumstance.

Shaykh al-Islam Ibn Taymiyyah said: "These verses fully apply to those who make *Tahreef* (twist texts from their actual meanings) and *Ta'weel* (giving texts baseless meanings) regarding Allah's Attributes. Because those say: they believe in Allah and His Messenger and when it is said to them, "come to what Allah has revealed and the Messenger", they turn away and dissuade others, saying: "we will go to so-and-so". When they are refuted they say: "we only desire good and conciliation; to harmonize between the proof of intellect and that of the text." He mentioned it in *al-Fatawa al-Humawiyah*.



His saying:

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ﴾

"And when it is said to them: 'Make not mischief on the earth.' They say: 'We are only peacemakers.'" (Al-Baqarah: 11)

COMMENTARY

1 Reported by Muslim in (Book of the Friday Prayer, Chapter on Making the Prayer and Sermon Brief; 2/592) from the hadith of Jabir bin Abdullah - رضى الله عنه.



The second verse Allah's saying – the Exalted: *"And when it is said to them: 'Make not mischief on the earth...'"*: Causing mischief on land can be in two forms:

First: Physical mischief such as destruction of buildings and roads and things like that.

Second: Abstract mischief; such as sins, and that is the worst way of spreading evil on the earth. He – the Mighty and Sublime – said:

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ

يَرْجِعُونَ ﴿٤١﴾

"Evil (sins and disobedience of Allâh, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allâh may make them taste a part of that which they have done, In order that they may return (by repenting to Allâh, and begging his Pardon)." [Ar-Room: 41].

He – the Exalted – said:

﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾

"And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much." [Ash-Shoorah: 30]

And Allah – the Mighty and Sublime – said:

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا

فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿١١﴾

"And if the people of the Towns had believed and had the Taqwâ (piety), certainly, we should have opened for them Blessings from the heaven and the earth, but they belied (the Messengers). So we took them (with punishment) for what they used to earn (polytheism and crimes, etc.)." [Al-A'raaf: 96]

Also He – the Mighty and Sublime – said:

﴿وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاهُمْ جَنَّاتِ

النَّعِيمِ ﴿١٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ

وَمِنْ تَحْتِ أَرْجُلِهِمْ



"And if Only the people of the Scripture (Jews and Christians) had believed (in Muhammad) and warded off evil (sin, ascribing partners to Allâh) and had become AlMuttaqûn (the pious) We would indeed have blotted out their sins and admitted them to Gardens of pleasure (in Paradise). And if Only they had acted according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ân), they would surely have gotten provision from above them and from underneath their feet..." [al-Maaidah: 65-66]

His saying – the Mighty and Sublime: *"We are only peacemakers"*: This claim is among the most unfounded claims ever in that they say: "Our own is to do nothing but bring rectification." Thus, Allah – the Mighty and Sublime – said: *"Nay! They are the ones who make mischief."*

Alaa (nay) is a particle of opening (a sentence).

The sentence is emphasized with four particles of emphasis: *Alaa (nay)*, *inna* (certainly), a disconnecting pronoun, *Hum* (they), and the nominal sentence. Thus, Allah replied their claim of uniqueness with something greater than it. Those are the people who spread evil on the earth and claim rectification; they are actually the wrong-doers not any other.

Relevance of the Verse to the Chapter: is clear considering the fact that seeking judgment from other than what Allah has sent down is among the greatest means of spreading evil on the land.



And His saying:

"And do not do mischief on the earth after it has been set in order."
(Al-A'raaf: 56)

COMMENTARY

The Third verse is His saying: *"And do not do mischief on the earth..."*: it includes Physical and the Abstract mischief as earlier explained.

His saying: *"after it has been set in order"* by the righteous.

And among the ways spreading wrongdoing on the earth after it is set in order is opposing the calls of the people of knowledge; fighting against the call of the pious predecessors and against whoever calls that rule should be by the Book of Allah and the Sunnah of His Messenger ﷺ.

His saying: *"...after it has been set in order"* is from the aspects of emphasis of rebuke and reprimand: why should the good thing be



spoil; that is the peak of impudence, falsehood and evil. Causing mischief after rectification is more grievous and worse than for a person to go on to cause mischief before rectification even though the encouraged thing is to set things in order after corruption.

The relevance of the verse to the chapter heading: that seeking judgement from what Allah has sent down is the rectification and seeking rule from other than Him is to cause mischief.



And His saying:

﴿أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ﴾

“Do they then seek the judgement of (the Days of) Ignorance?...”
(Al-Maa'idah: 50)

COMMENTARY

The fourth verse is Allah's statement: “Do they then seek the judgement of (the Days of) Ignorance?”: The interrogative expresses rebuke, and *Hukma* (Judgement) is the object of *yabgoon* (as it occurs in the Arabic text meaning - they seek) put forward to express a restrictive. So, the meaning is: “Should they seek not except the judgement of the days of ignorance?”

Yabgoon means, “they seek”; the appositive connection in His saying: *Afa Hukma al-Jaahiliyyah* (as it occurs in the Arabic text) could take two meanings:

One: That it is: Is it the judgement of the people of the days of Ignorance preceding the message that you seek; you want to return this *Ummah* to the path of Ignorance whose rulings are known from which is *Al-Baair* (she-camels whose milk was spared for the idols and nobody was allowed to milk it), *As-Sawaaiib* (she-camels let loose for free pasture for their false gods, e.g. idols, etc., and nothing was allowed to be carried on it) and infanticide?

The second: that it means: Is it the judgement of ignorance - not based upon knowledge that – that you crave, whether it was part of the Ignorance preceding the message or not. This is more comprehensive.

The connection to Ignorance implies disparage and disaffection; every judgement that contradicts Allah's rule is ignorance and lack of enlightenment.



If it occurs while knowing the ruling of the *Sharee'ah* such is absence of enlightenment but if it is based on lack of the knowledge of the *Sharee'ah* then that is ignorance. *Jihaalah* (absence of enlightenment) is for one to act in error out of stupidity and not ignorance. Allah – the Mighty and Sublime – said:

﴿ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ ﴾

“Allāh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards.” [an-Nisaa: 17].

As for a person who does evil out of ignorance, he has no sin on him even though it is incumbent on him to learn.

His saying: *“And who is better in judgement than Allah...”*: *man* (who): an interrogative noun expressing negation; i.e., there is no one better in judgement than Allah. This negation comes in the form of challenge and is more eloquent than saying: “None is better than Allah in judgement” because it entails the negation and an addition.

His Statement: *“...in judgement”*: is a definitive since it occurs after the comparative noun which is equivocal. Thus, the definitive explained the ambiguity and distinguished it. The judgement here includes both the universe-related and legislation-related rulings.

If it is said that: there are universe-related judgements which bring difficulty like earthquakes and flood and others; what is the good in that?

I answer: the praise-worthy goals of these occurrences make them good just as an individual will beat his son to discipline him and the beating turns good. Likewise, Allah afflicts some of the people with these afflictions to discipline them. Pertaining to the town which Allah transformed its inhabitants to despised monkeys, Allah the Exalted said:

﴿ فَعَلَّامْنَا نَكَلًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴾

“So we made this punishment an example to their own and to succeeding generations and a lesson to those who are Al-Muttaqoon.” [al-Baqarah: 66].

This goodness in Allah's decree is not known to everyone as Allah the Exalted said:

“For a people who have firm Faith”

Each time the individual increases in his certainty of faith and *Eemaan* the more he knows the goodness in Allah's judgement. So

you would find the well-grounded people of knowledge, when an unclear verse is read, they explain it in the most perfect form and you'll find not any contradiction in their interpretation. Based on this, the strength of *Eemaan* and certainty of faith manifest in a person's understanding of the goodness in Allah's universe-related and *Sharee'ah*-related rulings.

His saying: "*And who is better in judgement than Allah for a people who have firm Faith*" is an information that can never entertain untruths and abrogation absolutely. Therefore, Allah guided those who believe in that which they differ about to the truth by His permission. So, they would harmonize between the unclear and the apparently differing texts and say: "*the whole of it are from our Lord*" [Aal-Imraan: 7]. They clearly know the good in the rulings of Allah the Exalted and that it is the best of judgements and most beneficial for the servants, and most formidable regarding the general advantages of the creatures here and the hereafter and so, they are not pleased with any replacement for it.



Abdullah bin 'Umar reported that: Allah's Messenger ﷺ said: "None of you truly believes until his desires are in accordance with what I have brought."⁽¹⁾

An-Nawawee said: "*Sahih* hadith; we have recorded it in the book, *Al-Hujjah* with a sound chain of narrators."⁽²⁾

Ash-Sha'bee said: "There was a dispute between a man among the hypocrites and a Jew. So, the Jew said: 'Let us seek a judgement from Muhammad - he knew that he does not take bribes. But the hypocrite said: 'Let us get a judgement from the Jews' - because he knew they accept bribes. So, they both both agreed to go to a soothsayer in Juhaynah to ask for judgement from him. Then the verse came down: '*Have you seen those who claim...*' (an-Nisaa:60)".⁽³⁾

COMMENTARY

His statement ﷺ in the *hadith* of Abdullah bin 'Umar: "None of you

- 1 Reported by Ibn Abee 'Aasim in *as-Sunnah* (15), al-Khateeb in *at-Taarikh* (4/369), al-Bagawee in *Sharh as-Sunnah* (1/212) and Ibn al-Jawzee in *Dhamm al-Hawaa* (pg.18). See Ibn Rajab's comment on the chain of the hadith in *Jami'u al-'Uloom wal-Hikam* hadith no. 41.
- 2 *Al-Ar'baun An-Nawawiyyah* (hadith no. 41).
- 3 Reported by Ibn Jareer (5/97) from Sha'abee in the *Mursal* form. .



truly believes”: that is, perfect belief; except if the person does not accept what the Prophet ﷺ has brought completely then the belief will go off him completely because if he dislikes what Allah has sent down, his deeds will waste due to that disbelief. He the Exalted said:

﴿ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَاحْبَطَ أَعْمَالَهُمْ﴾

“That is because they hate that which Allâh has sent down (this Qur’ân and Islâmic laws, etc.), so He has made their deeds fruitless.” [Muhammad: 9].

His saying ﷺ: “...until his desires are in accordance with what I have brought”: the *Hawaa* here (as in the Arabic text), refers to inclination, and when it occurs with a vowel of prolongation, it would mean: wind. But what is intended here is the first.

Hattaa (until) expresses (a point in time when something) ends. What the Prophet ﷺ has come with is the Qur’an and the *Sunnah*. If his desires follow what the Prophet ﷺ has brought, then he should follow it by way of affirming the reports and obeying the orders and abstaining from the prohibitions.

You should know that the word, *Hawaa* is often employed to refer to misguided inclinations and not dispositions of faith. Allah the Exalted said:

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ﴾

“Have You seen Him who takes his own lust as his Ilâh (God).” [al-Jaathiyah: 23].

He also said:

﴿وَاتَّبِعُوا أَهْوَاءَهُمْ﴾

“...while they follow their own lusts (evil desires)” [Muhammad: 14]

And others among the verses that point to dispraise for the one who follows his desires. But when the desires conform to what was brought by the Prophet ﷺ, then they are praise-worthy, and is part of complete Faith. It had been explained that whoever believes that the judgement of other than Allah is like Allah’s Judgement or better, or that it is permissible to judge by other than Allah; then such is a disbeliever.

As for the one whose desires not follow what the Prophet ﷺ has come with; if he hates it such is a disbeliever, but if not, but prefers



the love of worldly things to it, he is not a disbeliever; he is rather defective in his faith.

His saying: "An-Nawawee said: '*Sahih* hadith...': it was graded authentic by an-Nawawee and others but weak by some of the people of knowledge like Ibn Rajab in his book, *Jaami'u al-'Uloom wal-Hikam*. However, its meaning is correct.

His saying pertaining to ash-Sha'bee's narration: "Ash-Sha'bee said" i.e., regarding the interpretation of the verse.

His saying: "...a man among the hypocrites": the hypocrite is one who shows Islam but hides disbelief. Such is called a *Munafiq* (hypocrite) from the word, *an-Naafiqaa* which refers to the hole of the jerboa. The jerboa would bore a hole which would have other openings – i.e., it bores a hole until it gets to the end, and then, it will dig another to the top such that when it remains just what his head would push open, it stops. So, when it is pursued from the main opening, it escapes through the rest of the openings.

His saying: "and a Jew": the Jews are those who claim the religion of Moosa – peace be upon him. They were so named either from His statement: "*Inna Hudnaa ilaika* (that is, *we turn back to you*) or by ascription to their father, *Yahoodha*. But after it turned Arabic (the letter *dhal* in *yahoodha*) changed to *daal* (thereby becoming *yahooda*).

His saying: "from Muhammad": i.e., the Prophet ﷺ. He did not attribute message to him in the mention because they don't believe in his message; they claim that the promised prophet will soon come.

His saying: "he knew that he does not take bribes": the reason for seeking judgement from the Prophet ﷺ. Bribe could be pronounced (in Arabic) as *ar-Rishwah* or *ar-Rashwah* and *ar-Rushwah* and that is: the wealth given in order to achieve a thing.

The people of knowledge have said: "It will not be prohibited except when an individual wants to achieve a wrong with it or deny a right. But whoever gives it to attain a right he is being denied or free himself from a wrong; then it is not prohibited for the giver. As for the taker, it is prohibited."

His saying: "So, they both agreed to go to a soothsayer in Juhaynah": as if a difference occurred between them and the hypocrite refused to bring the matter before the Prophet ﷺ.

Al-Kaahin (soothsayer) is a person who claims knowledge of the future; the Arabs had soothsayers to whom the devils descend with narrations



from the nearest heaven and so they say: "so-and-so will happen". One or a few times, they may be right and at other times, they would be wrong. When they are right, they claim knowledge of the Unseen. Thus, the Arabs would seek judgement from them and His saying the Exalted came down: "Have you seen those who claim..." (an-Nisaa:60).



And it was said that: "It came down regarding two men in dispute and one of them said: 'We will take the matter to the Prophet ﷺ'. The other said: 'To Ka'b bin Ashraf'. Later on, they brought the matter before Umar and one of them narrated the story and Umar asked the other who was displeased with bringing the matter to the Messenger of Allah ﷺ: 'Is it like that?' He answered, 'Yes.' Thereupon, he struck him with his sword and killed him."⁽¹⁾

COMMENTARY

His saying: "And it was said that": He cited this narration with an expression of weakness; however, it was said in *Tayseer Al-Azeez al-Hameed* that it was reported through many routes and that it is popular and widely known among the earlier and later scholars to the extent that it may not require a chain of transmission. It has many chains of transmission and the weakness of its chain does not affect its authenticity.

His saying: "two men": their identities are unknown; so they could be among the Muslims, the believers. And they could both be among the hypocrites and they are both possible.

His saying: "To Ka'b bin Ashraf": one of the chiefs of the Nadeer clan."

His saying: "Is it so?": a predicate for an omitted subject which should read in full as: Is that the case?

His saying: "he struck him with the sword": Umar gave the strike.

This story and the previous one both point to the fact that whoever is displeased with the ruling of the Messenger ﷺ is a disbeliever who should be killed by obligation. Therefore, 'Umar - ؓ - killed him.

If it is said: Why should 'Umar - ؓ - kill the man while that is in the jurisdiction of the ruler who was the Prophet ﷺ?

1 Reported by Al-Waahidee in the *Mu'allaq* form in *Asbaab an-Nuzool* (pg. 107, 108) and Al-Bagawee in his *Tafseer* (1/552). Imam Muhammad bin Abdul-Wahaab indicated its weakness by saying: "It was said..." See: *Tayseer al-Azeez* (pp. 573).



I answer that: The apparent thing is that ‘Umar could not hold his rage, out of his extreme jealousy (of the Prophet) since he knew this was apostasy from Islam, and the Prophet ﷺ had said: “Whoever changes his religion then kill him.”⁽¹⁾



Important Matters:

First: Explanation of the verse in *An-Nisaa* and how it aids understanding what *Taagoot* is.

Second: Explanation of the verse in *Al-Baqarah*: “And when it is said to them: Make not mischief on the earth”

Third: Explanation of the verse in *Al-A’raf*: “And do not do mischief on the earth, after it has been set in order....”

Fourth: Explanation of the verse: “Do they then seek the judgement of (the Days of) Ignorance?”

Fifth: The statement of ash-Sha’bee regarding the circumstance of revelation of the first verse.

Sixth: Explanation of true *Eemaan*, and the false and feigned Belief.

Seventh: The incidence of ‘Umar with the hypocrite.

Eighth: that no one will have *Eemaan* until his desires follow what the Messenger ﷺ has brought.

COMMENTARY

First: Explanation of the verse in *An-Nisaa* and how it aids understanding what *Taagoot* is: And that is Allah’s saying the Exalted:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ﴾

“Have You seen those (hypocrites) who claim that they believe In that which has been sent down to you...”

His saying: “...and how it aids understanding what *Taagoot* is”: i.e., that the word, *Taaghoot* is derived from the word, *Tugyaan* (transgression). In that case, it entails every kind of the servant’s going beyond his limits as a follower, worshipper or follower. The idols, the rulers, and the judges who forbid the permitted and allow

1 Reported by Al-Bukhaaree in (Book of Military Campaigns, Chapter on Not Punishment with Allah’s Punishment; 4/363).



the forbidden are *Tawaageet*.

Explanation of the verse in *Al-Baqarah*:

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ﴾

“And when it is said to them: “Make not mischief on the earth,” they say: “We are only peacemakers.”

It contains evidence that hypocrisy is mischief on the earth because it occurs in the context of the hypocrites, and mischief includes all wrongdoings.

Third: Explanation of the verse in *Al-Araf*:

﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا﴾

“And do not do mischief on the earth, after it has been set in order...”

And that has preceded.

Fourth: Explanation of the verse:

﴿أَفَحُكْمَ الْجَهْلِ يَبْغُونَ﴾

“Do they Then seek the judgement of (the days of) Ignorance?”

And that has preceded as well. We have explained that the meaning of “the rulings of the days of Ignorance” is whatever contradicts the *Sharee'ah*. It is ascribed to the days of Ignorance to discourage from it and show its abhorrence and that it is based upon ignorance and misguidance.

Fifth: The statement of ash-Sha'bee regarding the circumstance of revelation of the first verse: that had been given earlier.

Sixth: Explanation of true *Eemaan*, and the false and feigned Belief: Thus, true *Eemaan* necessitates complete submission, acceptance and surrender to the rulings of Allah and His Messenger while the false faith is the opposite of that.

Seventh: The incidence of 'Umar with the hypocrite: whereby Umar (رضي الله عنه) made the equivalence of his arrogance towards the Prophet ﷺ to allow his killing since he apostatized therewith. He proceeded and struck him due to his strong sense of jealousy (regarding the Prophet) and so, he could not hold back.

Eighth: That no one will have *Eemaan* until his desires follow what the Messenger ﷺ has brought: And this is clear from the hadith.





CHAPTER:

WHOEVER DENIES ANY OF ALLAH'S NAMES AND ATTRIBUTES

COMMENTARY

Al-Jahdu (denial) means, *Al-Inkaar* (rejection). Rejection is of two forms:

First: Rejection connoting belying; and this is undoubtedly disbelief. If a person rejects any of Allah's Names or Attributes affirmed in the Qur'an and the Sunnah, such as saying: "Allah has no hand" or that "Allah did not make *Istiwa'a* (rise over) His throne" or that "He has no eye", the individual is a disbeliever by the consensus of the Muslims. Because belying the information from Allah and His Messenger is disbelief that expels the culprit from the path of Islam according to the consensus of the Muslims.

Two: Rejection resulting from interpretation; and that is his rejecting it by giving it an interpretation that contradicts its apparent meaning. This is of two kinds:

1. When the interpretation has linguistic justification in the Arabic lexicon. This does not necessitate disbelief.

2. When it has not any linguistic justification in the Arabic lexicon; the ruling regarding that is disbelief because since it does not have justification, it actually becomes belying. For example, that he says: His saying the Exalted:

﴿تَجْرِي بِأَعْيُنِنَا﴾

"*Floating under Our eyes*" [Qamar: 14]; means "floating on Our lands"; such is a disbeliever because he absolutely denies it; so he is a rejecter.

If he says about Allah's saying

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾

"*Nay, both His Hands are widely outstretched*" that the meaning of "*His two Hands*" is: "the heavens and the earth"; that is disbelief as well because it has not any justification in the Arabic lexicon and it is not the implication of the legal reality. Thus, he is a rejecter and denier. But if he says: "the meaning of Hand is favour or power", he



does not disbelieve because “hand” linguistically could be used to mean, “Favour”. A poet versified that:

How many “hands” have you in the darkness of the night,
Which indicates that the Zoroastrian is a liar?

His statement: “hands” means “favours” because the Zoroastrians say: darkness does not bring about good but evil.

His saying: “Any of Allah’s Names”, *Asmaa* (names) is the plural of the word, *Ism*. There is difference regarding its etymology; it was said that: it is derived from *as-Sumuw* which is ascension and that is from the angle that the named object ascends by its name, becomes distinct and known. It is also said: it is derived from *as-Simah* meaning, sign; and that is from the perspective that, it is a sign upon the named. However, the most preponderant is that it is deduced from both words.

The meaning of “Names” here is the “Names of Allah – the Mighty and Sublime”; and “Attributes” refer to the “Attributes of Allah – the Mighty and Sublime.” The difference between the Name and Attribute is that Allah took the Names while the Attributes are what He characterizes with.

Studies on Allah’s Names:

First Study⁽¹⁾:

The Names of Allah are proper Names and Attributes and not proper Names alone. Thus, from the aspects of their pointing to Allah’s Essence the Exalted, they are proper Names. And from the perspective of pointing to the attributes entailed in the Name, they are Attributes. Unlike our own names; a person may name his child “Muhammad” and another “Alee” without noting the meaning of the attribute. His name may be Alee (high) while he is from the most lowly of the people, or Abdullah (the servant of Allah) while he is among the worst of disbelievers.

Contrary to the Names of Allah because they include the meanings; so, Allah is *al-‘Aliyyu* (The Exalted) because of the transcendency of His Essence and Attributes. *Al-Azeez* (the Most Powerful) indicates Power; *Al-Hakeem* (All-Wise) indicates Wisdom; and so on.

Names’ pointing to attributes is divided into three:

1 See: Honouring Allah’s Names and Attributes.

First: that which is Applicable: that is; its (i.e. the name) pointing to the entire meaning it entails.

Second: that which is Inclusive: that is; its pointing to a part of its meaning.

Third: that which is Necessitating: that is, its pointing to something external but necessary.

For example: *Al-Khaaliq* (the Creator) points to the Essence of Allah alone, and to the attribute of creation Inclusively; and that it points to Allah's Essence and the attribute of creation constitutes Applicability and its pointing to Knowledge and Ability is Necessitating.

As Allah – the Mighty and Sublime – has said:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ

قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

“It is Allah who has created seven heavens and of the earth the like thereof (i.e. seven). His command descends between them (heavens and earth), that You may know that Allah has power over All things, and that Allah surrounds (comprehends) All things In (His) knowledge.” [at-Talaaq: 12].

So we understand Ability by the fact that He created the heavens and the earth. We also recognize knowledge from that because creation is necessarily by knowledge; the one who knows not cannot create, how could he create a thing he knows not?!

The Second Study:

The Names of Allah are synonymous but different. The synonymous: are those whose wording differ but their meanings are the same. The different: are those whose wordings and meanings are different. So, Allah's Names are synonymous considering their pointing to the Essence of Allah – the Mighty and Sublime – since they refer to a single named. *As-Samee'* (All-Hearer), *Al-Baseer* (All-Seer), *Al-Azeez* (All-Powerful), *Al-Hakeem* (All-Wise), etc. all point to a Being, Allah – the Mighty and Sublime. However, they are different with respect to their meanings because the meaning of *Al-Hakeem* is unlike that of *As-Samee'* and dissimilar to *Al-Baseer*; and so on.

The Third Study:



The Names of Allah are not limited to particular number. The evidence for that is his saying in the *hadith* of Ibn Ma'sood – the popular authentic *hadith* that: “O Allah, I am your slave, the son of your slave, the son of your slave-girl ...- till he said - I ask You by every Name that is Yours which You named Yourself, or which You have revealed in Your Book or You taught anyone among your creatures or that You kept to Yourself in the Knowledge of Unseen with You...”⁽¹⁾ And what Allah kept to Himself of the Knowledge of the Unseen cannot be known, and whatever cannot be known is not limited.

As for his statement ﷺ: “Allah has ninety-nine Names, whoever knows them will enter the Paradise.”⁽²⁾ It does not mean that He has not except these Names. It rather means that whoever knows among His Names those ninety-nine, will enter the Paradise. So, “whoever knows them” is a completion of the first sentence and not a disconnected recommencement. An instance is the statement that; “I have a hundred horses I have prepared for Jihad in Allah's cause.” It does not mean that he only has this hundred; it rather means that the hundred are those he prepared for that purpose.

The Fourth Study:

Any of Allah's Names points to Essence and meaning as explained earlier. So, it is obligatory to believe it as one of the Names and believe the attribute it entails and the meaning that the attribute shows of effect and ruling if the Name crosses such as: *As-Samee'* (the Al-Hearing); we believe that among His Names is *As-Samee'* and that it points to the attribute of hearing and that the hearing has a ruling and effect which is that He Hears with it as He the Exalted said:

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا﴾

- 1 Reported by Ahmad (1/391, 452), Ibn Hibaan (2372), at-Tabaraanee in *al-Kabeer* (10352), al-Hakim (1/509) – and said – “it is authentic on the condition of Muslim if it is not affected by the disconnection in Abdir-Rahman bin Abdillahi reporting from his father because it is differed upon whether he actually heard narrations from his father.” Al-Bayhaquee also reported it in *al-Asmaa* (pg. 6). The *hadith* was graded authentic by Ibn al-Qayyim as in *Badaa'i al-Fawaaid* (1/166) and al-Hafidh graded it Sound in *Takhreej al-Adhkaar* as in *Futoohaat ar-Rabbaaniyyah* (4/13).
- 2 Reported by Al-Bukhaaree in (Book of *Tawheed*, Chapter on: Allah has a Hundred but one Names; 4/482) and Muslim in (Book of Remembrance of Allah and Supplication, Chapter on the Names of Allah the Exalted; 4/2063) from the narrations of Abu Hurayrah (رضي الله عنه).



إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾

“Indeed Allah has heard the statement of her (Khaulah bint Tha’labah) that disputes with You (O Muhammad Sal-Allahu ‘alayhi wa Sallam) concerning her husband (Aus bin AsSâmit), and complains to Allah. and Allah hears the argument between You both. Verily, Allah is All-Hearer, All-Seer.” [Mujaadilah: 1].

But if the Name does not cross; such as *Al-Adheem* (the Mighty), *Al-Hayy* (the Living) and *Al-Jaleel* (the Sublime), we will affirm the Name and the Attribute and it has no ruling to transfer to.

The Fifth Study:

Are Allah’s Names other than Him or Allah’s Names is Allah?

If what is intended by the Name is the word that points to the named; then they are other than Allah – the Mighty and Sublime – but if the Name refers to the import of that word, then that is the Named.

For instance: The One who created the heavens and the earth is Allah; the name here is the Named; it is not the letters, *laam* and *haa* that created the heavens and the earth. But if it is said: “Write: ‘In Allah’s Name’”, and you write, “In Allah’s Name” the intended thing is the name and not the Named. If you were told: “Beat Zayd” and you beat Zayd which was written on the pages, you have not carried out the order because the intended thing is the named. And if you are told: “Write: ‘Zayd is standing’”; what is intended is the name which differs from the person bearing the name, Zayd.

Studies on Attributes:

The First Study:

The Attributes of Allah have three divisions:

One: Essence-related; they are also called *Ma’nawiyiyah* (incorporeal).

Two: Action-related.

Three: Information-related.

The Essence-related Attributes: are those with the Essence of Allah; He has ever and will continue to possess them; such as Hearing and Seeing which are incorporeal; because these Attributes are *Ma’aniy*.



As for the Action-related Attributes: they are those that are connected to His Will; if He wills He does them and if not He doesn't, such as the Coming-down to the nearest heaven, Rising-over the Throne, Speech – in its different instances and creation in its instances and not essentially. Speech is essentially an Essence-related Attribute, likewise creation.

Information-related Attribute: they are limbs and parts with respect to us; but regarding Allah, that should not be said. One should rather say: Information-related Attributes; they are affirmed by the texts in the Book and the *Sunnah*. They are not meanings or actions such as: Face, Eye, the Shin and the Hand.

The Second Study:

The Attributes are wider (in scope) than the Names because each Name entails an Attribute but not every Attribute is a Name. There are many Attributes used to refer to Allah but are not from His Names. Allah is described with Speech and Will but is not named, *Mutakallim* (the Speaker) or *Mureed* (Wisher).

The Third Study:

That whatever Allah describes Himself with is right in its real sense; but it must be freed from *Tamtheel* (comparing Allah with the creatures) and *Takyeef* (Saying how regarding the Attributes).

Pertaining to (the prohibition of) *Tamtheel*; that is based on His saying:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (11)

“There is nothing like unto him, and He is the All-Hearer, the All-Seer.” [ash-Shoorah: 11].

And His saying:

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾ (٧١)

“So put not forward similitude for Allâh (as there is nothing similar to him, nor He resembles anything). Truly! Allâh knows and You know not.” [an-Nahl: 74]

To say “negating *Tamtheel*” is better than saying: “negating *Tashbeeh*” for three reasons:



One: What the Qur'an has expressed is the word, *Tamtheel*, and it is absolutely rejected unlike the word, *Tashbeeh*; the Qur'an has not negated it.

Two: An absolute rejection of *Tashbeeh* is not correct because any two things in existence have some things they share, in which they are similar while each of them is unique with whatever is characteristic of it. For example; *al-Hayaat* (life) is an established Attribute of the Creator and the created. So they have a level of semblance; however, the Life of the Creator is unique to Him and that of the creatures is appropriate for them as well

Three: The people have differed pertaining to what actually is *Tashbeeh* to the extent that some consider affirming the Attributes that Allah affirms for himself as *Tashbeeh*. So if we say, "without *Tashbeeh*" this group understands from that, negation of the Attributes He has affirmed for Himself.

As for *Takyeef* (asking how); it is not permissible to ask the how of Allah's Attributes. Whoever asks the how of any of the Attributes; such is a liar and wrong doer. Liar because he said what he has no knowledge of and is a wrongdoer because he encroaches in what Allah has prohibited and forbidden in his saying:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾

"And follow not (O man i.e., Say not, or do not or witness not, etc.) that of which you have no knowledge." [Israa: 36].

And His saying:

﴿وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

"... and saying things about Allah of which you have no knowledge." [al-A'raaf: 33]

After His saying:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ﴾

"Say (O Muhammad): 'But) the things that My Lord has indeed forbidden are *AlFawâhish* (whether committed openly or secretly, sins (of All kinds))."

And because the "how" cannot be comprehended based on His



saying:

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾

“He (Allāh) knows what happens to them (his creatures) In This world, and what will happen to them (in the Hereafter), and they will never compass anything of his knowledge.” [Ta-ha: 110].

And His saying:

﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ﴾

“No vision can grasp him, but his grasp is over all vision.” [al-An’am: 103].

This is so whether the “how” was stated on the tongue as an expression, or in the mind through imagination or fingers by writing. This is why Imam Maalik - رحمه الله - said when he was asked the “how” of Allah’s Rising Over: “The how is unknown and asking about it is innovation (in the religion).”

This does not mean that we should not believe it has a “how”, it certainly has, but it is not known to us since what has no “how” does not exist. So, His Rising Over, Coming down, Hand, Face, Eye have their “hows” but we don’t know them. Thus, there is difference between affirming specific “how” even if by way of estimation and believing that they have unknown “how” which is the incumbent. So we say: they have “how” but are unknown.

If it is said: how imaginable is it that we believe a thing to have “how” and yet, we don’t know it?

I respond that: it is very conceivable; one of us may imagine that this palace has a form from inside it; but he will not know the form until he sees it or something like it or when a truthful person tells him about it.



And the saying of Allah Exalted:

﴿وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ﴾

“... and they disbelieve in the Most Merciful...” (ar-Ra’d: 30)

COMMENTARY

Allah’s statement - the Exalted - : *“... and they disbelieve in the Most Beneficent (Allah)...”*



“...and they”: i.e., the disbelievers among the Quraysh.

“...disbelieve in the Most Merciful”: meaning; they disbelieve in this name and not the One named therewith who they affirm. He the Exalted said:

﴿وَلَيِّنَ سَأَلَتْهُمْ مَن خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولَنَّ اللَّهُ﴾

“And if You (O Muhammad Sal-Allahu ‘alayhi wa Sallam) ask them: ‘Who has created the heavens and the earth,’ they will certainly say: ‘Allāh.’” [Luqman: 25].

In the *hadith* of Suhayl bin ‘Amr, (it says): “When the Prophet wanted to write the peace agreement during the Battle of Hudaibiyyah, he said to the scribe: ‘Write: *Bismillahir-Rahmanir-Raheem* (In the Name of Allaah Most Beneficent Most Merciful).’ Thereupon, Suhayl said: “As for *Ar-Rahman*, by Allah; I do not know what it is, but write, ‘In Your Name, O Allah!’”⁽¹⁾

This is an example of where the name and not the Named was intended.

Allah – the Mighty and Sublime – had said:

﴿قُلْ أَدْعُوا اللَّهَ أَوْ أَدْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ﴾

“Say (O Muhammad): ‘Invoke Allah or invoke the Most Beneficent (Allah), by whatever Name You invoke Him (it is the same), for to Him belong the best Names.’” [al-Israa: 110]

That is, with whichever of His Names you invoke Him; He certainly has the most beautiful Names. Each of His Names is beautiful; invoke Him with whichever you desire of the Names. The verse sets to abhor what Quraysh was upon.

The verse contains evidence that whoever rejects any of the His Names disbelieves based on his saying:

﴿وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ﴾

“...while they disbelieve in the Most Beneficent.” [ar-Ra’d: 30].

And because He belies Allah and His Messenger; such is disbelief; and that is the point of reference in the author’s reference of the verse

1 Reported by Al-Bukhaaree in (Book of Conditions, Chapter on Conditions in Military Expeditions; 2/279, 283).



(under this heading).

His saying: “*La ilaha illa Huwa (none has the right to be worshipped but He)!:*” is the predicate. The *la* negates the general kind of a thing which is omitted; and so, will read in full as: “there is no deity in truth except He”. As for the false gods, they are many. Allah – the Mighty and Sublime – said:

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَاطِلُ﴾

“That is because Allâh, He is the truth, and that which they invoke besides Him is AlBâtil (falsehood, Satan and All other false deities).” [Luqman: 30]

His statement – the Mighty and Sublime: “...in Him is my trust,” that is, in Him Alone, because bringing forward the governed article expresses a restrictive. So if you say, for example: “I beat Zayd” it shows that you beat him. But it does not indicate that you did not beat any other. But if you say: “It was Zayd I beat” it indicates that you beat Zayd and you did not beat anyone else. The meaning and rulings pertaining to *Tawakkul* had been discussed.

His statement: “And to Him will be my return with repentance” that is, to Allah (is my return). *Mataab* (returning in repentance) has its roots in *mataabee* but the letter *yaa* was omitted to ease its pronunciation. *Mataab* means at-*Tawbah*, repentance; (and the entire expression) would mean: “and to Him do I repent.”

At-Tawbah: is to return to Allah the Exalted away from sin to obedience; and it has five conditions:

1. Sincerity to Allaah – the Mighty and Sublime; that what makes the person turn in repentance to Allaah should not be because of anybody’s care, love, or anything in the world.
2. That the act of repentance be carried out at a time when repentance will be accepted. That is before the sun begins to rise from west, and before the arrival of death (that is, at the point of death).
3. Showing regret over what he had done wrong. That is, by showing sadness over what has gone and wishing that one had not done the act.
4. Abstaining from the sin. And based on this, if the sin has to do with dealing unjustly with people; then the wrong must be returned to its owners and their pardon sought.
5. Determination never to go back.

The repentance that has not been done except for the sake of Allah – the Mighty and Sublime – is the repentance regarded as worship as in the previous verse. As for the repentance implying returning to (the right); that could be for Allah and other than Him. An example of that was what Aa'isha (رضي الله عنها) said when the Prophet ﷺ came in and saw a curtain having a picture. He waited by the door and did not enter. Thereupon, she said: "I return to Allah and His Messenger; what sin have I committed?"⁽¹⁾ What is intended here is not the repentance of worship because that is neither done to the Messenger ﷺ nor any other person among the creatures of Allah; it is rather for Allah Alone. The repentance in this case is one of returning. An instance of that as well is when a parent flogs his child when he is unruly and the child says: "I return (to the right)!"



In *Saheeh al-Bukhaaree*, Ali said: "Tell the people what they can understand; would you desire that Allah and His Messenger be belied?!"⁽²⁾

COMMENTARY

His statement as regard the report from Ali - رضي الله عنه: "Tell the people...": i.e., give them admonition and other than that.

His statement: "what they can understand": that is, what they can possibly know and comprehend so that they are not put to trial. Thus, it is reported from Ibn Mas'ood - رضي الله عنه – that he said: "You certainly do not tell a people something they cannot comprehend except that some of them are put to trial."⁽³⁾

This is why from wisdom during sermons is that you should not dumbfound the people with what they cannot comprehend; you should rather invite them gradually until their intellect become robust. *Bimaa ya'rifoona* (translated as: what they can understand) does not mean: "what they had known before" since telling what they already knew would imply seeking to obtain what is already in place.

His statement: "would you desire that Allah and His Messenger

1 Reported by Al-Bukhaaree in (Book of Marriage, Should a Person Go Back If He Sees A Disliked Thing In a Feast; 5181).

2 Reported by Al-Bukhaaree in (Book of Knowledge, Chapter on the One Who Exclusively Gives a People And Leaves Others; 1/62).

3 Reported by Muslim in the Introduction of his *Saheeh* (1/11).



be belied?!”: the interrogative expresses abhorrence; i.e., would you desire that when you tell the people what they cannot comprehend then they belie Allah and His Messenger?! Because if you say: “Allah said and His Messenger said such-and-such”, they reply that: “this is a lie” because their intellects cannot comprehend it. They really are not rejecting Allah and His Messenger but they were rather rejecting you for the narration you ascribe to Allah and His Messenger. And so; they become deniers of Allah and His Messenger; not directly but through the reporter.

If it is asked: Should we then leave whatever the people’s intellect cannot comprehend even though they need such?

I would respond that: We will not leave it; we would rather tell them in such a manner that their intellects will grasp it by carrying them along gradually until they can accept the narration and feel comfortable with it. We will not leave what their intellects cannot grasp saying that: this is something disliked; we will not say it. An example of that is carrying out a *Sunnah* act that people find strange and dislike. We will act upon them but after we have educated them about it such that their hearts would accept it and be comfortable with it.

It could be derived from this narration: the importance of wisdom in inviting to Allah – the Mighty and Sublime – and that it is incumbent on the preacher to consider the intellects of those he is inviting and place everyone in his rightful place.

Relevance of the Narration to the Chapter Heading:

Its relevance is clear because some Attributes may not be conceived plausible by the generality of the people; so it is possible that when you tell them about it, it would have a negative impact on them such as the narration regarding the Coming-down to the earthly-heaven⁽¹⁾ while His Transcendence is established.

So if you were to tell the ordinary person that He Himself Comes-down to the earthly-heaven while He is transcendent on His Throne; he may understand therefrom that when He descends the heavens will be above Him and then the Throne becomes free of Him.

1 Reported by Al-Bukhaaree in (Book of the Late-Night Prayer, Chapter on Supplications and Praying in the Late-Night; 1/356) and Muslim in (Book of the Traveler’s Prayer, Chapter on Encouragement Towards Supplications; 1/521) from the narrations of Abu Hurayrah – ؓ. It is also reported by Muslim from the narrations of Abu Sa’eed al-Khudree in the previous reference, (1/522).



Thus, pertaining to this, it is obligatory to say it in a manner he will understand. They should be given explanation that: Allah – the Mighty and Sublime – Comes-down in a manner different from the coming-down of creatures while he is Transcendent on His Throne, and out of His perfect favour and mercy, He will say: “Who will call unto Me that I may answer Him...”

It is sufficient for the ordinary person to imagine the general meaning; and that that shows the Bounties of Allah – the Mighty and Sublime – during that hour of the night.



Abdur-Razzaq reported from Ma'mar from Ibn Tawus from his father on the authority of Ibn Abbass that: “He saw a man shivering when he heard a narration from the Prophet ﷺ about Allah's Attributes out of disgust for that. Then he (i.e., Ibn Abbass) said, ‘What is the fear of those? They accept the clear-cut ones and get destroyed at those not entirely-clear?!’”⁽¹⁾

COMMENTARY

His statement regarding the narration of Ibn Abbass: “shivering”: i.e., his body trembled. The man's name was not mentioned and the Attribute being talked about was not mentioned neither. And knowing that may not be important. However, the man shuddered out of abhorrence for the Attribute, not out of reverence for Allah. This is a great and difficult thing because what is incumbent upon the individual who comes across anything authentic about Allah and His Messenger is to affirm and accept it so that he would be following the line of conduct of the well-grounded in knowledge even if he had not heard that before or imagined it.

His statement: “*Ma faraqa* (What is the fear of those?)”: there are three reports on it:

1. *Faraqu*: that is, that the letter *Raa* carries the *Fatha* sign while the letter *Qaaf* has a *Dammah* sign.
2. *Farraqa*: i.e., the letter *Raa* carries the *Fatha* sign and stress while the letter *Qaaf* has a *Fatha* sign.
3. *Faraqa*: When the letter *Raa* carries a *Fatha* sign without the stress and the letter *Qaaf* has a *Fatha* sign.

1 Reported by Abdur-Razaq (20895) and Ibn Abee 'Aasim in *as-Sunnah* (485).



So, based on the narration of the *Faraqu* the particle, *Maa* will express an interrogative, and occur as a subject, and the *Faraqu* is its predicate; that is to say: What is the fear of those if they affirm the Attributes that are recited to them and that reaches them? Should they not affirm them for Allah – the Mighty and Sublime – as Allah affirms it for Himself and His Messenger affirmed it for Him?!

This perfectly applies against the people of *Ta'teel* (rejection of Allah's Attributes) and *Tahreef* (giving meanings that are not supported in the texts) who deny the Attributes. What scares them away from affirming them while Allah – the Exalted – has affirmed them for Himself?!

And according to the version: *Farraqa* or *Faraqa*; it will be a past-tense meaning, “what separates them” such as His saying the Exalted:



“And (it is) a Qur'an which we have divided (into parts)” [al-Israa: 106].

That is, “we have divided it.”

And the *Maa* could be a negation; and the entire meaning will be: those have not separated between the truth and falsehood; so they consider this from the not-entirely-clear verses and reject it and did not understand it employing the clear-cut verses? It (i.e., the *maa*) could also be an interrogative and so mean: “what has separated them and made them believe in the clear-cut verses and become destroyed with the not-entirely-clear verses?”

His statement: “...they accept the clear-cut verses”: *ar-Riqqah* (as it occurs in the Arabic text): ease and acceptance, and “clear-cut verses” i.e., the clear-cut verses of the Qur'an.

His statement: “...and get destroyed at those not entirely-clear”: that is, the not entirely-clear verses of the Qur'an. The clear ones are those whose meaning are well-defined and obvious. But the not-entirely clear ones are those whose meanings may be some difficult to understand. This is when the word, *Muhkam* (clear-cut) and *Mutashaabih* (not entirely-clear) are mentioned together. But if the word, *Muhkam* is mentioned alone without *Mutashaabih* it would mean, “distinct, without any defect: its narrations contain no lie and its ruling have not injustice.” Allah – the Mighty and Sublime – has said:



﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

“And the word of Your Lord has been fulfilled in Truth and in justice.” [Al-An’am: 115]

Allah has mentioned *Ihkaam* (the verbal noun form of *Muhkam*) in the Qur’an without the *Mutashaabih* such as his saying the Exalted:

﴿تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ﴾

“These are the Verses of the Book (the Qur’ân) Al-Hakîm [showing lawful and unlawful things, explaining Allâh’s (Divine) laws for mankind, leading them to eternal happiness by ordering them to follow the true Islâmic Monotheism, - worshipping none but Allâh alone - that will Guide them to Paradise and save them from Hell].” [Yunus: 1]

He the Exalted also said:

﴿الرَّكْتُبُ أَتَمَّتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ﴾

“(This is) a Book, the Verses whereof are perfected (in every sphere of knowledge, etc. ...)” [Hud: 1]

When the *Mutashaabih* is mentioned without the *Muhkam* the meaning changes to become that: a part resembles the other in its excellence, perfection and a part affirms the other without contradiction. Allah – the Mighty and Sublime – has said:

﴿اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانٍ﴾

“Allâh has sent down the best statement, a Book (this Qur’ân), its parts resembling each other In goodness and truth, oft-repeated.” [az-Zumar: 23].

At-Tashaabuh (not being entirely clear) is of two forms: *Tashaabuh Nisbiyy* (Relative Vagueness) and *Tashaabuh Mutlaq* (Absolute Vagueness).

However, the difference between them is that: the Absolute is unclear to everyone, while the Relative may be unclear to some and clear to others; the stopping in the verse is based on this classification:

﴿وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ﴾



“But none knows its hidden meanings save Allah. And those who are firmly grounded.” [Aal-Imraan: 7]

As for stopping at: *“save Allah”*, *Mutashaabih* (mentioned in the Arabic text of the verse) would be Absolute. But if it is connected, *“save Allah and those who are firmly grounded”*, the meaning of *Mutashaabih* will be Relative. The Pious predecessors have two views on that:

The first view: stopping at *“...save Allâh.”* This is the opinion of the majority of the pious predecessors. Based on that, *Mutashaabih* will mean the Absolute sense which is not known except to Allah such as the “how” and essence of Allah’s Attributes, the essence of the delight of the Paradise and the punishment of the Fire that Allah describes. Pertaining to the delights of the Paradise, Allah said:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾ (W)

“No person knows what is kept hidden for them of joy as a reward for what they used to do.” [Sajdah: 17]

That is to say: “you do not know the true essence of that”; thus, Ibn Abbass said: “There is nothing in the Paradise of the things of this world except names.”⁽¹⁾

The second view: Connecting (the phrases); and so, it will be read as: *“Save Allah and those who are firmly grounded”*. Based on this, the meaning of *Mutashaabih* is Relative; the well-grounded in knowledge will know it but it will not be clear to others than them. Thus, it is reported from Ibn Abbass that he said: “I am among the firmly grounded in knowledge who know its meanings.”⁽²⁾ Ibn Abbass did not say this for self-praise or boast, but in order to know that there is not a verse in Allah’s Book whose meaning he does not know. So the entire meanings of the Qur’an are clear even though aspects of the Qur’an may not be known by some people; even the well-grounded scholars would differ about the meaning of the Qur’an. This is evidence that it was not known to some while the correct meaning was with only a group of them if the difference of view was irreconcilable and not resolvable. But if the verse allows the two meanings together without contradiction and we would not find a preponderating proof for one

1 Reported by Ibn Hazm in *al-Fasl* (2/108) – and he said: “This chain is very authentic.” And al-Mundhree said in *at-Targheeb* (4/560): “Reported by al-Bayhaquee in the *Mawqoof* form with a good chain.”

2 See his comment in *Tafseer at-Tabaree*: (3/ 183).



of them, then the verse will be taken to have the two interpretations.

Some of the people of knowledge hold that the Qur'an has verses whose meaning may not be known; and so, those will be among the Absolutely unclear verses and they consider the verses on Allah's Attributes to be of this category. But this is grave error since it is not sensible that He the Exalted says:

﴿ كُنْزٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ ﴾

“(This is) a Book (the Qur'an) which we have sent down to you, full of Blessings that they may ponder over its verses” [Saad: 29] and then the verses pertaining to Attributes are excluded while they are of the greatest and noblest matter and are even larger in number than the verses on rulings. If we hold that view, its implication will be that the noblest of what the Qur'an contains is unclear and His saying: “that they may ponder over its verses” will mean: only the ruling-related verses. But this is not reasonable; the entire Qur'an is rather understood since it is not possible that the entire *Ummah* from the Messenger of Allah ﷺ to its last does not understand the meaning of the Qur'an.

According to that opinion, the Messenger ﷺ and Abu bakr and Umar and the rest of the companions were reading the verses pertaining to the Attributes but they did not understand their meanings. In fact, to them, they are like the alphabets: *Alif*, *baa*, and so on. The correct view however, is that the Qur'an does not contain any *Mutashaabih* to the entire people from the aspect of the meaning; but the mistake could arise from understanding.

An individual may fall short in his understanding and not comprehend the meaning, or he may even understand it but wrongly.

But as for the realities; whatever Allah informs of from the matters of the Unseen then it is *Mutashaabih* to the entire people.



“When Quraysh heard Allah's Messenger ﷺ mentioning *Ar-Rahman*, they rejected that and Allah sent down: ‘And they disbelieve in *Ar-Rahman* [the Most Beneficent (Allah)]’”⁽¹⁾

1 Reported by Ibn Jareer in (13/101) from Mujaahid in a *Mursal* form.



COMMENTARY

His statement: “When Quraysh heard Allah’s Messenger ﷺ mentioning *Ar-Rahman*: The origin of that was that: Suhayl bin ‘Amr was one of those sent by Quraysh to negotiate with the Prophet ﷺ during the Hudaibiyyah peace treaty. When the Prophet ordered that *Bismillahir-Rahmair-Raheem* be written, he retorted: “As for *Ar-Rahman*, by Allah, we do not know what that is.” They said, “We do not know any *ar-Rahman* except *Rahman of Yamaamah*.” So they rejected the name but not the possessor of the name. Thereupon, Allah – the Mighty and Sublime – sent down:

﴿وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ﴾

“While they disbelieve in the Most Beneficent (*Allâh*).” [Ra’d: 30].

That is, with this name of Allah.

The verse contains evidence that whoever rejects any of Allah’s Names, affirmed in the Qur’an or the Sunnah is a disbeliever according to His saying: “While they disbelieve in the Most Beneficent (*Allah*).”

His statement: “When Quraysh heard...”: apparently – and Allah knows best –, it is from the aspect of generalisation with which the specific was intended. It was not the entire Quraysh that rejected it; but only a few of them. But when the community affirm what the few do without refuting it, then it is right to attribute it to them all. In fact, Allah ascribed to the Jews of the time of the Prophet ﷺ what their forefathers did during the period of Moosaa – peace be upon him. He the Exalted said:

﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ﴾

“And (O Children of Israel, remember) when We took your covenant and We raised above you the mount (saying): “Hold fast to that which we have given you, and remember that which is therein” [al-Baqarah: 63].

This did not happen at the time of those who were been addressed.



Important Issues:

First: Absence of faith by rejecting any of Allah’s Names and Attributes.

Second: Explanation of the verse in *ar-Ra'd*.

Third: Not telling what the listener will not understand.

Fourth: Mentioning the reasons: that it leads to belying Allah and His Messenger even though the rejecter does not intend that.

Fifth: Ibn Abbass' statement against the one who abhors any of that and that it ruined him.

COMMENTARY

First: Absence of faith by rejecting any of Allah's Names and Attributes: "Absence", meaning, lack; i.e., lack of faith owing to rejection of any of the Names and Attributes. The explanation had preceded.

Second: Explanation of the verse in *ar-Ra'd*: And that is His saying the Exalted: "*While they disbelieve in the Most Beneficent (Allah).*" Its explanation had been given.

Third: Not telling what the listener will not understand: but this is not in the absolute sense; the elaboration pertaining to it had been given in the explanation of the narration.

Fourth: Mentioning the reasons: that it leads to belying Allah and His Messenger even though the rejecter does not intend that: this is because the individual whose intellect may not comprehend what he is been told; telling him about it would lead him to belie Allah and His Messenger; saying: This is not possible. This is found with some people regarding many things the Prophet ﷺ has informed of regarding the events of the Day of Resurrection such as his saying: "On the day of Resurrection, the earth will become a single loaf; the Compeller will squeeze it with His Hand as any of you would squeeze his loaf."⁽¹⁾ And the like of that.

And as the *Siraat* (the Bridge over the Hell) will be shaper than the sword, tinier than hair; among other things like that pertaining to these things.

If we tell the ordinary individual, he might just reject it. However, it is incumbent on us to explain it to him gradually until he can comprehend it just as we teach a child bit by bit.

1 Reported by Al-Bukhaaree in (Book of Heart Softeners, Chapter on; Allah will squeeze the Earth on the Day of Resurrection; 4/195) and Muslim in (Book of the Hypocrites; 4/2150)

His statement: “**even though the rejecter does not intend that.**” that is; even if the rejecter does not intend to belie Allah and His Messenger. Nevertheless, he denied the ascription of this matter to Allah and His Messenger. This ultimately implies rejecting the information from Allah and His Messenger.

Fifth: Ibn Abbass’ statement against the one who abhors any of that and that it ruined him: And that is his statement: ‘What is the fear of those? They accept the clear-cut ones and get destroyed at those not entirely-clear?!





CHAPTER:

The saying of Allah the Exalted:

﴿يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ﴾

"They recognize the Grace of Allah, yet they deny it (by worshipping others besides Allah) and most of them are disbelievers (deny the Prophethood of Muhammad ﷺ)." (An-Nahl: 83)

COMMENTARY

His Statement: *"They recognize"*: that is, they could observe using their senses that the favour is from Allah.

His Statement: *"the Grace of Allah"*: singular; but the plural is intended. So it is not singular; it is rather plural. Allah the Exalted said:

﴿وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا﴾

"And if you count the Blessings of Allah, never will you be Able to count them." [Ibrahim: 34].

The legal maxim is that: the singular occurring as a word joined in apposition expresses generality. Favour implies attaining desired things although it is loosely used to mean averting the disliked.

His statement: *"Yet they deny it (by worshipping others besides Allah),"* that is, they reject ascribing it to Allah because they attribute it to the means pretending to forget that the real Causer is Allah – free is he from all imperfections. It does not mean that they reject the favour, like saying: "It did not rain over us or children or health". They rather reject it by connecting it to other than Allah pretending to forget the Creator of the means through which the effect was brought about.

His statement: *"The verse"*: that is, till the end of the verse; and it is made to occur in the accusative by an omitted verb; and so, it reads in full as: complete the verse.

His statement: *"and most of them are disbelievers"*: That is, that the majority of those who know that the favour has come from Allah; the disbelievers, i.e., those who deny that it is from Allah or the disbelievers in Allah the Mighty and Sublime.

His statement: *"most of them"* occurs after *"they recognize"* (in the Arabic text). He connected the first clause to all and joined the second to the majority and that is because among them are those who are



from the laymen who know not nor understand not; but the majority know but still disbelieve.

Relevance of this Chapter to *Tawheed*:

That whoever attributes the favour of the Creator to other than Him has joined a partner with Him in His Lordship since such an individual ascribed it to the means as the doer. This is from an angle. And from another angle; he has not shown gratitude which is an act of worship, and leaving gratitude contradicts *Tawheed*. This is because it is obligatory to give thanks to the Creator and Benefactor – free is He from all imperfections and Exalted is He –. Thus the matter is connected to *Tawheed ar-Ruboobiyyah* (Oneness of Allah regarding Lordship) and *Tawheed al-'Ibaadah* (Allah's Oneness regarding worship).

From the perspective of ascribing the grace to the means; that constitutes deficiency in the aspects of *Tawheed ar-Ruboobiyyah* (Oneness of Allah regarding Lordship), and from the perspective of abandoning gratitude which is an act of worship, that constitutes deficiency in *Tawheed al-'Ibaadah* (Allah's Oneness regarding worship).




Mujaahid said something in the meaning of: "It refers to a man's saying, 'This is my wealth; I have inherited it from my fathers.'"

'Awn bin Abdullah said: "They would say, 'If not for so-and-so such-and-such would not have happened.'"

Ibn Qutaybah said: "This is through the intervention of our gods."

COMMENTARY

His statement: "Mujaahid said": he is a leading scholar of *Tafseer*; he read the entire Qur'an to Ibn Abbass –  – and would pause after every verse to ask him about the meaning. Sufyan ath-Thawree once said: "If an interpretation of the Qur'an reaches you from Mujaahid; then that will serve you on it." That is to say, it will suffice you; although no one is infallible.

His saying: "...in the meaning of" i.e., "a statement whose import is". Therefore, *Maa* (in the Arabic text – *maa ma'naahu*) is a governed indefinite noun, and it means that the Shaykh has not cited it verbatim.

His saying: "It refers to a man's saying..." that is from the aspects of



showing the most common and noble because the male is nobler than the female and more deserving of been addressed than her. Otherwise, the ruling is the same (regarding both sexes).

His saying: "This is my wealth; I have inherited it from my fathers.": Apparently, the expression has not any connotation. If a person asks you: "How did you get this building?" You would answer that: "I have inherited it from my fathers." So on the face of it; it connotes not any other than being mere information.

However, Mujaahid intends when the individual connects his ownership of the wealth to the means which is inheritance unmindful of the Causer Who is Allah. Through the grace of Allah – the Mighty and Sublime -, the fathers were blessed to have the building and through the legislation of Allah – the Mighty and Sublime – the building got transferred to your possession by means of inheritance. So, how could you be oblivious of the Causer of the preordainment-related and legislation-related means and then ascribe the issue to the ownership of your fathers and your inheriting it after them?! From this angle, the statement then becomes a form of disbelief related to denying (Allah's) favours.

But if the individual just intends to inform as explained earlier; then there is no blame in that. Thus, it is authentically reported that it was said to the Prophet ﷺ on the day of Triumph over Makkah: "Will you be staying in your house tomorrow?" And he replied, "Did 'Aqeel bequeath any house or any tall building?"⁽¹⁾ So he ﷺ clarified that these houses got transferred to 'Aqeel through inheritance. It then becomes obvious that there is difference between an ascription of ownership to an individual by way of informing and ascription to its means being oblivious of the actual Causer, Allah the Mighty and Sublime.

His saying: 'Awn bin Abdullah said: "They would say, 'If not for so-and-so such-and-such would not have happened.'": When a statement like this is uttered, it has some elaborations: if he intends it to be mere information and such information is true, in line with the reality; then there is no blame in that. But if he intends it to be the means; then that has three situations:

1 Reported by Al-Bukhaaree in (Book of Hajj, Chapter on Inheriting the Houses and Tall Buildings of Makkah and Selling them; 1/489) and Muslim in (Book of Hajj, Chapter on Staying in Makkah for Hajj; 2/984) from the narrations of Usamah bin Zayd - رضى الله عنه.



One: That it should be a hidden means absolutely lacking any effect; such as when he says: “if not for saint so-and-so, such-and-such would not occur.” This is Major *Shirk* because he intends therewith that that saint has influence in the universe even though he is dead – a secret, hidden influence.

Two: That he ascribes it to an established and legitimate means; this is allowed on condition that he does not believe that the means itself influences while not being unmindful of the real Benefactor.

Three: That he attributes it to an apparent means that is not established in the senses or by legislation to be a means. This constitutes an aspect of minor *Shirk* such as love charms and those bangles that are said to avert the evil effect of the eye and things like that. This is because, such an individual is establishing a means Allah has not ordained as a means and so, he is joining himself in partners with Allah with regards to establishing means.

This explanation is evinced by the fact that: it is allowed to ascribe the expression, “if not for” only to the means according to the statement of the Prophet ﷺ regarding his uncle, Abu Taalib, “If not for me; he would have occupied the deepest part of the Hell.”⁽¹⁾ Undoubtedly, the Prophet ﷺ is the most free of *Shirk* and the greatest upholder of the Oneness of Allah – the Exalted – yet, he ﷺ attributed something to its means. However, that is legislated and real; he was allowed to intercede for his uncle that his punishment be relaxed and so, the uncle will occupy a feet-depth part of the Hell, wearing two foot-wears through which his brain will boil and he would never imagine that anyone suffers more difficulties that he does. Because if he feels that anyone suffers more than him or like him it becomes easy for him like a repose as Khansaa said in the elegy for her brother, Sakhr, that:

*If not for the large number of wailers around me,
over their brothers, I would have killed myself.
They cannot cry in the worth of my brother;
but I find repose from that by following.*

Likewise, Ibn Qayyim – although the statement of a scholar is not

1 Reported by Al-Bukhaaree in (Book of Excellence of the Ansaar, Chapter on the Story of Aboo Taalib; 3/62) and Muslim in (Book of Faith, Chapter on the Prophet's Intercession for Aboo Taalib; 1/194) from the narrations of Abbass bin Abdil-Muttalib – ؓ.



proof, it could be beneficial – said in letter *meem*-based didactic in which he praised the companions, that:

*Those are the followers of the Prophet and his party
If not for them, there would be no Muslim on the earth
If not for them, it would have thrown-off its people
But its huge mountains and pegs they were
If not for them, its people would have been in darkness
But they were its full moon and stars.*

So he attributed “if not” to a correct means.

His saying: Ibn Qutaybah said: “This is through the intervention of our gods”: these are worse than those in the previously cited cases; because they are polytheists who worship other than Allah and then would say: these favours were bestowed by the intervention of their deities. For example, al-‘Uzza interceded before Allah and the rain falls. So, those affirm a means that is of the worst of means because Allah – the Mighty and Sublime – will not accept the intercession of their deities since no intercession will bring benefit except that from an individual that is permitted by ar-Rahman and whom He is expressly pleased with. Allah – the Mighty and Sublime – will not permit these idols to intercede; so, this is worse than the previously mentioned ones because it comprises two obnoxious things:

1. Joining partners with Allah through these idols.
2. Establishing an incorrect means.



After the hadith of Zayd bin Khalid which contains that: “Allah the Exalted said, ‘Some of My slaves woke up this morning believing in Me and others disbelieving...’” – and it had been cited –, Abu al-‘Abbass said: “And this occurs numerously in the Qur’an and the *Sunnah*, He – free is He from all imperfections – would dispraise whoever connects His favours to other than Him and joins partners with Him.”

One of the pious predecessors said: “It is such as their saying: ‘the wind was nice and the sailor was experienced’...and things like that from what is generally uttered by many.”



COMMENTARY

His statement: “Abu al-Abbass said”: he is *Shaykh al-Islam* Ahmad bin Taimiyyah.

His saying: “And this occurs numerous in the Qur’an and the *Sunnah*, He – free is He from all imperfections – would dispraise whoever connects His favours to other than Him...” such as seeking rainfall through specific stars; it is dispraised because if a servant comes to you with a gift from his master and you thank the servant and not the master, that is not mannerly with the master. It also constitutes some form of ungratefulness regarding his courtesy. It is more reprehensible when you ascribe the favour to a means and not the Creator for the reasons that follow:

1. That the Creator of these means is Allah – the Mighty and Sublime; so it is obligatory that He is thanked and the favour ascribed to Him.

2. That the means itself may not even have any effect as is authentically related in *Saheeh Muslim* that the Prophet ﷺ said, “Drought is not when it does not rain; drought is rather when it rains but the earth does not grow plants.”⁽¹⁾

3. That the means might have something preventing its influence.

These show the nullity in ascribing a thing to its means being unmindful of the actual Causer – the Mighty and Sublime.

His saying: “the wind was nice”: this has to do with sailing boats which are controlled by the wind. Allah the exalted said:

﴿حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِ وَجَرَمَ بِكُمْ رِيحٌ طَيِّبَةٌ وَقَرَّحُوا بِهَا﴾

“...till when you are in the ships and they sail with them with a favourable wind, and they are glad therein.” [Yunus: 22].

So when they enjoy the movement of the sailboat they say: “the wind was nice and the sailor – the head of the ship’s crew – was experienced”; i.e., possesses skills of sailing”, thereby ascribing a thing to its means, being oblivious of the Creator – the Mighty and Sublime.



¹ Reported by Muslim in (Book of Tribulations, Chapter on the Residence of Madeenah, 4/2228) from the narrations of Ibn ‘Umar – رضي الله عنه.

Important Issues

First: Explanation of recognizing benefits and denying it.

Second: Knowing that that is commonly uttered by many.

Third: Referring to that statement as “denial of favour.”

Fourth: Combining two opposites in the heart.

COMMENTARY

First: Explanation of recognizing benefits and denying it: And that has preceded.

Second: Knowing that that is commonly uttered by many: and that is such as the saying of some that: “the wind was nice and the sailor was experienced” and the like of that.

Third: Third: Referring to that statement as “denial of favour”: that is to say: denying Allah’s bestowal of the favour and not of its occurrence because they actually recognize it and feel its occurrence.

Fourth: Combining two opposites in the heart: this is from Allah’s saying:

“They recognize the Grace of Allah, yet they deny it.”

Thus, He combined between recognition and denial, such as the traits of *Eemaan* and that of disbelief, the traits of sinfulness and those of righteousness could combine in a single individual.





CHAPTER:

Allah's saying:

﴿فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنْتُمْ تَعْلَمُونَ﴾ (22)

"Do not set up rivals (Al-Andad) unto Allah (in worship) while you know (that He Alone has the right to be worshipped)." (Al-Baqarah: 22).

COMMENTARY

His Statement:

"Do not set up rivals (Al-Andad) unto Allah (in worship) while you know (that He Alone has the right to be worshipped)": When mentioning what those affirm of His actions – and free is He from all imperfections and exalted is He –:

﴿الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ (21) الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا

وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ

"...Who created you and those who were before You so that You may become Al-Muttaqûn. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you..." [al-Baqarah: 21-22].

So whoever affirms that it is incumbent for him to worship the One affirmed to have done them since whoever has not done that does not deserve to be given worship, and it is not proper to worship anyone except the one who did that. Therefore, it occurs with a letter *faa* (as it occurs in the Arabic text) which expresses specialization and reason. That is to say, "for that reason, do not set up rivals with Allah."

The *Laa* (in *laa taj'aloo lillaah* – *do not set up rivals...*) expresses prohibition; i.e., do not set up rivals with Him in worship as you have not set up rivals with Him regarding Lordship. Likewise, do not set any rival unto Him regarding His Names and Attributes. This is so because, they could attribute the Attributes of Allah – the Mighty and Sublime – to other than Allah such as the etymological derivatives: al-'Uzza from al-'Azeez and their reference to Rahman of Yamaamah.

His saying: *Andaad* (rivals): is the plural of the word, *nidd* which refers to a like and equal. However, here, it means rivals with respect



to worship.

His saying: "...while you know": the sentence occurs as an accusative describing the circumstance of the doer of, "you set up" meaning, in the circumstance that you know quite well. So it reads in full as: while you know fully that He has no rival – in His *Ruboobiyyah* – since it is really reprehensible that those people set equals with Him while they know that He has no equal in His *Ruboobiyyah*.

As for His *Uloohiyyah* they set equals with Him they said to the Prophet ﷺ:

﴿أَجْعَلِ الْأَلْهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ﴾

"Has He made the *âliha* (gods) (all) into one *Ilâh* (God - *Allâh*). Verily, This is a curious thing!" [Saad: 5].

And they say during their open statements of praise and answer to observe the Hajj that: "We answer your call; You have no equal except the partners You have which you possess with what it possesses." And this is part of their stupidity because if it became owned how then can it be a partner. Therefore, Allah berated them in His saying:

"Do not set up rivals (*Al-Andad*) unto Allah (in worship) while you know."

Since the word, *Andaad* (rivals) is used in its general sense – without considering that it was addressing a people who affirm His *Ruboobiyyah* – it includes the rivals that are ascribed regarding *Ruboobiyyah*, *Uloohiyyah* and His Names and Attributes.



Ibn Abbass said regarding the above verse that: "*Al-Andad* means *Shirk*; more inconspicuous than the trace of the creeping black ant on a black stone in the thick of the night, and that is when you say: 'By Allah and by your life, O so-and-so' and 'by my life.' And when you say: 'If not for this small dog, thieves would have come to us,' 'If not for the duck in the house, thieves would have come.' Likewise a man's saying to his companion: 'As Allah wills and as you will.' And a man's saying: 'If not for Allah and so-and-so'; do not include any person, all of that constitutes *Shirk*."

It is reported by Ibn Abee Haatim.⁽¹⁾

1 Reported by Ibn Abee Haatim as contained in *Tafseer Ibn Kathir* (1/57). Shaykh Sulayman said in *Tayseer al-'Azeer* (pp.587): "Its chain is good."



COMMENTARY

His statement: “Ibn Abbass said regarding the above verse”: i.e., pertaining to its interpretation.

His saying: “means *Shirk*”: that is the interpretation of the meaning because interpretation of the Qur’an can be given in two ways:

1. *Tafseer bil’Muraad* (Interpretation of the meaning): and refers to the import of the expression without considering the literal meaning of each word in the sentence.

2. *Tafseer bil’Ma’na* (Interpretation of the words); and that is as well referred to as interpretation of the wordings. so, we have two methods of giving the interpretation of the Qur’an:

One: *Tafseer Al-Lafdh* which is to interpret the wordings; in that circumstance, it will be said: “such-and-such means so-and-so.”

Two: *Tafseer bil’ Muraad* where it will be said; “the import of so-and-so is such-and-such”. In the verse under discourse here, the second is the intended.

If we say *Al-Andaad* refers to: likes and equals; that is *Tafseer bil’ Ma’na* (Interpretation of Words); and when we say: the *Andaad* are the partners joined in *Shirk* or that it is *Shirk*, then that is *Tafseer bil’ Muraad* (Interpretation of the Meaning).

So Ibn Abbass – ؓ – said: “the *Andaad* means *Shirk*.” Therefore, the *Nidd* (singular of *Andaad*) means, a partner that joined with Allah – free is Allah from imperfections and Exalted is He – in a thing that is exclusive to Him.

His saying: *dabeeb* (as it occurs in the Arabic text, meaning - creeping): that is, the trace of the creep and not the action of the ant.

His saying: “on smooth stone”: a rock that is free of vegetation.

His saying: “black”: and not on a bright surface since if it were to be on a white surface, the trace would be visible.

His saying: “in the thick of the night”: this is most expressive of inconspicuousness. So if the *Shirk* in the hearts of people could be more inconspicuous than this, then we ask Allah for help to be distanced from it. Thus, one of the pious predecessors said: “I have never cured my soul of anything as I did regarding sincerity.” It is also reported from the Prophet ﷺ that when he said something similar to this, he was asked, “How do we become saved from it?” and he said:

“Say, Allaahumma innaa na’oodhubika min an nushrika bika shay’an na’lamuhu, wa nastagfiruka lima laa na’lamuhu - O Allah, we seek refuge in You from ascribing partners with you knowingly, and we seek Your forgiveness regarding those we know not.”⁽¹⁾

His saying: “By Allah and your life!”: it constitutes two forms of *Shirk*:

One: Swearing by other than Allah – the Mighty and Sublime.

Two: Ascribing partners with Allah by his saying: “By Allah! By your life”, joining it with Allah with the letter *waa* conjunction (as it occurs in the Arabic text) expressing equality and constitutes a form of *Shirk*. If swearing by other than Allah is intended by the individual, that the object with which he swears is like Allah in status, then that is Major *Shirk*. Otherwise, it is Minor *Shirk*.

His saying: “By my life!” it involves swearing with other than Allah which constitutes *Shirk*.

His saying: “If not for this small dog, thieves would have come to us”: *Kulaybah* (as it occurs in the Arabic text) is the diminutive of the word, *Kalb*, dog. The dog is used for hunting and as guard for the livestock and plants.

His saying: “If not for this small dog”: it constitutes *Shirk* when the means is considered and not the Causer, Allah – the Mighty and Sublime. As regards depending on legitimate means or known physical means that had been explained that there is no blame in that and that the Prophet ﷺ said: “If not for me, he would have been in

1 Reported by Imam Ahmad (4/403), at-Tabaraanee in *al-Awsat* and *al-Kabeer* as it occurs in *al-Majma’* (10/223,224) from the hadith of Aboo Moosa al-Ash’aree – رضى الله عنه. Al-Mundhiree in *at-Targeeb* (1/76) said: “Its reporters up to Aboo Alee are reliable for evidence in the *Saheeh*; and Aboo himself is graded trustworthy reporter by Ibn Hibban and I have not found anyone who criticised him.” That was what al-Haythamee said in *al-Majma’*.

Likewise, al-Maroozee reported it in *Musnad Abee Bakr* (17), Aboo Ya’alaa as in *al-Majma’* (10/224) and Ibn Sunniy in *‘Amal al-Yaom wa al-Laylah* (287) from the hadith of Aboo Bakr. It has Layth bin Abee Sulaym and he had mixed up narrations (later in his life).

Al-Bukhaaree also collected it in *al-Adab al-Mufrad* (716) and it also has Layth bin Abee Sulaym and a man from Basrah.

It was also reported by Ibn Hibban in *al-Majrooheen* (3/30), Aboo Nu’aym in *Hi-lyah* (7/112) and it contains Yahyaa bin Katheer al-Basree who is agreed to be a weak reporter.



the deepest part of the Hell.”⁽¹⁾ However, it could occur to a person when he says: “if not for such-and-such, such-and-such would have happened”; something of *Shirk* may cross his mind by way of depending on the means, being oblivious of the Causer, Allah – the Mighty and Sublime.

His saying: “If not for the duck in the house, thieves would have come”: the duck is the well-known bird; if thieves get into a house and it has the duck, it chuckles by which the inhabitants of the house become alert and so, thieves avoid it.

His saying: “Likewise a man’s saying to his companion: ‘As Allah wills and as you will’”: it also constitutes *Shirk* because he joins other than Allah with Allah using a conjunction, *waa* (and). If he believes that it equals Allah – the Mighty and Sublime – in terms of disposing affairs and will, such is Major *Shirk*. But if he does not hold that but thinks that Allah – free is He from all imperfections and Exalted is He – transcends everything, then that is Minor *Shirk*. Likewise his saying: “If not for Allah and so-and-so.”

His saying: “all of that constitutes *Shirk*”: what is been referred to is what has preceded. It is either Major or Minor *Shirk* based on what is in the mind of the individual from the forms of joining partners with Allah.



‘Umar bin Al-Khattab - ؓ - narrated that Allah’s Messenger ﷺ said: “Whoever swears with other than Allah has disbelieved or committed *Shirk*.” Reported by at-Tirmidhee who graded it *Hasan* (sound) while al-Hakim graded it *Saheeh* (authentic).⁽²⁾

Ibn Mas’ood said: “That I should swear by Allah while lying is more beloved to me than that I swear by other than Him upon the truth.”

1 Its reference had preceded.

2 Reported by At-Tayaalisee (1896), Ahmad (2/34, 86), Abou Daawood in (Book of Faith, Chapter on Dislike for Swearing with Fathers; 3/570), at-Tirmidhee in (Book of Faith, Chapter on Dislike for Swearing with other than Allah; 5/253) – and it was graded *Hasan*-, Ibn Hibban (1177), al-Haakim (1/18, 4/297) and it was graded *Saheeh* (authentic) on the conditions of the two *Shaykhs*, and adh-Dhahabee affirmed it-, and al-Bayhaqee (10/29). Zan al’Iraaqee said in his *Amaalee*: “Its chain has reliable reporters” as in *at-Tayseer* (pg. 589).



COMMENTARY

His statement: ‘Umar bin Al-Khattab - ؓ - narrated: the correct thing is that it is from Ibn ‘Umar; attention was drawn to that in *Tayseer al-‘Azeer al-Hameed*.

His saying: in the hadith of Ibn ‘Umar - ؓ -: “Whoever swears with other than Allah”: *man* (whoever – as it occurs in the Arabic text) is a conditional and thus expresses generality.

His saying: “or committed *Shirk*”: the doubt is from the reporter; but the right thing in the narration is: “committed *Shirk*.”

His saying: “Whoever swears with other than Allah”: it includes all that is sworn with besides Allah whether it is the Ka’bah or the Messenger - ﷺ - or the heavens or other things. This does not include swearing by the Attributes of Allah because the Attribute follows the One described with it. Based on this, it is permitted to say: “By Allah’s Power! I will do such-and-such.”

His saying: “with other than Allah”: this does not mean, “with other than this name, (Allah)”; it rather means “by other than the Possessor of this Name”. So, if he swears by Allah or Ar-Rahman or as-Samee’ it constitutes as well, swearing with Allah.

Al-Half is emphasizing a thing by mentioning a venerated thing using a expression having the letters, *baa* or *taa* or *waaw*.

The letters for swearing are three: *baa*, *taa* and *waaw*.

The *Baa* is the most entailing because it could join with a noun or pronoun, and with Allah’s Name and other than it. The verb for the swearing should be mentioned with it and it may even be omitted. Thus, the verb for swearing could occur with it as in His saying:

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ﴾

“And they swear their strongest oaths by Allāh.” [al-An’am: 109].

And it may be omitted such as when you say: “By Allah! I will do it.” It will join with the pronoun such as in: “Allah is Mighty; I swear by Him, I will do such-and-such”, and with the noun as in the verse. It will connect with the Word of Divinity such as in your saying: “By the All-Hearing! I will do such-and-such.”

As for the *Waaw*, the verb for swearing is not joined with it neither does it occur with a pronoun although it could be employed to swear



with all nouns.

As for *Taa*, the verb expressing the swearing is not used with it, and it is only joined with “Allah” and “*Rabb*.” Ibn Maalik (the linguist) has said: “*Taa* is for ‘Allah’ and *Rabb*.”

Swearing with other than Allah – the Mighty and Sublime – constitutes Major *Shirk* if the individual believes that what he swears with is equal with Allah the Exalted regarding reverence and mightiness; otherwise, it is Minor *Shirk*. Will Allah forgive Minor *Shirk*? Some scholars say: His saying – the Exalted -: “*Verily! Allāh forgives not (the sin of) setting up partners in worship with Him*” (an-Nisaa: 116) means Major *Shirk* and “*but He forgives whom he pleases sins other than that*” refers to Minor *Shirk* and the major sins.

Shaykh al-Islam Ibn Taymiyyah – ؒ - said: “Allah will not forgive *Shirk* even though Minor⁽¹⁾ because His Statement “*setting up partners in worship with Him*” is a restructured verbal noun and so, it is an indefinite noun in the context of a negation. Therefore, it entails the Minor and Major. It reads in full as: He will not forgive any form of joining partners with Him.

As for His Statement:

﴿وَالشَّمْسُ وَضُحَاهَا﴾

“*And by the sun and its brightness.*” [ash-Shams: 1].

And His Statement:

﴿لَا أَقْسَمُ بِهِذَا النَّبْلِ﴾

“*I swear by this city (Makkah).*” [al-Balad: 1]

And His Statement:

﴿وَاللَّيْلُ إِذَا يَغْشَى﴾

“*By the night as it envelops.*” [al-Layl: 1]

And similar other creatures that Allah has sworn with; the response on that is in two perspectives:

One: That this is part of Allah’s Action and Allah is not queried about what He does. He – free is He from all imperfections and Exalted – reserves the right to swear with what He likes among His

1 See; ar-Radd ‘alaa al-Bakree (Summary of: Kitaab al-Istigaathah) pg. 146.



creatures. He queries and is not to be queried; He is the Ruler and not the ruled over.

Two: that Allah swore with these things is evidence of His Mightiness and His perfect Ability and Wisdom. So, the swear with them would connote their greatness and the lofty rank implying praise and veneration for Allah – the Mighty and Sublime – as is deserving pointing to His Magnificence.

As for us, we must not swear with other than Allah and His Attributes because we are prohibited from doing that. As for the authentic report in *Saheeh Muslim* from his saying: “He will be successful - by his father - if he is truthful.”⁽¹⁾

Its response is from different angles:

One: Some of the scholars reject this expression saying that: it is not authentically collected in the hadith because it contradicts *Tawheed*; and anything of that nature should not be linked to the Messenger of Allah ﷺ and so, it is wrong.

Two: that it is a kind of (unintentional) alteration by the reporters, that the actual expression is: “He will be successful – by Allah – if he is truthful” (in its Arabic form) and they in the earlier times did not use to give letters dots and signs, and *Abeeh* (in its Arabic text) resembles *Allah* if the under-dot is omitted (in their Arabic texts).

Three: That this is among things that are uttered unintentionally, and Allah – the Mighty and Sublime – had said:

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ﴾

“Allāh will not punish You for what is unintentional In Your oaths, but He will Punish You for Your deliberate oaths.” [al-Maidah: 89]. And since it is unintentional, they will not be held responsible for it.

Four: That it was uttered by the Prophet ﷺ; and he is the most free of mankind from joining partners with Allah; and so, that is from the things exclusive to him. As for other than him, they are forbidden from it because they are not like the Prophet ﷺ in sincerity and *Tawheed*.

Five: That the noun joined with it is omitted; and that it should read in full as: “He is successful – by the Lord of his father...”

1 Reported by Muslim in (Book of Faith, Chapter on Explanation on the Prayers that Form One of the Pillars of Islam; 1/40).



Six: That this is abrogated; and that it is the prohibition that departs from the basic thing. And this is the most preponderant view.

If a person says: We will turn the matter against you and say: that it was the prohibition that was abrogated because for the fact that they had just left *Shirk* they were prohibited from joining partners with Allah as the people were forbidden from visiting gravesites because they just abandoned *Shirk* and they were later allowed (to visit it)⁽¹⁾?

We will answer that: they used to commonly swear in this manner; so, they were left until faith became established in their hearts and were later forbidden from it. Likewise the allowance they had previously on consuming alcohol before they were ordered to shun it.⁽²⁾

As for the first perspective; it is weak because the hadith is authentic and as long as it can be correctly interpreted, it is not allowed to consider it unreliable.

As for the second perspective, it is farfetched even though it is still possible, it is not likely in his statement – *اللعن* – when he was asked, “Which act of charity is better?” and he answered that, “But by your father, you will rather say it.”⁽³⁾

As for the third view, it is not correct because the prohibition was necessary even though they commonly uttered it as it was said by Sa’d and the Prophet ﷺ forbade him that.⁽⁴⁾ If this were correct, it would have been correct as well to say to the one who commits a kind *Shirk* such an individual is used to that it should not be forbidden in his case because he is used to it; and this obviously wrong.

As for the fourth: that is the claim of exclusivity, it requires evidence.

1 Reported by Muslim in (Book of Funeral, Chapter on the Prophet's Asking His Lord's Permission to Visit his Mother; 2/676) from the hadith of Buraydah - *رضي الله عنه*.

2 As in His saying – the Exalted:

“O You who believe! Intoxicants (all kinds of alcoholic drinks), gambling, AlAnsâb, and AlAzlâm (arrows for seeking luck or decision) are an abomination of Shaitân's (Satan) handiwork. So avoid (strictly all) that (abomination) In order that you may be successful.” [Al-Maidah: 90]

3 Reported by Muslim in (Chapter that the Best Charity is that Given by the Sound and Equally Covetous).

4 The hadith of Sa’d bin Abee Waqqas - *رضي الله عنه* - who said: “I once swore by Al-Laat and Al-‘Uzzah. Thereupon, the Prophet said: “Say: *Laa ilaha illa Allah wahdahu laa shareekalahu* (there is no deity except Allah alone, He has no partner), then gently blow to your left thrice and seek protection (in Allah) and do not do that again.” Reported by Ahmad: (1/183, 186 and 187), at-Tahaawee in *Al-Mushkil* (1/360) – but it occurs with him as: order to ‘seek forgiveness’ and not ‘seek protection’ -, and Ibn Hibban (1178). But the hadith is weak as contained in *Irwa’ al-Galeel* (8/193).



Otherwise, the basic rule is to follow him.

As for the fifth: it is weak because essentially there should be no omission and for the reason that the omission here necessitates a wrong understanding and it is not possible that the Messenger ﷺ says something that necessitates that without explaining its import. Based on this, the most preponderant of the views will be the sixth which is that it is abrogated, and we will not affirm that because we know not the chronological order of the statements. So we say: the most plausible of the views – And Allah knows best.

Even though an-Nawawee – رحمه الله – favoured that this was from those things they commonly unintentionally say, it is weak and should not be upheld. Then I saw someone affirming that it is strange because Muslim was alone in reporting it; Al-Bukhaaree did report it, in addition to the reporters' contradicting other reliable narrators – And Allah knows Best.

His statement: in the report of Ibn Mas'ood: "That I should swear by Allah while lying": The *Laam* (as in *li-an ahlifa* in the Arabic text meaning – that I should swear) is one used to begin expressions, and the *an* expresses an infinitive and so, his saying: *an ahlifa* is restructured by the infinitive occurring as a subject (as in a subject-predicate syntax) which will read in full as: "My swearing with Allah."

His saying: "...is more beloved to me": is the predicate of the subject. A similar thing in the Qur'an is His saying the Exalted:

﴿وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ﴾

"And that you fast, it is better for you..." [al-Baqarah: 184].

His saying: "while lying" expresses the circumstance of the doer of "I swear."

His saying: "is more beloved to me" is from the aspects of comparisons in which the index is lacking on both sides and it occurs only on few occasions in speeches. This is owing to the point that comparisons essentially occur with regards to a common quality between the side with a greater possession of it and that which is lesser, and sometimes it would be present in that with a greater possession and not at all in the side being compared with it. And in some cases still, it will not be found on either of the two sides.

So, Ibn Mas'ood – رحمه الله – neither likes this nor that. However, he could tolerate swearing with Allah while telling a lie than swearing with



other than Him while saying the truth. Swearing with Allah while telling a lie is forbidden from two angles:

1. Because it is a lie, and lying is forbidden on its own.

2. The lie is joined with swearing, and swearing constitutes venerating Allah – the Mighty and Sublime -. So if that occurs upon lies then it becomes something of putting down Allah – the Mighty and Sublime – owing to making His Name an emphasis in a lie! Thus, in the view of some of the people of knowledge such is from serious perjury which will drown the culprit in grave sin and then in the Hell.

As for swearing by other than Allah – the Mighty and Sublime – while telling the truth, it is forbidden only from one angle and that is *Shirk*. However, *Shirk* is graver than lying and swearing by Allah upon a lie and even more serious than perjury if we hold that: swearing with Allah while lying constitutes perjury. This is because, *Shirk* will not be forgiven; Allah – the Mighty and Sublime – said

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ﴾

“Verily! Allah forgives not (the sin of) setting up partners in worship with him.” [an-Nisaa: 116].

Allah did not send the Messengers and reveal the books except in order to destroy *Shirk*; so it is the worst sin. He the Exalted said:

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

“Verily! Joining others In Worship with Allâh is a great Zûlm (wrong) indeed.” [Luqman: 13].

The Prophet ﷺ was asked: “Which sin is the worst?” He ﷺ replied: “To ascribe an equal unto Allah while He actually created you.”⁽¹⁾

Shirk entails telling lies because the one who makes other than Allah an equal with Allah is a liar; in fact from the worst of liars because Allah has not any equal.



Hudayfah - ؓ - narrated that the Messenger of Allah ﷺ said: “Do not say, ‘As Allah wills and so-and-so wills. You should rather

1 Reported by Al-Bukhaaree in (Book of *Tafseer*, Chapter on: Those who will not ascribe any other deity unto Allah; 3/271) and Muslim in (Book of Faith, Chapter on *Shirk* is the Gravest Sin; 1/91) from Ibn Ma’sood - ؓ.



say, 'As Allah wills and then as so-and-so wills.'" Reported by Aboo Daawood with a *Sahih* (authentic) chain.⁽¹⁾

COMMENTARY

His statement in the hadith of Hudhayfah - ؓ -: "Do not say...": *laa taqooloo* (as it occurs in the Arabic text); the *Laa* is a negative and as such, the verb that comes after it is made to occur in the jussive by way of omitting the letter *noon* (that should come at the end of *taqooloo*).

His saying: "As Allah wills and so-and-so wills...": the reason for that is that the conjunction particle, *waaw* necessitates equalling the joined and that to which it is joined such that the one who says: "As Allah wills and as you will" would be equalizing Allah's will with the wish of the creature and this constitutes *Shirk*. Then if he believes that the created is greater than the Creator or that he is His equal; then that is Major *Shirk*. But if he believes that he is lesser then that is Minor *Shirk*.

His statement: "You should rather say, 'As Allah wills and then as so-and-so wills'": When he ؐ forbade the wrong statement, he gave the permissible one. Because *thumma* (and then) expresses sequence and some drop off and so; it indicates that the joined is less in degree compared to the one to which it was joined.

As for his saying: "As Allah wills and so-and-so wills": the ruling on it is that it is on the level between the letter *waaw* conjunction and that of *thumma*. So it differs from *thumma* because *thumma* shows a drop-off while the letter *faa* indicates "coming after" but conforms to *thumma* because it indicates sequence as well. So apparently, it is permissible even though employing *thumma* is preferable because it is the expression given by the Prophet ؐ and for the fact that it is clearer in showing the difference between the Creator and the created.

It could be deduced from the hadith that:

1 Reported by Ahmad (5/384, 394, 398), Aboo Daawood in (Book of Manners, Chapter on: It should not be said, 'My soul has become bad'; 5/259), at-Tayaaliisee (430), an-Nasaabee in *'Amal al-Yaom wal-Laylah* (991), Ibn as-Sunniy in *'Amal al-Yaom wal-Laylah* (671), Ibn Abee ad-Dunya in *as-Sumt* (341), at-Tahaawee in *al-Mushkil* (1/90), al-Bayhaqee in *as-Sunan* (3/216) and in al-Asmaa was-Sifaat (pg. 144) and in *al-I'tiqaad* (pg. 156). The hadith was graded *Sahih* (authentic) by an-Nawawee in *al-Adhkaar* (308) and in *ar-Riyad* (1748) and Shaykh Muhammad bin Abdil-Wahhaab said, "With a *Sa-heeh* (authentic) chain."



1. Affirming wish for the servant based on his saying, "...and as so-and-so wills". Thus, it contains refutation against the Jabarites who hold that: "the servant has neither will nor discretion."

2. That it is important that whoever blocks a forbidden path for the people should open the permissible path for them based on his saying: "But you should rather say, 'As Allah wills and as so-and-so wills.'" Similar to this is Allah's saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا﴾

"O You who believe! Say not (to the Messenger) *Râ'ina* but Say *Unzurna* (Do make us understand)..." [Al-Baqarah: 104]

When He – the Mighty and Sublime – prohibited them from the statement, *Râ'ina*, He the Exalted said: "Say *Unzurna* (Do make us understand)." Likewise the Prophet ﷺ when good dates were brought to him and the person that brought them said that he had gotten a *Saa* for two, and two for three. He ﷺ said: "Do not do that. But you should rather sell the mixed dates for some dirhams and then buy the good dates for some dirhams."⁽¹⁾ So he ﷺ guided him towards the right path while he forbade him the prohibited thing.

There are two great benefits in this:

One: Showing the perfection of the *Sharee'ah* and its comprehensiveness considering the fact that it does not close a path against the people except that it opens a better one for them.

Two: Easing things for the people and removing difficulties from them. So you should relate with the people in this manner as much as you can. Each time you forbid them from a prohibited thing; open a door for them of the allowed things as a substitute as much as you can find a means to that so that they do not fall into difficulties.



It is related from Ibrahim an-Nakha'ee that: "It is disliked to say,

1 Reported by Al-Bukhaaree in (Book of Transactions, Chapter on: When One Desires to Transact Some Dates for Others, 2/106) and Muslim in (Book of Sharecropping, Chapter on Transacting Food for Its Kind; 3/1215) from of Abu Sa'eed Al-Khudree and Abu Hurayrah - رضي الله عنه.

'I seek refuge with Allah and with you' but it is permitted to say, '... with Allah and then with you.' He said, "An individual could say, 'If not for Allah and then so-and-so' and not say, 'If not for Allah and so-and-so.'"

COMMENTARY

His statement: "It is related from Ibrahim an-Nakha'ee": one of the jurists among the *Taabi'un* but he only related few hadiths according to Hammaad bn Zayd.

His saying: "It is disliked to say, 'I seek refuge in Allah and in you'": *al-Tyaadh* (refuge) is seeking protection in the one in whom refuge is sought against what one detests. But *al-Liyaadh* is resorting to him to seek the desired.

A poet has said:

*O you to Whom I resort regarding my desires,
And the One in whom I seek refuge from my fears,
The people cannot bring together the bone You break,
and they cannot fracture a bone you join.*

These two stanzas were addressed to a man; but as someone said: this statement should not be for anyone but Allah – the Mighty and Sublime.

His saying: "I seek refuge with Allah and with you": This is forbidden because it joins the creature to the Created with a letter that indicates equality, the letter *waaw*.

It is allowed to say: "...with Allah and then with you" because *thumma* (and then) shows sequence and break. If it is said: It had been said that from the aspects of *Shirk* is to seek protection with other than Allah; thus, his saying: 'I seek refuge with Allah and then with you' should be forbidden as well?

I answer that: to seek refuge with an individual capable of protecting you is permitted based on his saying in *Saheeh Muslim* and others that: "Whoever finds a resort should seek recourse to it."⁽¹⁾ But if he had said: "I seek refuge with Allah and with so-and-so" while such an individual is dead, then that constitutes Major *Shirk* because he has no ability to assist you.

1 Its reference has preceded in the first volume.



As for Imam Ahmad's giving evidence that Qur'an is not created with his saying: that: "I seek refuge with Allah's Perfect Words from the evil of what He has created"⁽¹⁾ and then he – may shower blessings on him – said: "Seeking refuge cannot be with the created", his statement will be taken to mean that seeking help with words must not be the words of the creatures. It must rather be with Words that are not created, Allah's Words. Words are connected to their speakers; so if such is a creature, then it is created and if it is not created then the words are not created as well.



Important Issues:

First: Explanation of the verse in *al-Baqarah* pertaining to *Al-Andaad*.

Second: The Companions – ﷺ - would interpret the verse that comes down concerning Major *Shirk* that it includes the Minor one.

Third: that swearing with other than Allah is *Shirk*.

Fourth: That if he swears with other than Allah telling the truth, such is worse than perjury.

Fifth: The difference between the letter *waaw* (and) and *thumma* (and then) in an expression.

COMMENTARY

First: Explanation of the verse in *al-Baqarah* pertaining to *Al-Andaad*.

Second: The Companions – ﷺ - would interpret the verse that comes down concerning Major *Shirk* that it includes the Minor one: because His statement – the Mighty and Sublime:

"Do not set up rivals (Al-Andad) unto Allah (in worship) while you know (that He Alone has the right to be worshipped)" was revealed regarding the Major *Shirk* since those addressed with it are the polytheists. However, Ibn Abbass interpreted it to connote Minor *Shirk* because "rival" includes the equal being joined in partners in

1 Its reference had preceded in the first volume.

the general sense or regarding some matters.

Third: that swearing with other than Allah is *Shirk*: based on the hadith of Ibn ‘Umar – رضي الله عنه.

Fourth: That if he swears with other than Allah telling the truth, such is worse than perjury.

Fourth: That if he swears with other than Allah telling the truth, such is worse than perjury: Perjury in the view of the Hanbalee School is for an individual to swear with Allah while lying. However, some scholars hold that – and that is the correct view – it is for him to swear with Allah while lying in order to deprive a Muslim his wealth.

Fifth: The difference between the letter *waaw* (and) and *thumma* (and then) in an expression: because the letter *waaw* connotes equality, and so it constitutes *Shirk*, while *thumma* implies sequence and break and so, does not connote *Shirk*.





CHAPTER:

WHAT IS SAID ABOUT THE ONE WHO IS UNSATISFIED WITH SWEARING WITH ALLAH

Ibn Umar reported that Allah's Messenger ﷺ said: "Do not swear with your fathers. Whoever swears with Allah should say the truth, and whoever for whom oath is made with Allah should accept. Whoever does not accept is not of Allah." Reported by Ibn Maajah with a *Hasan* (sound) chain.⁽¹⁾

COMMENTARY:

Relevance of the chapter to the Book of *Tawheed*

That is satisfaction with swearing with Allah and from venerating Allah because the swearing person emphasizes what he swore over by sanctifying it with an oath which implies veneration of the one with which he swore. So, it is from the aspects of reverence for the one with whom oath is made that the swearing person should speak the truth. Based on this, not being satisfied with swearing with Allah involves bringing down Allah's reverence. This contradicts perfect *Tawheed*. Being satisfied with swearing with Allah is not out of two things:

One: That it should be from the perspective of the *Sharee'ah* since it is obligatory to be satisfied with swearing with Allah in the circumstance that you request the defendant to swear and he does so; it is incumbent to accept the oath according to the provisions of the *Sharee'ah*.

Two: That it should be from the physical angle; if the swearing person is known to be truthful and trustworthy, then you must accept his oath. Otherwise, you may reject his oath. This is why when the Prophet ﷺ said to Huwaiyyisah and Muhaiyyisah: "The Jews have to vouchsafe you with fifty swearing. They asked, 'How can we, O Messenger of Allah, accept the swearing of the Jews?!'"⁽²⁾ The Prophet

1 Reported by Ibn Maajah in (Book of Expiations, Chapter on Whoever is Given an oath by Allah Should Accept; 1/679) and it said in *Az-Zawaid*: "the reporters in its chain are reliable." Al-*Haafidh* graded it *Hasan* (good) in *al-Fath* (11/536). Likewise, Shaykh Muhammad bin Abdul-Wahhab graded it *Hasan* (good) as well. And Shaykh Sulayman – رحمه الله – declared it *Saheeh* (authentic) (pg. 956) on the conditions of Muslim.

2 Reported by Al-Bukhaaree in (Book of Manners, Chapter on Honouring the Older Ones; 4/117) and Muslim in (Book of Oaths, Chapter on Oaths; 3/1292-1295) from Raafi' bin Khudayj and Sahl bin Abee Hathmah.



ﷺ approved of their view on that.

His saying in the hadith: “Do not swear...”: *Laa* (as it occurs in the Arabic text – *laa Tahlifoo*) is a prohibitive; and as such, the verb following it (as in the Arabic text) is given in the jussive by way of omitting the letter *noon* (in *tahlifoon*).

And *Aabaaukum* (your fathers): is the plural of *Abun*; and it includes the father and the grand-father and above. It is not allowed to swear with them because that constitutes *Shirk* and its explanation had been given.⁽¹⁾

His saying: “Whoever swears with Allah should say the truth, and whoever for whom oath is made with Allah should accept”: there are two issues here;

The first issue: regarding the swearing person; he is ordered to be truthful. Truth means; to inform about what conforms with the reality; and its opposite is lie which is: informing about what contradicts the reality. Thus, his saying: “Whoever swears with Allah should say the truth”; i.e., he should be truthful in his swearing. Is it a condition that it must conform with reality or it suffices that it is just an assumption?

Response: Assumption is sufficient; he could swear regarding the most preponderant assumption he has such as a man’s saying to the Prophet ﷺ: “By Allah! There is not any household between its two lavas poorer than me.” And the Prophet (sallallahu alayhi wasallam) approved of that.⁽²⁾

Two: Pertaining to the one to whom the swearing is made; he has been ordered to accept the swearing of the person who swears to him. If you compare the two matters side by side, the second issue will apply to the circumstance where the swearing individual is a truthful person because the hadith combines the two orders: an order directed to the swearing person, and another addressed to the person to whom the swearing is made. So if the swearing person is a truthful individual, the other party should accept the swearing.

If it is said: But if he is truthful we will accept his statement even if he does not swear?

I answer that: the swearing will increase its emphasis.

1 See pg. 225.

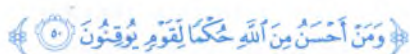
2 Reported by Al-Bukhaaree (1936) and Muslim (1111) from the hadith of Abu Hurayrah - رضي الله عنه.



His saying: “Whoever does not accept is not of Allah”: that is, whoever is not satisfied with the swearing by Allah when that is done to him; he is not of Allah. This constitutes disconnection from him showing that dissatisfaction here is from the Major sins. However, the preceding elaborations must be appropriately considered.

We had pointed out an evidence from the narrations on swearing that if the swearing person is not trustworthy you may reject his oath because he is not trustworthy. If a person swears an oath for you and says; “By Allah, this bag is made from wood” while it is from leather it is allowed not to accept his swearing because you could clearly point out his lies and the *Sharee’ah* does never order a thing that contradicts the reality. In fact it will only order what the sound intellect would like and certify to be right and good.

Although sometimes, the intellect would not comprehend the peak of the soundness of the matter that the *Sharee’ah* orders; it should be well understood that it will only order what is good because Allah the Exalted says:



“And who is better in judgement than Allāh for a people who have firm faith.” [al-Maaidah: 50]

So, if the goodness in a matter from the rulings of the *Sharee’ah* is not clear to you; you should rather ascribe the inadequacy or laxity to yourself. But that you blame the *Sharee’ah*; this is absolutely wrong. Whatever is authentically related from Allah and his Messenger is the truth and the best ruling.



Important Issues:

First: Prohibition of swearing with fathers.

Second: The command to whom an oath was given to be satisfied.

Third: Threat for the one who is not satisfied.

COMMENTARY

First: Prohibition of swearing with fathers: based on his saying: “Do not swear with your fathers”; and the prohibition essentially points to forbiddance.



Second: The command for the one to whom an oath was given to be satisfied: according to his saying: "...whoever for whom an oath is made with Allah should accept." The elaboration on that had been given.

Third: Threat for the one who is not satisfied: according to his saying: "Whoever does not accept is not of Allah."

Fourth – which was not given by the author – the command for the swearing person to say the truth because telling the truth is obligatory even in other than oath; how about in the circumstance of oath?!: It had been explained that whoever swears while lying is a sinner, and that some scholars even say: it is serious perjury. However, with respect to the individual to whom the swearing is done; it is incumbent on him to accept or not? The matter falls within five circumstances:

First: that he knows the falsity; no one will say: he should stick to accepting that.

Second: When the falsity is preponderant; likewise, he should not stick to accepting.

Third: That the two issues are equal; here it is obligatory that he accepts.

Fourth: That the truthfulness is the most preponderant; it is incumbent for him to accept.

Fifth: that he knows the truth; it is obligatory for him to accept it.

These are with respect to physical matters; but in the matters of legislation, in the section of rulings, it is obligatory to accept swearing and stick to its implications since that is from the aspect of being pleased with the rulings of the *Sharee'ah* and that is obligatory.





CHAPTER:

SAYING: AS ALLAH WILLS AND AS YOU WILL

COMMENTARY

Relevance of the verse to Book of Tawheed

The saying: “as Allah Wills and you will” could be from the Major or Minor *Shirk*; because if the individual believes that the joined is equal with Allah; then it constitutes Major *Shirk*. But if he believes that he is less but he joins partners in expression; then that constitutes Minor *Shirk*. Some of the people of knowledge have said that: from the basic rules of Minor *Shirk* is that it it a means to the Major form; then such is Minor *Shirk*.



Qutaylah reported that: “A Jew came to the Prophet ﷺ and said, ‘You join partners with Allah, saying, *As Allah Wills and as you will*. You also say, *By the Ka’bah!*’ Thereupon, the Prophet ﷺ ordered that whenever they swear, they should say: ‘By the Lord of the Ka’bah!’ They may also say: ‘As Allah Wills and then as you will.’” Reported by an-Nasaaee and he graded it *Saheeh* (authentic).⁽¹⁾

COMMENTARY:

His saying: “A Jew”: the *Yahoodiyy* (Jew) is the one who attributes himself to the *Sharee’ah* of Moosaa – peace be upon him. They were so named from his saying the Exalted:



“*Certainly we have turned unto You.*” [Al-A’raaf: 156].

That is, “we turn towards You.”

Or because their forefather’s name was *Yahoodha* bin Ya’qoob, and as such, the naming will be because of genealogy. Based on the first explanation, the ascription will be based on deeds and it is plausible

1 Reported by Ahmad (6/371, 372), an-Nasaaee in (Book Oaths, Chapter on Swearing with the ka’bah; 7/6), at-Tahaawee in *al-Mushkil* (1/91, 357), al-Hakim (4/297) – and he graded it *Saheeh* (authentic) and adh-Dhahabee concurred -, al-Bayhaqee (3/216) and al-Mizzee in *Tahdheeb al-Kamaal* (3/1694). *Hafidh* graded it *Saheeh* (authentic) in *Al-Isaabah*: (4/389).



that it is from both.

His saying: “you join partners with Allah”: i.e., O Muslims, you fall into *Shirk*!

His saying: “As Allah Wills and as you will”: the *Shirk* here is making the joined equal to the One to Whom it is joined, Allah – the Mighty and Sublime – considering the fact that the conjunction, *waaw* expresses equality.

His saying: “and; By the Kab’bah!”: the *Shirk* here is swearing with other than Allah. The Prophet ﷺ did not reject what the Jew said; he rather ordered that the expression be corrected. So he ordered that when they swear, they should say: “By the Lord of the Ka’bah!” and as such, the swearing will be with Allah.

He also ordered them to say: “As Allah Wills and then, as you will” such that the sequence expressed by the *thumma* (and then) occurs between the Will of Allah and the creature’s will. Thus the sequence will be right. As for the first, it (came to be correct) because the swearing became with Allah; and as for the second, it was because the wording was made to clearly show the lower status of the servant’s wish to the Will of Allah and that there is not any equality between them.

• It could be deduced from the hadith that:

1. That the Prophet ﷺ did not disapprove of the Jew - even though he apparently only intended to insult and berate the Prophet ﷺ and his companions – because what he said is the truth.

2. The permissibility of return to the truth even though the person who called attention to it is not from the people of the truth.

3. That while changing from a thing it is necessary to switch to something near that because the Prophet ﷺ ordered them to say: “And by the Lord of the Ka’bah!” and he did not say: “Swear with Allah!” He rather ordered them as well to say; “As Allah Wills and then, as you will.”

* An ambiguity and answer to it:

And that is to say: Why were we not admonished about it except by the Jew?

Its response is that: It is possible that the Messenger ﷺ did neither hear it or was not told about it.

But it could be said again: that Allah knew; why did He leave them?



Thus, it still remains unclear. However, it is answered that: this is from Minor and not Major *Shirk* and so, it becomes that the wisdom is to put those Jews to trial who criticize the Muslims for that expression even though they commit Major *Shirk* and do not note their own faults!



He also reported from Ibn Abbass that a man said to the Prophet ﷺ, “As Allah wills and you will”. Thereupon, he retorted, “Do you make me an equal with Allah?! Rather, as Allah Alone Wills.”⁽¹⁾

COMMENTARY

His statement in the *hadith* of Ibn Abbass - ﷺ -: “that a man said to the Prophet ﷺ”: Apparently he said it to the Prophet ﷺ by way venerating him; so he placed the matter under Allah’s Will and the will of His Messenger.

His saying: “Do you make me an equal with Allah?!”: interrogation expressing rebuke which could imply amazement as well. Whoever sets up a rival with the Creator has done an amazing thing.

The *Nidd* (equal) is the equal and partner, i.e., do you make me an equal with Allah in this matter?!

His saying: “Rather, as Allah Alone Wills”: the Prophet ﷺ guided him to what will prevent the man from *Shirk*. He did not tell him to say, “as Allah Wills and then as I will” so that he would be protected from every means to *Shirk* even if such is farfetched.

* It could be derived from the *hadith* that:

1. The Prophet’s mention of the matter which such an expression implying that making him equal with the Creator is *Shirk*. If he believes such equaling, that is Major *Shirk*. But if he only believed that he was lesser, then it constitutes the Minor. If this constitutes *Shirk* how then about the one who gives the status of the Creator to the Messenger ﷺ.

This is certainly worse because he - ﷺ - has not any share from the special attributes of *Rubbobiyyah*; he would wear the armor, hold the weapon, he would go hungry, feel pain, fall sick, become thirsty; like the rest of the humans. However, Allah favoured him over the rest of the humans by sending down this great legislation to him. He the Exalted said:

1 Its reference had preceded.

﴿قَدْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ﴾ (١١٥)

“I am only a man like you.” [Kahf: 115].

So he was human; He emphasized this humanness with His saying:

﴿يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمُ إِلَٰهٌ وَاحِدٌ﴾

“It has been inspired to me that your Ilâh (God) is one Ilâh (God i.e. Allâh).” [Kahf: 115].

Undoubtedly, Allah bestowed on him noble character by which he attained excellence in all ramifications: He bestowed on him great patience, He graced him with nobility and benevolence; all within the limits of humans. But for him to reach the specials of *Ruboobiyyah*; this is not possible. Whoever claims that has disbelieved in Muhammad ﷺ and has disbelieved in the One Who sent him.

The point here is that we will not exceed limits regarding the Messenger ﷺ and place him in a rank he himself abhors and rejects. Likewise, we will not disregard his rights which are incumbent on us (to uphold). So we will accord him what he deserves and beg Allah to help us fulfil his rights. However, we will not place him in the status of the Lord – the Mighty and Sublime.

2. Forbidding evil; even though it has to do with the individual forbidding the evil based on his saying: “Do you make me an equal with Allah?!” despite the fact that the man had done that by way of venerating the Prophet ﷺ. Based on this, if a person genuflects to you while giving the greetings of *salam* it is incumbent on you to forbid it.

3. From good *da'wah* to Allah – the Mighty and Sublime – is to mention what is allowed when you mention the forbidden because when he forbade him from saying: “As Allah wills and you will”, he guided him to the right thing, and that is his saying: “Rather, as Allah Alone Wills.”



Ibn Majah reported from Tufayl, Aa'isha's step-brother from her mother that: “I dreamt as if I approached a group of Jews. I said (to them), ‘You are good people if not that you say: *Uzayr is Allah's son.*’ They replied that, ‘You are good people if not that you say, *As Allah Wills and as Muhammad wills.*’ Then I passed by a group of



Christians and I said, 'You are good people if not that you say, *the Messiah is Allah's son*.' They answered that, 'You are good people if not that you say, *As Allah Wills and as Muhammad wills*.' When I woke up in the morning I told some among the people and then I came to the Prophet ﷺ and told him too. Thereupon he enquired, 'Have you told it to anyone?' I responded, 'Yes.'" He said, "Then he thanked Allah and praised Him and then said, '*Amma ba'd* (to proceed), Tufayl has dreamt and told some of you what he saw; you say a word, such-and-such prevents me from forbidding you from it. So, stop saying, *As Allah Wills and as Muhammad wills*; you should rather say, *As Allah Alone Wills*.'"⁽¹⁾

COMMENTARY

His statement in the *hadith* of At-Tufayl: "I dreamt as if I approached a group of Jews": i.e., what one sees while sleeping.

His saying: "as if" *ka-an*: its subject (in a subject-predicate syntax) is the letter *yaa* (in *ka-annee* in the Arabic text); and the phrase, *ataytu* (I approached) is its predicate.

His saying: "a group of Jews": *'alaa nafarin*, from three to nine. Jews are the followers of Moosaa – peace be upon him.

His saying: "You are the people" (rendered here as – you are good people – based on one of the versions of the same *hadith*) is an expression of praise such as one's saying; "Those are real men!"

His saying: "Uzayr": He was a pious man the Jews claim is a son of Allah. This is among their lies, and that constitutes clear-cut *Kufr*. The Jews have many evils but this specifically cited because it was among the gravest and most popular among them.

- 1 Reported by Ibn Maajah in (Book on Atonements, Chapter on: Prohibition of saying, *As Allah Wills and you will*; 1/685). Boosayree said: "The reporters in the chain are reliable on the conditions of al-Bukhaaree." It occurs with Ibn Maajah through the route of Aboo 'Awaanah al-Yashkuree, and Shu'bah reported along with him from ad-Daarimee, (2/295), al-Khateeb in *al-Muwaddih* (1/303) and Hammad bin Salamah in the Musnad of Ahmad (5/72), at-Tabaraanee in *al-Kabeer* (8214), al-Mizzee in *Tahdheeb al-Kamaal* (2/626-627) and Zayd bin Abee Unaysah as it occurs in *al-Kabeer* (8215) by at-Tabaraanee. But Sufyan contradicted them and Ahmad (5/393), Ibn Maajah (1/685) reported through him from Hudhayfah bin al-Yamaan. Likewise Ma'mar bin Raashid; at-Tahaawee in *al-Mushkil* (1/90) through him from Jabir bin Samurah – may Allah be pleased with them all. Al-Hafidh had given preponderance to the *hadith* being from the reports of Tufayl. See *Fath al-Baaree* (11/540).

His saying: "As Allah Wills and as Muhammad wills": this is Minor *Shirk* because undoubtedly, the companions who said this do not believe of the Messenger ﷺ equals Allah's Will. So, they criticized them for equalling the will of the Messenger ﷺ with the Will of Allah – the Mighty and Sublime – in wording even though the Jews themselves would say worse things regarding Allah – the Mighty and Sublime.

His saying: "You say, the Messiah is Allah's son": He is 'Eesa bin Maryam; he was named *Maseeh* (messiah) meaning, *Maasihun* (the one who is rubbing) and so, it is (on the word measure) *fa'el* meaning *faa'il* because whenever he rubs his hand over the sick such becomes cured by Allah's permission such as the blind and leper.

But the Satan deceived the Christians and they say: "he is Allah's son because he was conceived without a father" as the Qur'an affirms:

﴿فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا﴾

"We breathed into (the sleeves of) her (shirt or garment) [through Our *Rûh* Jibreel (Gabriel)], and we made her and her son ['Eesa (Jesus)] a sign for Al-'Alamîn (the mankind and jinns)." [Anbiyaa: 91].

They believe that he is a part of Allah because Allah ascribed him to Himself, and so that implies that he is a part of Him.

The *Rûh* (soul), based on the preponderant view among the People of the Sunnah is: something mild that enters into a person and penetrates him as water passes through dry clay. As such, the angel would take it during the time of death, shroud it and ascend with it while the individual passing away sees it been taken away. So, the correct view is that it has an essence even though some hold the opinion that: it is abstract. However, this is not the case. Life, rightly is an attribute but the soul is an entity.

Therefore we would say to those Christians: Allah – the Mighty and Sublime – ascribed 'Eesa's soul to Himself as He attributed the House, the mosque, the camel and similar other things to himself by way of honouring and showing their esteem. And undoubtedly, what is ascribed to Allah gets great honour and esteem. In fact, a poet once versified regarding his beloved that:

Do not call me except with 'O her slave'; because that is the noblest of my names.

His saying: "When I woke up in the morning I told some among



the people”: the expression is basically intended to conceal such as His saying:



“...but the sea-water completely overwhelmed them and covered them up.” [Ta-ha: 78].

Concealing particular identity could be by way of showing greatness as is in the verse cited above, and it could be to show degradation depending on the context, and it could also refer to other meanings.

His saying: “Have you told it to anyone?”: the Prophet ﷺ asked this question because if he said, “I have not told anyone”, perhaps the Messenger – ﷺ – would say, “do not inform anyone.” This is on the face of it, and then later on he – ﷺ – will explain the meaning to him. But when he said he had told it; it became incumbent to explain it to the generality of the people because if a thing spreads it is obligatory to speak out about it. Contrariwise if it were only restricted; in that circumstance, only those the information reached will be addressed.

His saying: “Then he thanked Allah”: *al-Hamd* means describing the praised-one with perfection out of love and high esteem.

His saying: “and praised him”; that is to say, he repeated those attributes.

His saying: ‘*Ammaa ba’d* (to proceed); it had been explained that it means: “after the entire thing I have said, then such-and-such.”

His saying: “such-and-such prevents me”: that is, shyness prevents him as is another version even though that does not mean shyness away from forbidding evil. Rather, that he will prohibit it when Allah has not ordered him to do so. It is incumbent to take this expression to mean that, if it is authentically reported. That is to say: the shyness that prevents him is not the shyness away from forbidding evil, because the Messenger ﷺ will not shy away from the truth but the shyness that he prohibits a thing which is already popular with the people before he is ordered to prohibit it. For instance, the alcohol; the people were consuming it until it became prohibited in *Soorat al-Maaidah*. So because the Messenger ﷺ – had not been ordered to prohibit it remained silent. But when the caution came down regarding it vis-a-vis the attention drawn to it by those Jews and Christians, he – ﷺ – saw the need to forbid it since the Muslims were already been berated



for uttering that.

His saying: “you should rather say, *As Allah Alone Wills*”: he prohibited them from the forbidden and guided them to that which is permissible.



Important Issues:

First: The Jews knew the Minor *Shirk*.

Second: A person would understand a thing even when he has particular inclinations.

Third: His saying – ۞ – “Do you join me as rival with Allah”, how about the one who says: “...there is none for me to resort to except you...” and the two verses after it?

Fourth: That this is not from Major *Shirk* according to his saying: “such-and-such prevents me”.

Fifth: That a true dream is from the aspects of revelation.

Sixth: That it could be means of bringing about some legislations.

COMMENTARY

First: The Jews knew the Minor *Shirk*: based on his saying: “...you join partners with Allah.”

Second: A person would understand a thing even though he has personal inclinations: that is, if he has a personal inclination he would still understand a thing even though he would commit its kind or worse. The Jews – for example – criticized the Muslims for saying: “As Allah Wills and you will” while they say thing graver than that; they say: “Uzayr is Allah’s son” and they attribute inadequacies and deficiencies to Allah!

An example of that is what some blind-followers do; he would understand the texts to suit his own inclinations. So you find him taking the texts to prove things there meanings cannot accommodate. Likewise some of the modernists, they tend to derive farfetched meanings from texts in order for it to be in line with modern-day medical or astronomical views and so on. All these are things not praiseworthy things.

It is incumbent that one understands the texts correctly as it is and then, his understanding will be in line with it, and not to deliberately



turn the texts to suite his own views or beliefs. Thus, it is usually said that: get the evidence and then accept; do not accept and then search for proof. Because if you accept a view before you begin to search for proof, perhaps your view may sway you to misinterpret the texts according to the view as is apparently clear of the sects and parties that contradict what the Messenger – ﷺ – has brought. You find them misconceiving these texts to suit their positions.

In a nutshell, if a person has personal inclinations he would take the texts to mean what they cannot accommodate in order for him to follow his inclinations.

His saying – ﷺ – “Do you join me as rival with Allah”: that is the saying: “As Allah Wills and as you will.”

His saying: “how about the one who says: ‘...there is none for me to resort to except you...’ and the two verses after it?”: by that he – ﷺ – refers to the verses of al-Boosayree in *al-Burdah* – the widely-known poem – in which he says:

O noblest of creatures! I have no one to seek recourse to

Except you, during widespread difficulty.

If you do not hold me on the appointed day

Out of mercy to me; then say: O one who missed his steps

Because this world occurs from your generosity and its difficulties

And from your knowledge is the knowledge of the Tablet and the Pen

This is point-blank *Kufr* and extremism! He did not ascribe anything to Allah – the Mighty and Sublime; yet, the messenger’s honour lies in his being Allah’s servant and Messenger, not just because he is Muhammad, son of Abdullah.

Fourth: Fourth: That this is not from Major *Shirk* according to his saying: “such-and-such prevents me”: and because if it were among the Major sin, nothing will prevent him from forbidding it.

Fifth: That righteous dreams are from the aspects of revelation: derived from the hadith of Tufayl and the saying of the Messenger Allah ﷺ: “A righteous dream one of the forty-six parts of prophethood.”⁽¹⁾

1 Reported by Al-Bukhaaree in (Book of Dream Interpretation; Chapter on Shackles in Dreams; 4/303) and Muslim in (Book of Dreams; 4/1373) from the narrations of Abu Hurayrah – .



And this concords with the reality with respect to the revelation that was given to the Prophet ﷺ because revelation started coming to him at the beginning through good dreams from the month of Rabi'u al-Awwal to Ramadan, six months interval. If you compare this with the rest of the period of revelation it gives one part of forty-six parts since revelation came down over twenty-three years. The six months formed its beginning.

Ar-Ru'yah Saalihah (righteous dream): is one containing righteousness; it would occur orderly not confusingly obscure.

As for the confusing and obscure dreams, they are disorderly like what a man told to the Prophet ﷺ that: "I saw my head having been cut and I began to vigorously pursue it." Thereupon, the Prophet ﷺ said: "Do not tell the people of the Satan's playing with you in your sleep."⁽¹⁾

In most cases, nightmares are from the Satan. Allah the Exalted said:

﴿إِنَّمَا السَّبْحُ مِنَ الشَّيْطَانِ يَحْزُونَ الَّذِينَ آمَنُوا وَلَيْسَ بِصَارِهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ﴾

"Secret counsels (conspiracies) are only from Shaitân (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits." [Mujaadilah: 10].

Thus, the Messenger ﷺ encouraged the one who sees in his dream something he abhors, to blow gently to his left three times and say: *A'oodhu billahi min Sharri ash-Shaytaan wa min sharri maa ra-aytu* (meaning – I seek refuge with Allah from the evil of the Satan and the evil of what I have seen) and then he should turn to the other side and not narrate it to anyone."⁽²⁾ In another version it says: "he ordered him to perform the ablution and observe the prayer."⁽³⁾

- 1 Reported by Muslim in (Book of Dreams, Satan's Playing with a person in his dream should not be told; 4/1772) from the narrations of Jabir - ؓ.
- 2 A hadith reported by Abu Sa'eed Al-Khudree (ؓ) which contains: "...and if he sees other than that from the things he abhors, that is from the Satan; so he should not narrate it to anyone for it will not harm him." Reported by al-Bukhaaree in (Book of Interpretation of Dreams, Chapter on Dreams from Allah; 4/296). And in the hadith of Jabir - ؓ - from the Messenger of Allah ﷺ who said: "If any of you sees in his dream something he abhors; he should blow lightly to his left three times and ask refuge from the Satan three times. He should then turn from the side he was sleeping." Reported by Muslim (4/1773).
- 3 The hadith of Abu Hurayrah (ؓ) which contains: "...so whoever sees in his dream something he dislikes should not narrate it to anyone. He should stand up and



Sixth: That it could be means of bringing about some legislations: among that is Ibrahim's dream – ﷺ – that he sacrificed his son and this hadith. Likewise, the Prophet ﷺ accepted the dream Abdullah bin Zayd about the call-to-prayer and said: "It is true dream."⁽¹⁾ Similarly, Abu Bakr – رضى الله عنه – affirmed the dream of the person who saw Thabit bin Qays bin Shammaas and said to the person who dreamt of him that: "You will find my armour under a stone-pot; a horse is near it reclining." So when the man woke up in the morning, he went to Khaalid bn Al-Waleed and informed him. So they went to the place and found the armour under the stone-pot beside where a horse was reclining.⁽²⁾ So Abu Bakr - رضى الله عنه - implemented his will because of the indicators proving its correctness. However, if it proves something contradicting the *Sharee'ah*, it has not basis and it will not be considered because that is not a true dream.



pray." Reported by Al-Bukhaaree in (Book of Interpretation of Dreams, Chapter on Shackles in Dreams; 4/303).

- 1 Reported by Ahmad (4/43), Abu Daawood in (Book of Prayers, Chapter on How to make the call-to-prayer; 1/337), at-Trimidhee – he reported its end without how to make the call-to-prayer (1/236) – and said: "It is *Hasan Saheeh*", and Ibn Maa-jah in (Book of Call-to-prayer, Chapter on the Beginning of the call-to-prayer). An-Nawawee said in *al-Majmu'* (3/76): "Reported by Aboo Daawood with a *Sa-heeh* (authentic) chain, and at-Tirmidhee reported a part of it through the route of Aboo Daawood."
- 2 Reported by Al-Haythamee in *Majmau az-Zawa'id* (9/321) and said: "Reported by at-Tabaraanee and its reporters of those of the *Saheeh*."



CHAPTER:

WHOEVER CURSES TIME HAS WRONGED ALLAH

COMMENTARY:

As-Sabb means: cursing, rebuking, blaming and so on.

Ad-Dahr means: period and time.

Sabb ad-Dahr, cursing time, has three divisions:

One: That he should only intend to inform without reproach; such is permissible. For instance; that he says: “we got tired due to intense heat or cold today” and things like that. This is because actions are considered according to intentions. Such an expression is right for merely informing such as the statement of Lut – peace be upon him -



“*This is a distressful day.*” [Hud: 77]

Two: That one should curse time, considering it to be the doer; such as believing that time be cursed since it has turned affairs from good to bad. This is Major *Shirk* owing to his belief that there is another creator with Allah since he ascribed occurrences to other than Allah. And whoever believes that there is any other creator with Allah is a disbeliever just as whoever believes that there is any other deity deserving worship with Allah is a disbeliever.

Three: That he curses time not owing to believing it to be the doer, but he rather thinks that Allah is the doer but he curses it because to him, it was in it that the unfavourable event occurred. This is forbidden; although it does not reach the level of *Shirk*. Such is stupid intellectually and misguidance from the angle of the *Sharee'ah* because in reality, his curse returns to Allah – free is He from all imperfections – since He controls time and the good and evil He Wills occur in it. So time is not the doer; and this kind of cursing does not constitute disbelief because such has not cursed Allah directly.

His saying: **has wronged Allah:** wronging does not necessarily mean harm; an individual may be wronged when he hears rebuke or witnesses it but he may not be harmed therewith. He may also be offended due to some unpleasant smell like that of onion or garlic and he will not be harmed by it. Thus, Allah affirmed wronging in the



Qur'an; He said;

﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا﴾ (٥٧)

"Verily, those who annoy Allâh and his Messenger, Allâh has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment." [al-Ahzaab: 57]

And in the *hadith* Qudsee, it says: "The son of Adam wrongs Me; he curses time while I am the Controller of time; I change the night and day."⁽¹⁾ Yet He rejects that He is harmed any bit. He – the Exalted – said:

﴿إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا﴾

"...verily, not the least harm will they do to Allâh." [Aal-Imraan: 176].

And in another *hadith* Qudsee it says: "O My slaves! You cannot attain harming Me such that you could harm Me." Reported by Muslim.⁽²⁾



Allah's saying - the Exalted -:

﴿وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يَمْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ﴾ (٢١)

﴿يَظُنُّونَ﴾ (٢١)

"And they say: There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (the time). And they have no knowledge of it, they only conjecture." (al-Jaathiyah:24)

COMMENTARY

The saying of Allâh – the Mighty and Sublime:

﴿وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا﴾

"And they say: 'There is nothing but our life of this world, we die and we live'": that refers to the polytheists and those who follow the freethinkers since movements change within it. That means: life and existence is not

1 Its reference will be give later.

2 Reported by Muslim in (Book on Benevolence and Relations, Chapter on Prohibition of Injustice; 4/1994) from the narrations Abu Dharr, Jundub bin Junaadah – رضي الله عنه.



but this; there is no such as the Hereafter, some die and others come to life. An individual would die and be buried and another will be born to life. They believe as well that: It's a matter of the wombs expelling and the earth swallowing; nothing other than that!

His saying: “*nothing destroys us except time*”: i.e., our destruction is not by Allah's order and His preordainment; it is rather due to passage of time for the one whose lifespan is long; and sicknesses, sadness and grief for the one with short lifespan. So in their view, what brings death is time!

His statement: “*and they have no knowledge of it*”: *maa* (in *maa lahum bidhaalika min 'Ilmin* – as it occurs in the Arabic text) is negative, and *'Ilm* (knowledge) is a subject with a predicate brought forward, *lahum* (they have...). He emphasized it with *min* (of) and so, it expresses generalisation; i.e., they have no knowledge – not little or much -, in fact, knowledge and certainty contrary to their thought.

His statement: “*they only conjecture*”: *in* here (as it occurs in the Arabic text) is a negative because of the occurrence of *illa* (only) after it; i.e., they are doing nothing but supposing.

Dhann here means *Wahm* (illusion); their suppositions are not based on any proof that could make it something considerable. They are rather empty erroneous mental suppositions lacking reality. So they absolutely have no evidence. This is proof that the word, *Dhann* could be used to mean *Wahm* (illusion). It could also be employed to mean *'Ilm* (knowledge) and *Yaqeen* (certainty) such as His saying:

﴿الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ﴾

“(They are those) who are certain that they are going to meet their Lord.” [al-Baqarah: 46].

The Refutation of their opinion is as follow:

One: Their saying: “*There is nothing but our life of this world, we die and we live*” will be refuted by transmitted knowledge and the intellect.

As for transmitted knowledge; the Book and the *Sunnah* point to the truth of reality of the Hereafter, and the obligation of believing in the Last Day. And that the slaves have another life apart the present one. Other heavenly revealed Books affirm that and emphasize it.



As regards the intellect; Allah obligated Islam on the people and invitation to it and striving that Allah's Word reign supreme despite what that involves of allowing the shedding of blood, taking wealth and women and offspring. It is not sensible that the people after that will become dust and there will be no life, no recompense nor punishment. Allah's Wisdom rejects this; He says:

﴿إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ﴾

"Verily, He who has given you (O Muhammad) the Qur'an will surely bring you back to the Ma'ad (place of return, i.e. paradise after your death)." [al-Qasas: 85]

That is, He that has sent down the Qur'an to you and obligated carrying out its laws and inviting to it will definitely return you to the place of return where you shall be recompensed and all those the invitation reached will be rewarded as well.

Two: Their statement: *"...and nothing destroys us except Ad-Dahr (the time)"*: i.e., except the passage of time. This will be rebutted by transmitted and observable knowledge:

As for reported knowledge; the Qur'an and the Sunnah both point to the fact that bringing life and death are in Allah's Hand – the Mighty and Sublime – as Allah – the Exalted – has said:

﴿هُوَ يَحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ﴾

"It is He who gives life, and causes death, and to Him you (all) shall return." [Yunus: 56].

He said too about 'Eesa – peace be upon him –

﴿وَأَنِّي الْمَوْتُ بِإِذْنِ اللَّهِ﴾

"And I bring the dead to life by Allah's Leave." [Aal-Imran: 49].

As regards observable knowledge; we certainly know those who have lived for many years such as Noah – peace be upon him – and others and time did not kill them. We see children who die in the first month of their birth and youngsters you die at the peak of youthfulness; they were not killed by time!

Relevance of the verse to the Chapter

That the verse contains ascribing occurrences to time; and whoever ascribes occurrences to time will later curse time if what he dislikes



occurs in it.



And in the *Saheeh* it occurs on the authority of Abu Hurayrah that the Prophet (sallallahu alayhi wasallam) said: "Allah the Exalted said, "The son of Adam wrongs me, he curses the *Dahr* (time) although I am the *Dahr* (time), I change the day and night."⁽¹⁾

In another version (it says): "Do not curse the *Dahr* (time); for Allah is the *Dahr*."⁽²⁾

COMMENTARY

His statement: "And in the *Saheeh* it occurs on the authority of Abu Hurayrah...to the end": This (kind of) hadith is called *Hadith Qudsee* or *Ilaahee* or *Rabbaanee*: every narration given by the Prophet ﷺ from his Lord – the Mighty and Sublime -. Explanation had been given on it under the chapter: The Excellence of *Tawheed* and the Sins It Expiates.

His statement: "Allah – the Exalted – said": the word, *Ta'aalaa* (Exalted) is derived from *al-Uluww* and it occurs in this syntax because it expresses His Sublimity far above any deficiency and lowliness; He is Transcendent in His Essence and Attributes. It is more eloquent that the word, *'Alaa* because its meaning entails being absolutely high-above and far-removed from what the extravagant say.

His saying: "The son of Adam wrongs Me": i.e. he extends wrong to Me. So, wronging Allah is established, and affirming it is incumbent on us because Allah has affirmed it for Himself. We are not more knowledgeable about Allah than Allah Himself. However, it is not like wronging the creature based on His saying:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (11)

"There is nothing like unto him, and He is the All-Hearer, the All-Seer." [ash-Shoorah: 11].

He brought forward the negation in this verse before the affirmation in order to place the affirmation on a mind that is free of an illusion of comparison such that the affirmation will be as it suits Him – the

1 Reported by al-Bukhaaree in (Book of *Tafseer*, Chapter on *Tafseer* of Soorat *al-Jaathiyah*; 3/291) and Muslim in (Book of Manners, Chapter on Prohibition of Cursing Time; 4/1762).

2 Reported by Muslim in the previously cited Book and Chapter (4/1763).



Exalted. And so that comparison is not given in His Attributes as it is not given regarding His Essence. Giving comparison is absolutely not plausible since if it were any plausible in His words and those of His Messenger pertaining to what He describes Himself with, then it would have been plausible as well that His words and those of His Messenger contain disbelief!

His saying: “the son of Adam”: It includes the males and females. Adam is the father of humans; Allah – the Exalted - created him from clay, fashioned him and breathed the soul He created to him and made the angels to prostrate before him. He also taught him all the names (of things).

Know that it is very unfortunate that we find a misleading and disbelieving thought that: humans evolved from apes not from clay. And that evolution occurred until they became as they are. It is possible that after some years that will evolve and become angels!

Undoubtedly, this view constitutes disbelief and belying clear-cut texts of the Qur'an. So, it is incumbent on us to strongly refute it and affirm the same in the books read in the schools. It will be said to whoever holds this view: You are a monkey in the look of humans! You are such as the poet describes:

*When we do not mention Adam and his deeds and his marrying
his daughters to his sons in a stench*

*We will then know that the creatures (i.e. humans) are from a
despicable origin; and that all humans are born from adultery!*

Some scholars answered him that: Now you have affirmed that you are a product of adultery; your affirmation regarding yourself is acceptable but unacceptable with regards to others! You are such as the poet says:

So is the youngster's affirmation; it is binding on him

But pertaining to others, it is void as our Legal Code states.

As for me, it is really disturbing to find such among our youngsters; some people consider such as something admissible. However, in reality, it cannot accommodate any other than vainness and falsehood and spreading evil amongst the Muslims by arousing doubts regarding what Allah has informed them of pertaining to the creation of Adam and his descendants.

Also, from the things that must be guarded against is the expression: "*Fikru al-Islaamee* (Islamic Thought)". Because that implies that we have made Islam an idea that could be accepted and rejected, and that is greatly dangerous. The enemies have infused it among us while we were unwary. Islam is legislation from Allah and not a thought of any creature!

His saying: "**he curses the *Dahr***": The expression gives the reason for the wrong or explains it; i.e., for the reason that he curses the *Dahr*. That is to say, he abuses it, rebukes and blames it and perhaps, curses it – and the refuge is with Allah – wronging Allah. The *Dahr* is period and time. The various forms of cursing time had been explained.

His saying: "**although I am the *Dahr***": That is, "the Controller of time and its Manager" according to His saying – the Exalted -:

﴿وَلَكَ الْآيَاتُ نَدَاوُهُا بَيْنَ النَّاسِ﴾

"And so are the days (good and not so good), we give to men by turns." [Aal-Imran: 140].

And based on His saying in the hadith: "**I change the day and night**", and the days and nights make the *Dahr*. It should not be said that Allah Himself is the *Dahr*; whoever says that has made the Creator a creature.

The word, *al-Muqallib* (the Changer of affairs – as it occurs in the Arabic text) has the *Kasra* sign on the letter, *laam*; and *Muqallab* (what is changed) carries the *Fathah* sign.

If it is said: Is metaphorical inference not prohibited regarding Allah's Speech and the statements of the His Messenger ﷺ, and in the (Arabic) Language?

I answer that: the word is real in its meaning pointed to by the context and other supporting proofs. Here there is an omission which reads in full as: "Although I am the changer of the *Dahr*" because He gave that explanation in His saying: "**I change the days and nights**" and the days and nights constitute the *Dahr*. Also, the intellect cannot make the creator, the doer to be the created and object; the changer being the changed. Based on this, it becomes clear that it is wrong to say: "*Ad-Dahr* is one of the Names of Allah" such as Ibn Hazm – رحمه الله. He said: "*Ad-Dahr* is among the Names of Allah." This does not consider the import of the hadith; those who curse time have not actually intended to curse Allah, they only intend to curse the times.



In their own thought, the *Dahr* is the times.

However, the basic rule about Allah's Names is that it must be Good; i.e., epitome of beauty and most perfect. So it must entail the best of attributes and imports in its meaning. For this reason, you will not find any stiff word among Allah's Names or a despicable word. On the contrary, all His Names are beautiful; thus, it must point to meanings. But *Dahr* refers to period; it has no other import except that it refers to time. As such, it is rejected to be Allah's Name for two reasons:

One: The context of the hadith absolutely rejects that.

Two: Allah's Names are beautiful, and *Dahr* is stiff; it does not entail other than that it is name of times. So, it does not carry the meaning: most beautiful and perfect; and as such, is not among the Names of Allah – the Exalted. It is rather period; and the changer of times is Allah. So, He said: "I change the night and day."

His saying: "I change the night and day": means; their essences and what happens in them. The night and day are changed from long to short and equal. The events also change in them in an hour over the hour, day and week and moth and year. Allah the Exalted said:

﴿قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ

وَتُذِلُّ مَنْ تَشَاءُ يَبْدُوكَ الْخَيْرَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٦﴾

"Say (O Muhammad): "O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are able to do All things." [Aal-Imran: 26].

This is something very clear. The change has a wisdom which may or may not be known to us because Allah's Wisdom is greater than being comprehended by our own intellects. The manifestation of Allah's Dominion and His perfect Power is from Allah's Wisdom in order for man to fear the Owner of the Dominion and Power and so, revere Him and turn towards Him in submission.

His saying: "In another version: (it says): 'Do not curse the *Dahr* (time); for Allah is the *Dahr*'": the benefit in citing this report is that it contains a clear-cut prohibition of cursing time.

His saying: "for Allah is the *Dahr*": in another scripts (it says): "for the



Dahr is Allah". However, the correct thing is: "for Allah is the *Dahr*".

"for Allah is the *Dahr*": i.e., Allah is the controller and manager of time. This gives the reason for the prohibition. From the perfect eloquence in the Speech of Allah and His Messenger is that He connected the ruling to the reason to indicate the wisdom and increase tranquillity. And for the reason to be transferred to other than it in cases where that about which the reason was given occurs as a ruling. These are the three benefits of connecting the reason to its ruling.



Important Issues:

First: Prohibition of cursing the *Dahr*.

Second: Calling it "wronging" regarding Allah.

Third: Contemplation His saying: "for Allah is the *Dahr*".

Fourth: That he could be cursing even if he does not intend that in his heart.

COMMENTARY

First: Prohibition of cursing the *Dahr*: based on his saying: "Do not curse the *Dahr*."

Second: Calling it "wronging" regarding Allah: it could be derived from His saying: "the son of Adam wrongs Me..."

Third: Contemplation His saying: "for Allah is the *Dahr*": if we properly contemplate it we will find out that its meaning is that Allah is the changer and controller of *Dahr* (time); it does not mean that Allah is the *Dahr* (time). Its explanation regarding that had been given.

Fourth: That he could be cursing even if he does not intend that in his heart: taken from his saying: "The son of Adam wrongs Me; he curses the *Dahr*" and he did not say, "deliberately". If the Shaykh had said: "he could be wronging Allah even if he does not intend it"; it could have been clearer and more correct because Allah stated categorically that: "he curses the *Dahr*" and an action is only connected to the one who intends it.

Some other benefits eluded the Shaykh - ﷺ - such as: Explanation of the verse in *Soorat al-Jaathiyah*; and that had been explained.





CHAPTER:

TAKING THE NAME “JUDGE OF JUDGES” AND THE LIKE COMMENTARY

His statement: “Chapter: Being Named “Judge of Judges”: i.e., that a person gives himself this name or is pleased with it when others name him such.

His saying: *Qaadee Al-Qudaat* (Judge of Judges): *Qaadee* means *Haakim* (judge), and the word, *Qudaat*; i.e., *Hukkaam* (judges) and the *alif* and *laam* is the definite article expressing a generality.

The meaning is that: naming oneself “Judge of Judges” and the like such as “the King of Kings” and “Ruler of the Rulers” and things like that pointing to influence and authority since the judge combines between enforcing and ruling; contrary to the *Muftee* (i.e., one who gives rules). He does not enforce, and as such, they say: the judge combines witnessing, enforcement and ruling. He witnesses that such-and-such ruling is the ruling of Allah and that the one in whose favour the ruling went deserves it against whom it went, and he gives verdicts as well. That is to say: He informs of Allah’s ruling and legislation and ensures compliance of the two feuding parties to his ruling.

Relevance of the chapter to the Book on *Tawheed*:

That whoever names himself this kind of name has made himself an equal with Allah regarding a thing no one deserves except Allah because no one has the right to be the “Judge of Judges” or “King of Kings” except Allah – free is Allah from all imperfections and Exalted is He -. Allah is the Judge above all judges, He is the Possessor of Rule and all affairs return to Him as Allah Himself states in the Qur’an.

It had been explained that Allah’s decree has two forms:

1. *Qadaau Kawnee* (Creation-related Decree)
2. *Qadaau Shar’ee* (Legislation-related Decree)

Qadaau Kawnee (Creation-related Decree) must occur and it pertains to what Allah likes and dislikes; Allah the Exalted:

﴿وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا﴾

“And we decreed for the Children of Israel in the Scripture, that indeed you would do mischief on the earth twice.” [al-Israa: 4].

This is creation-related decree connected to something Allah dislikes because Allah neither likes mischief on the earth nor does He like the mischief-makers. So, this is creation-related decree; it must occur, absolutely; nothing will prevent it.

As for the second form, the legislation-related decree; that is such as His saying – the Exalted:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

“And Your Lord has decreed that you Worship none but Him. And that you be dutiful to your parents.” [al-Israa: 23].

The legislation-related decree may not necessarily occur; it may or may not happen. However, it is connected to what Allah likes and the explanation on that has preceded.

If you say: If we join the word, *Qudaat* (i.e., “Judges” in the chapter title) and restrict it to a particular group or city or period such as saying: “the Judge of Judges on *Fiqh*” or “Judge of Judges in the Kingdom of Saudi Arabia” or “the Judge of Judges in Egypt or Syria” and things like that. Is this allowed?

Answer: This is permissible because it is specified. And it is known that Allah’s Rule is not specified; in that case, there will be no partnering with Allah – the Mighty and Sublime – even though it is not necessary as well for a person to name himself by that or be called by that name although it is allowed. Because the soul may be overpowered when a person feels that he is called “Judge of Judges of such-and-such region”. He may be overwhelmed by self-importance and deception and then he begins to reject the truth when it contradicts his own views.

This is a serious matter with its attendant dangers when a person descends to being swelled-headed when he considers his own opinions must be taken by all others. So, despite the statement that such appellations are allowed, it is not necessary for him to accept it as a name or title for himself neither should he give himself such a name. If it is restricted with time, or place or something like that, we say: It is allowed, but not doing so is better.

If it is used regarding a field of study; is it allowed?

The implication of restriction is that it should be permissible; but if it is particularized for *Fiqh* such as saying: “The teacher of teachers in *Fiqh*” and we view that; *Fiqh* includes the Fundamentals of the religion



and its subsidiary according to the Messenger's saying: "Whoever for whom Allah wishes good, He gives him understanding of the religion"⁽¹⁾ it becomes widely general. That would mean that the entire people would resort to him in the matters of the religion. I have some reservations for this; but it is better to avoid such appellation. But if the same is particularized to a certain community; then it is permissible; but it is incumbent even though it is allowed, that the person being so called pays attention to his soul so that he does not become deceived, feeling self-important. Therefore, the Prophet ﷺ said to the one who praised the other: "You have broken your companion's neck."⁽²⁾

As for taking the appellation, *Shaykh al-Islam* such as saying, *Shaykh al-Islam* Ibn Taimiyyah or *Shaykh al-Islam* Muhammad bin Abdil-Wahhaab; i.e., that he is the overall scholar to whom Islam returns, this is not correct. Because Abu Bakr – ؓ – is most deserving of that title because he is the best of the creatures after the Prophets. However, if the title means that the individual revived Islam and had good influence defending it; then there is no blame generalizing it.

As for being called *Imam*, that is much simpler than being named *Shaykh al-Islam* because the Prophet ﷺ named the leader of the praying-people in a Mosque *Imam* even though he had only two. However, it is necessary to caution that generally using the word, *Imam* is not allowed except for the person who is a model who has followers such as Imam Ahmad, Al-Bukhaaree, Muslim and others among those who have great influence among the Muslims. Because describing a person with something he does not deserve constitutes bringing down the *Ummah*.

If a person looks that so-and-so is *Imam* and the other is *Imam* and so on; it denigrates the rightful *Imams* before him. The poet versified that:

Don't you know that the sword loses its worth

When it is said that the sword is sharper than a stick?

Among that also is (being named) *Aayatullah* (Sign of Allah), *Hujjatu-Llah* (Proof of Allah) and *Hujjatul-Islam* (Proof of Islam);

1 Reported by Al-Bukhaaree in (Book of Knowledge, Chapter on: Whoever for whom Allah loves goodness; 1/42) and Muslim in (Book Zakat, Chapter on Prohibition of Begging; 2/718) from the hadith of Mu'aawiyah - ؓ.

2 Reported by Al-Bukhaaree in (Book of Manners, Chapter on What is Disliked on Praising; 4/102) and Muslim in (Book of Asceticism, Chapter on the Prohibition of Praising; 4/2296) from the narrations of Abu Bakrah - ؓ.



they are all unnecessary newly-invented appellations because Allah has not proof over His servants except the Messengers.

As for *Aayatullah* if it intended in its general sense; then it does not contain praise because everything is Allah's sign as it is said:

*There is in everything a sign
Indicating that He is One*

But if it is taken for its specific meaning; i.e., that this individual is a miracle; then in most cases, that contains extremism. The sound expression is to say: Scholar, Mufti, Judge, ruler, Imam, regarding whoever is deserving of that.



In the *Saheeh* Abu Hurayrah narrated from the Prophet ﷺ: "The lowliest name in the sight of Allah is that of the man who names himself *Malik al-Amlaak* (the king of kings). There is no true King except Allah."⁽¹⁾

Sufyan said: "Such as *Shaah haan shaah*."

In another version (it says): "The most enraging man with Allah on the Day of Resurrection and the most useless."⁽²⁾

His saying: "The lowliest" means: the most inferior.

COMMENTARY

His statement: "In the *Saheeh*": refer to the explanation on it in *Sahih Bukhari* Volume 1 pg. 162..

His saying: "The lowliest name": i.e., most inferior name. The import of "name" here is "the person that is named". So, the meanest name in the sight of Allah is the individual who names himself, *Malik al-Amlaak* (King of Kings); because he places himself on a high rank. The kings are the highest in the rank of humans from the aspects of authority. So, such an individual makes his own status above theirs, and this should be for Allah – the Mighty and Sublime - Alone. Therefore, he was berated and sanctioned with the opposite of what

1 Reported by al-Bukhaaree in (Book of Manners, Chapter on the Most Abhorrent Name Before Allah the Exalted; 4/129) and Muslim in (Book of Manners, Chapter on Prohibiting the Kings of Kings; 3/1688).

2 Reported by: Muslim in (Book of Manners, Chapter on Prohibition of being named: King of Kings; 3/1688).



he desired and became the most despicable name in the sight of Allah since his aim was to puff up over the kings; so he was downed!

Thus, the most beloved names in the sight of Allah are those that point to submissiveness and reverence for Allah such as *Abdullah* (the servant of Allah) and *Abdur-Rahman* (the servant of *Ar-Rahman*), and the most abhorring names in the sight of Allah are those that indicate mightiness, authority and exaltation.

His saying: “There is no true King except Allah”: i.e., there is not – in reality – any absolute King except Allah – the Exalted -. Thus, the verse in *Soorat al-Faatihah* occurs in two forms of reading:

﴿مَلِكِ يَوْمِ الدِّينِ﴾

“The Only Owner of the Day of Recompense (i.e. the Day of Resurrection)”

﴿مَلِكِ يَوْمِ الدِّينِ﴾

“The Only King on the Day of Recompense (i.e. the Day of Resurrection)” [al-Faatihah: 1] in order for it to combine ownership and perfect authority.

So, He – free is Allah from all imperfections – is the King of kings; King, Possessor of authority, might and effective speech, and the Owner, Disposer of the affairs of His entire dominion.

So to Allah belong creation, possession and disposal of affairs. Therefore, there is no other creator but Allah – the Mighty and Sublime - and there is no disposer of affairs except Allah, and there is no Owner but Allah. He – the Exalted – said:

﴿هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ﴾

“Is there any Creator other than Allâh who provides for you from the sky (rain) and the earth?” [al-Faatir: 3]

The interrogative expresses negation; it also has the import of challenge. That is to say, “if you find him; then bring him.” He – the Exalted – also said:

﴿إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ﴾

“Verily, your Lord is the All-Knowing Creator.” [Hijr: 86]

It contains emphasis and restriction, and that is proof of His being



Alone in creating. He – the Exalted – said as well:

﴿إِنَّ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ.﴾

“Verily! Those on whom you call besides Allâh, cannot create (Even) a fly, even though they combine together for the purpose.” [Hajj: 73].

So, “Those” is a relative pronoun, and it includes all that is invoked besides Allah:

﴿لَنْ يَخْلُقُوا ذُبَابًا﴾

“...cannot create (even) a fly.”

This is by way of being intensive; and whatever occurs in that syntax cannot have an implied meaning whether numerous or few. Allah – the Mighty and Sublime – also said:

﴿تَبَرَّكَ الَّذِي فِي يَدَيْهِ الْمُلْكُ﴾

“Blessed is He in whose Hand is the Dominion” [al-Mulk: 1].

And He – the Mighty and Sublime – said:

﴿قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ﴾

“Say (O Muhammad): ‘O Allâh! Possessor of the kingdom...’ [Aal-Imran: 26].

This is also evidence of His being Alone in owning the entire dominion. He said:

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ﴾

﴿وَيُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ﴾ (٣١)

“Say (O Muhammad): “Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?” they will say: “Allâh.” [Yunus: 31].

He – the Mighty and Sublime – said:

﴿قُلْ مَنْ يُدِيرُ مَلَكُوتَهُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

﴿سَيَقُولُونَ لِلَّهِ﴾ (٨٨)



“Say “In whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against whom there is no Protector, (i.e. if Allâh saves anyone none can Punish or harm him, and if Allâh punishes or harms anyone none can save him), if you know.” They will say: “(All that belongs) to Allâh.” [al-Mu’minuun: 88-89].

His saying: “Sufyan (i.e., Ibn Uyaynah) said: “Such as *Shaahaan Shaah*”: this is in Persian Language. The *Shaahaan* is plural, meaning: “Kings” while *Shaah* is singular which means: “King.” So it – in full – means: “King of Kings”. They bring the noun to which another is joined in apposition forward before the joined noun.

His saying: “The most enraging man with Allah on the Day of Resurrection and the most despicable”: the most enraging: deduced from *gaydh* which is *gadab* (anger). That is, the most annoying thing in the sight of Allah – the Mighty and Sublime – and most despicable is this name. So if it is a means to Allah’s anger and is despicable, then naming oneself by it is among the Major sins.

His saying: “most enraging”: contains affirmation of *gaydh* (enragement) for Allah – the Mighty and Sublime –; it is an attribute that befits Allah – the Mighty and Sublime – like other Attributes. Apparently it is more intense than *gadab* (anger).



Important Issues:

First: Prohibition of taking the name, *Malik al-Amlaak* (King of Kings).

Second: That whatever has similar import is included in it as mentioned by Sufyan.

Third: Paying attention to the seriousness of this matter and its like even though the heart is cocksure of not intending its apparent meaning.

Fourth: Realizing that this is for the sake of Allah – free is He from all imperfections.

COMMENTARY

First: Prohibition of taking the name, *Malik al-Amlaak* (King of



Kings): taken from the statement of the Messenger ﷺ, “The lowliest name in the sight of Allah is that of the man who names himself *Malik al-Amlaak* (the king of kings).” The author says: “prohibition of taking the name...” and in the *Sharee’ah*, the prohibition is not deduced from any single particular syntax alone; whenever dispraise is mentioned regarding it or curse for its doer or things like that; it gives a prohibition. The syntax for prohibition is the continuous tense connected to “*laa*” that expresses prohibition; such as, “*laa taf’al*” (don’t do). But if there is some dispraise or threat or something like that; then it constitutes prohibition and more.

Second: That whatever has similar import is included in it as mentioned by Sufyan: and whatever has similar meaning: *Qaadee Qudaat* (Judge of Judges), *Haakim al-Hukkaam* (Ruler of Rulers) and *Shaahaan Shaah* in the Persina Language.

Third: Paying attention to the seriousness of this matter and its like even though the heart is cocksure of not intending its apparent meaning: i.e., he does not intend that he is the “King of kings” or “Judge of judges” because he knows quite well that there are more powerful kings and more competent judges. But when we name a person, “judge of judges” or “ruler of rulers” while he is not like that – infact, he could be amongst the most ignorant judges and weakest rulers – we have joined two things: between lying and employing a prohibited expression.

But if such an individual is the most knowledgeable in his times or his place such that the judgements are referred him; then, even though the statement is in line with reality; such is forbidden even when the mind has not intended its meaning.

Fourth: Realizing that this is for the sake of Allah – free is He from all imperfections: taken from his saying: “There is no true King except Allah”. The Messenger ﷺ pointed to the reason, and that is, “there is no true King except Allah” so why should an individual say: “king of kings” while there is no true king except Allah – the Mighty and Sublime?!

The Difference between *Malik* (King) and *Maalik* (Possessor)

It is not every *Malik* (king) that is *Maalik* (possessor); and not every *Maalik* (Possessor) is a *Malik* (King). A person might be a king while the disposal of affairs does not lie in his hands; and a person might be



a possessor and handle only what he possesses. Thus, the king is the one who controls general power but he may possess control and so, be a king and possessor. He may also possess and so, he'll be a king and not possessor. As for the possessor he is the one with control over a particular thing such as the owner of a house, the owner of a car and things like that. Such is not a king; i.e., he has not general authority.

Similarly, the following can be deduced from the *hadith*:

1. Affirming the Attribute of *gaydh* (rage) for Allāh – the Mighty and Sublime. And that it may be intense based on his saying: “...more enraging” which is comparative.

2. The Messenger’s wisdom in teaching, because when he explained that it is lowliest and most enraging; he pointed to the reason which is: “there is no King except Allāh”. This is from the best ways of teaching and giving expressions. So, it is necessary for every person teaching the people to make what tranquil the minds of the people such as the evidences of the *Sharee’ah* or reason that establish a point to come along with the rulings.

Ibn Qayyim said:

*Knowledge is knowing the guidance with its proof;
that and blind-following are not equal.*

So knowledge is that you tie the rulings to their proofs whether such evidences are transmitted or reason-based; the transmitted ones are those from the Book or the *Sunnah* or Consensus. And the reason-based are the reasons put into consideration by the *Sharee’ah*.





CHAPTER:

RESPECT FOR ALLAH'S NAMES AND CHANGING A NAME FOR THAT REASON

COMMENTARY

Chapter on Respect for Allah's Names...

The Names of Allah – the Mighty and Sublime – are: what He named Himself with or His Messenger ﷺ called Him. We had given explanations regarding that under various sections such as:

Are Allah's Names synonymous or different? And we said: Considering their pointing to His Essence, they are synonymous since they point to a single Essence, Allah – the Mighty and Sublime. But considering their indicating particular meanings and attributes whose imports differ, they are different – even though some of them may express what another entails by way of implied evidencing. For instance, *Al-Khallaq* (The Creator) by implication, points to knowledge which could be deduced from the Name, *Al-Aleem* (The All-Knowing) although that's by way of necessary implication, and to absolute ability which could be taken from the Name, *Al-Qadeer* (The Able) by implication.

Secondly: Are Allah's Names derivable or *Jaamidah* (i.e., are their meanings pointing to the Essence alone or the Essence and Attribute).

Response: (They point to) both the Essence and Attribute. But our own names indicate essence alone. An individual may be named Muhammad while he is the worst transgressor among the people. He may be named Abdullah and yet, he will be the most sinful among Allah's creatures.

As for the Names of Allah – the Mighty and Sublime -, and the names of the Messenger ﷺ and those of the Qur'an and the names of the Last Day and things like that, they are names that include their attributes.

Thirdly: Some of Allah's Names are known to us and some are not known based on the Messenger's saying - ﷺ - in an authentic hadith regarding the Supplication of the Time of Distress: *As-aluka Allahumma bikulli ismin huwa lak; sammayta bihi Nafsak or anzaltahu fee Kitaabik or 'allamtahu ahadan min khalqik or Ista-tharta bihi fee 'Ilmin al-gayb 'indak: an tajala al-Qur'aan Rabe'a qalbee* (Meaning:



I ask You, O Allah; with every Name that You have, which You have named Yourself, or which You have revealed in Your Book or which You have taught to any of Your creatures or which You have preferred in the Knowledge of the Unseen with You: That You should make the great Qur'an pleasing to my heart...⁽¹⁾

And it is well-known that what Allah has preferred in His Knowledge is not known to anyone but Him.

Fourth: Are the Names of Allah restricted to a particular number?

The response: They are not restricted; and this had been explained together with the explanation for the (statement ascribed to the) Messenger ﷺ that: "Allah has ninety-nine Names; whoever preserves them will enter the Paradise."⁽²⁾

Fifth: That even the ninety-nine are not particularly stated; they have been left to us to research to attain the ninety-nine.⁽³⁾ This is among the wisdom of not clearly stating them: so that it will be researched until we reach the limit. There are similar other things; such as: that Allah kept the *Laylat al-Qadr* (Night of Power) and the actual hour for granting supplications on Friday and the moment of answering prayers during the night so that the people could strive regarding them.

Sixth: The meaning of "preserving" the ninety-nine which leads to entrance into the Paradise is not that they should be imprinted somewhere and then repeated until it is memorized. It rather means:

One: Knowing them as words.

Two: Understanding their meanings.

Three: Serving Allah by their implications; and that has two angles:

The first angle: supplicating to Allah with them based on His saying:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

"And (all) the most beautiful names belong to Allāh, so call on Him by them." [Al-A'raaf: 180].

By making it a means of seeking your goal; so you choose the

1 It had been explained on pg. 196.

2 See pg. 196.

3 Refer to their particularisation in: *Al-Qawaid Al-Muthlaa* by the author of the commentary – ﷺ.



Name that suits your desire. Thus, while asking for forgiveness, you say: *Yaa Gafoor* (O the Most-Forgiving)! It does not fit in to say, "*Yaa Shadeed al-'Iqaab* (O the severe in punishment)! Forgive me." This rather appears like jesting; you should rather say: "save me from your punishment."

The second angle: to give worship according to the import of these Names; so the import of *Ar-Raheem* (the Most Merciful) is mercy. So carry out good deeds which will attract Allah's mercy. The import of *Al-Gafoor* (the Oft-Forgiving) is forgiveness; so do what by which you will be forgiven your sin.

This is the meaning of "preserving" them. In that case, it is deserving of having entrance into the Paradise as its prize. This prize is not by way of exchange but as a means since good deeds are means to entering the Paradise and not substitutes. Thus, it is authentically reported in an authentic hadith from the Prophet ﷺ that: "No one will enter the Paradise by his deeds." They enquired, "Not even you, O messenger of Allah?!" He answered, "Not even me; except when Allah covers me with His mercy."⁽¹⁾

So – my brother –, do not be deluded by your deeds or feel self-important and say: "I did this and that, and so, I will enter the Paradise." Allah – the Mighty and Sublime – says:

﴿يَمُنُونَ عَلَيْكَ أَنْ آسَلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِلَّا سَلَمْتُكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَيْتُكُمْ لِلْإِيمَانِ﴾

"They regard as favour upon you that they have embraced Islâm. Say: "Count not Your Islâm as a favour upon me. Nay, but Allâh has conferred a favour upon you, that He has guided you to the Faith." [al-Hujurat: 17]

This is with regards to what we see with respect to our deeds. So, it is incumbent for us to recognize Allah's favour and honour on us. But regarding rewards; Allah – the Exalted – said:

﴿هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ﴾

"Is there any reward for good other than good?" [Ar-Rahman: 60].

So we should believe that Allah – the Exalted – rewards good with

¹ Reported by al-Bukhaaree in (Book of Heart-Softeners, Chapter on Simplicity and Continuity; 4/184) and Muslim in (Book of the Hypocrites, Chapter on: No one will enter the Paradise by his deeds; 4/2169) from the narrations of Abu Hurayrah - رضى الله عنه.



good.

Seventh: The Names of Allah – the Mighty and Sublime – and their pointing to Essence and Attribute together is by way of correspondency and their indicating the Essence Alone or Attribute Alone is by way of entailment.

An example of that is: (*Al-Khallaq*); it points to the Essence Who is the *Rabb* (the Lord) – the Mighty and Sublime -, and to Attribute which is creation both by way of correspondency. And it points to Essence alone or Attribute alone by way of entailment, and it shows Ability, Knowledge by way of implication.

Eighth: Belief in Allah's Names would not be complete except with three things if the Name is transitive: believing it to be a name of Allah, believing the Attribute it implies, and the effect or ruling it entails. So, *Al-'Aleem* (the All-Knowing) for example: believing it will not be complete until we believe that *Al-'Aleem* is among Allah's Names, believe in what it implies of knowledge and believe in the ruling that entails which is that He knows all things.

But if the Name is not transitive: we must believe that it is among Allah's Names and in the Attribute that it entails.

Ninth: That there are some of Allah's Names which are unique to Him Alone (in their import) such as Allah, *Ar-Rahman*, the Lord of all that exists and so on. And some are not unique to Him Alone such as *Ar-Raheem* (Most-Merciful), *As-Samee'* (the All-Hearing), *Al-'Aleem* (the All-Knowing). He the Exalted said:

﴿إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ٢﴾

"Verily, we have created man from Nutfah drops of mixed semen (discharge of man and woman), in order to try him, so we made him hearer, seer." [al-Insaan: 2]

He also said regarding the Prophet ﷺ:

﴿بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ ١٧٨﴾

"...for the believers (he is) full of pity, kind, and Merciful." [at-Tawbah: 128].

His saying: "Chapter: Respect for Allah's Names": i.e., the obligation of respecting the Names of Allah; because respecting it constitutes



respect for Allah – the Mighty and Sublime - and reverence for Allah – the Mighty and Sublime -. So no one should be called by a Name unique to Allah Alone. Allah's Names are of two groups:

One: That which is only right regarding Allah; no one should be called by that. If he was so named, it becomes incumbent to change it. For example: *Allah, Ar-Rahman, Rabb al-'Aalameen* and so on.

Two: that which other than Allah may be called by; such as *ar-Raheem, as-Samee', al-Baseer*. If the attributes are noted, naming therewith will be forbidden but if the attribute is not considered, it is allowed to be called by that by way of its merely being a name.



Abu Shurayh said: "He used to be called by the *Kunya, Abu al-Hakam*. So the Prophet ﷺ said to him: 'Allah is *Al-Hakam* and the Rulings return to Him.' He said, 'When my people differ in a matter, they come to me and I judge among them and both parties become pleased.' Thereupon, he said, 'How nice this is! What are the names of your children?' I answered, 'Shurayh, Muslim and Abdullah.' He enquired, 'Who is the eldest of them?' I said, 'Shurayh', and then he said, 'You are Abu Shurayh.'"

It is reported by Aboo Daawood and others.⁽¹⁾

COMMENTARY

His statement: "Abu Shurayh said": he is Haanee bin Yazeed al-Kindee; he came in a delegation to the Prophet ﷺ along with his people.

His saying: "he used to be called by the *Kunya, Abu al-Hakam*": i.e., he used to be so called. The *Kunya* is what begins with *Abu* or *Ummu* or *Akh* or 'Amm or *Khaal*. It could be for praise as in this hadith and it may be for dispraise like *Abu Jahl*. It may also be because

1 Reported by Al-Bukhaaree in *Tarikh Al-Kabeer* (8/227) and in *Adab al-Mufrad* (811), Aboo Daawood in (Books of Manners, Chapter on Changing a reprehensible Name; 5/240), an-Nasaabee in (Book of Rulings, Chapter on If a man Rules And Judges Fairly Amongst Them; 8/226), Ad-Daoolaabee in *al-Kunaa* (1/74), al-Bayhaqee (10/145) on the authority Yazeed bin Miqdaam bin Shurayh from his father, Shurayh on the authority of his father, Haanee, Abee Shurayh al-Khaza'ee. Reported also by; Ibn Sa'd (6/49), al-Hakim (4/279) through Qays bin rabee' and there is difference regarding his been graded a reliable reported. The hadith is graded *Saheeh* by Al-Albaanee in *Al-Irwaa* (8/237), and in his annotation on *Al-Mishkaat* (4766), he said: "Its chain is *hasan* (good)."



of being in the company of a thing like *Abu Hurayrah* or just a name like *Abu Bakr* – ﷺ or like that of *Abu al-Abbass*, *Shaykh al-Islam Ibn Taimiyyah* – ﷺ – who did not have a child.

His saying: “Allah is *Al-Hakam* and the Rulings return to Him”: i.e., the one deserving of being the Judge over his creatures; the real Judge. This is proven by his saying: “and the Rulings return to Him.”

“...and the Rulings return to Him”: the predicate in it (as it occurs in the Arabic text) is in the form of a preposition and the noun it governs brought forward; and bring forward predicates expresses a restrictive. Thus, the rulings return to Allah Alone.

Allah’s rulings are of two divisions:

The first: **Creation-related**, this cannot be prevented by anyone; no one has the ability to withhold its occurrence. An example of that is His saying:

﴿فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِیَ أَبِیْ أَوْ یَحْكُمَ اللَّهُ لِیْ وَهُوَ خَيْرُ الْحَاكِمِیْنَ﴾ (۸)

“...Therefore I will not leave this land until my father permits me, or Allāh decides my case (by releasing Benjamin) and He is the best of the judges.” [Yusuf: 80]

The second: **legislation-related**, in this matter the people are of two divisions: believers and unbelievers. Whoever is pleased with it and rules according to it is the believer; but the one who does not rule by it and does not rule based on it is an unbeliever. An example is His saying:

﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ﴾

“And In whatsoever you differ, the decision thereof is with Allāh (He is the Ruling Judge).” [ash-Shuurah: 10]

As for His saying – the Mighty and Sublime:

﴿أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِیْنَ﴾ (۸)

“Is not Allāh the best of judges?” [at-Tin: 8].

And His statement:

﴿أَفَحُكْمَ الْجَاهِلِیَّةِ یَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ یُّوقِنُونَ﴾ (۵۰)

“Do they Then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allāh for a people who have firm faith.” [al-Maidah: 50].

They entail the creation and legislation-related aspects even though the



apparent meaning of the verse is that it pertains to the legislation-related ruling because it occurs in the context of a legislation-related ruling and the legislation-related ruling follows love, pleasure, dislike and anger. But the creation-related ruling is general, regarding all things.

There hadith contains evidence that *al-Hakam* (the Judge) is among His Names.

With respect to *al-'Adl* (the Just); it has been reported from one of the companions that he said: “Allah is *al-Hakam 'Adl* (Just Judge)” but I know not a narration from the Prophet ﷺ on it. However, there is no doubt that Allah’s saying:

﴿وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا﴾

“And who is better in judgement than Allah.” [Al-Maidah: 80] entails *al-'Adl*; in fact, it entails *al-'Adl* and even more.

His saying: “When my people differ in a matter, they come to me”: this is the reason for his being called *Abu al-Hakam*.

His saying: “How nice this is!”: is an indicator pertaining to his reconciling among his people and not about his being called by that name since the Prophet ﷺ changed the name.

His saying: “*Shurayh*, Muslim and Abdullah”: apparently he had no more than the three (he mentioned) because the word, *walad* (child) in the Arabic language includes both the males and females. If he had any females; he would have mentioned them as well.

His saying: “You are *Abu Shurayh*”: the Prophet ﷺ changed it because of two reasons:

One: Because *Al-Hakam* is Allah; so when it is called, “O Abu al-Hakam”, it is like saying, “O Abu Allah”!

Two: The name with which he gave this man the *Kunya* could be noted to entail the meaning of the attribute of *al-Hakam* and as such, it suits Allah’s Name. It is not a mere name; it is rather a name that entails particular meaning. Thus, he would be rivalling with Allah – free is He from all imperfections – in that. So the Prophet ﷺ gave him something appropriate for a *Kunya*.



Important Issues:

Firstly: Revering Allah’s Names and Attributes even though its



meaning is not intended.

Secondly: Changing a Name because of that.

Thirdly: Taking the eldest child's name for *Kunyah*.

COMMENTARY

First: Revering Allah's Names and Attributes even though its meaning is not intended.

His saying: "...even though its meaning is not intended...": this is not really clear because if he has not intended its meaning; then it is allowed except when called a name that is only right for Allah Alone such as: *Allah*, *Ar-Rahman*, *Rabb al-'Aalameen* and so on. These are not used absolutely except for Allah. But those that are not for Allah Alone; other than Allah can be given such names when the attribute is not intended such that only the name is intended since that will not follow with Allah's Names. Therefore, there are those among the companions whose names are: *al-Hakam* (the Judge)⁽¹⁾ and the Prophet ﷺ did not change it because he only aims its being a name. There was among the companions whose name was *al-Hakeem*⁽²⁾ and the Prophet ﷺ approved of it. Thus, what should be given reverence (and not taken as name by humans) among His Names are those exclusive to Him alone, or those in which the Attribute is intended.

Secondly: Changing a name because of that: that had been explained earlier.

Thirdly: Taking the eldest child's name for *Kunyah*: derived from the Prophet's enquiry - ﷺ -: 'Who is the eldest of them?' I said, 'Shurayh', and then he said, 'You are Abu Shurayh.'

However, encouragement towards taking a *Kunya* would not be derived from the hadith because the Prophet ﷺ only wanted to change the man's *Kunyah* to a permissible *Kunyah*; he ﷺ did not order him to adopt a *Kunyah* in the first instance.

The following could be deduced from the *hadith*:

1. That it is essential for those who exhort and admonish the people, when they close a door of evil; they should explain what is allowed. The elaboration on that had been given.

1 Like Al-Hakam bin al-Haarith As-Sulamee, Al-Hakam bin Sa'eed bin Al-'Aas, Al-Hakam bin Abdullaah Ath-Thaqafee, and others - ﷺ. See *Al-Isaabah*: (1/22-26).

2 Such as Hakeem bin Hizaam, Hakeem bin Al-Haarith At-Taaifee, Hakeem bin Tulayq Al-Umawee and others - ﷺ. Refer to *Al-Isaabah* (1/32-34).

2. That judgement belongs to Allah alone – the Mighty and Sublime – based on his saying: “...and the Rulings return to Him.” As for the creation-related ones; there is no difference regarding that since no one can rival Allah in His creation-related rulings.

But pertaining to the legislation-related ruling; that is the area of difficulty, trial and test; whoever legislates a law for the people apart from Allah’s legislation and considers it better than Allah’s legislations and more beneficial to the creatures or that it equals Allah’s legislations, or that it is allowed to leave Allah’s laws for it; such is a disbeliever because he made himself a rival unto Allah – the Mighty and Sublime – whether it is regarding worship or dealings. The evidence for that is Allah’s saying – the Exalted:

﴿أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوفُونَ ٥٠﴾

“Do they Then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm faith.” [al-Maidah: 50].

Thus, the verse proves that no one is better in judgement than Allah’s legislation or even equal with Allah’s laws since the word, *Ahsan* (better) is comparative adjective meaning: nothing of its kind can be found, and whosoever holds that has belied Allah – the Mighty and Sublime :-

﴿وَمَنْ لَّا يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ٤٤﴾

“...And whosoever does not judge by what Allah has revealed, such are the Kâfirûn (i.e. disbelievers - of a lesser degree as they do not act on Allâh’s laws).” [al-Maidah: 44].

This is evidence that it is not permissible to leave Allah’s legislation for other than it, and that such constitutes disbelief.

If it is said: Allah – the Mighty and Sublime – said:

﴿وَلْيَحْكُمْ أَهْلَ الْإِنجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ وَمَنْ لَّا يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ

﴿٤٧﴾ الْفَاسِقُونَ

“Let the people of the Injeel (Gospel) judge by what Allâh has revealed therein. And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn (the rebellious i.e. disobedient (of a lesser degree) to Allâh).” [al-Maidah: 47].



We will answer that: Allah – the Mighty and Sublime – had said:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ
أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا
بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنْتَفِيزِينَ
يُضْذَوْنَ عَنْكَ ضُذُودًا ﴿٦١﴾﴾

“Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tâghût (false judges, etc.) while they have been ordered to reject them. But Shaitân (Satan) wishes to lead them far astray. And when it is said to them: “Come to what Allâh has sent down and to the Messenger (Muhammad),” You (Muhammad) see the hypocrites turn away from You (Muhammad) with aversion.” [an-Nisaa: 60-61].

This is evidence that they have disbelieved because He said: “they claim that they believe”. That entails rejecting their belief. The apparent meaning of the verse is that they claim deceivingly and incorrectly. So, his saying: “and the Rulings return to Him” points to the fact that whoever gives making legislations to other than Allah has joined partners with Him.

A point of benefit:

It is incumbent upon the student of knowledge to know the difference between legislation that establishes a system which they leave upon and replace the Qur’an with and ruling in a specific matter based on other than what Allah has revealed. This may amount to disbelief or sin or wrong. It will be disbelief if he holds that it is better than the rulings of the *Sharee’ah* or similar to it. It is sinfulness if it is owing to following desires regarding the particular matter. And it constitutes wrong if harming the followers is intended with that. *Dhulm* (wrongness) is clearer in this circumstance than in the previous case, and *Fisq* (sinfulness) is more obvious in the second case than in the third.

3. Changing a name to a better one if the first entails something inappropriate as the Prophet ﷺ changed some permissible names (to better ones). That does not require another slaughtering of an animal as much of the generality of the people may view.





CHAPTER:

WHOEVER BELITTLES ANYTHING IN WHICH ALLAH IS MENTIONED OR THE QUR'AN OR THE MESSENGER

COMMENTARY

This heading is some obscure. Apparently, it means: Whoever belittles anything wherein Allah's mention is made like the rulings of the *Sharee'ah* or trivializes the Qur'an or the Messenger ﷺ. So, it (i.e., the entire expression) will be conjoined with his saying, "Anything" (*Shay-in* – in the Arabic text). The Messenger here: is generic noun including the entire Prophets; it does not refer to the Prophet, Muhammad ﷺ alone. Thus, the *alif* and *laam* (the definite article in Arabic grammar) expresses a kind and not something already known.

His saying: "Whoever belittles": i.e. makes fun of, jests at and considers it a thing of play, something unimportant. Whoever jests at Allah or His creation-related signs or legislation or His Messengers is a disbeliever. This is because ridicule greatly contradicts faith; how can an individual make fun of and ridicule a thing that he believes in?! The one who believes in a thing venerates it and gives it the esteem it deserves in his heart.

Kufr is of two forms: *Kufr I'raad* (Disbelief related to Turning Away) and *Kufr Mu'aaradah* (Disbelief related to Opposition). The one who ridicules is a disbeliever from the aspects of *Mu'aaradah* which is even worse than an individual's prostrating for an idol. This matter is a serious one; how many a word gets the person who utters it into trials and destruction while he knows not. A person may utter a word heedlessly which will anger Allah – the Mighty and Sublime – and he will be plunged in the Hell for it.

Whoever ridicules the Prayer – even if it were a supererogatory prayer – or the obligatory charity or fasting or the Pilgrimage is a disbeliever by the consensus of the Muslims. Likewise whoever mocks the creation-related signs; for example, by saying: "it is stupid to have heat during summer" or that: "It is foolish to have cold during winter"! This is disbelief that expels a person from the fold because the entire actions of Allah – the Mighty and Sublime – are based on Wisdom which we may not be able to comprehend and in fact cannot comprehend.

Then you should know that the scholars have differed regarding



the one who abuses Allah or His Messenger or the Book: Will the repentance of such be accepted?

There are two views:

The first view: That it will not be accepted; this is the most popular among the Hambalee scholars; he should rather be killed than that he is a disbeliever; the funeral prayer will not be observed over him, and supplications will not be made for him and he will be buried in a faraway place from the Muslims' burial ground. Even if he says: he repents or that he erred. This is because they hold that: this form of apostasy is serious and dangerous; repentance from it may not be beneficial.

Some people of knowledge say: it will be accepted if we are certain about the trueness of his turning in repentance to Allah and he acknowledges his error and describes Allah with the deserving Attributes of greatness. This is based on the generality of the evidences which point to the acceptability of repentance of repentance such as His saying:

﴿قُلْ يَبْعَادَى الَّذِينَ اسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ

جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

“Say: “O ‘Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh, verily Allâh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.” [az-Zumar: 53].

There are some among the disbelievers who insult Allah; yet, their repentance is accepted. This is the correct view except that the one who abuses the Messenger ﷺ will have his repentance accepted but will be executed by obligation. Contrariwise the one who abuses Allah; his repentance will be accepted but he will not be put to death. This is not because Allah's rights are lesser than the right of the Messenger ﷺ but for the fact that Allah informed us of His pardon for His right if the individual repents to Him since He forgives all sins. But the one who abuses the Messenger ﷺ, his condition pertains to two things:

One: A legal matter for the point that he is the Messenger of Allah ﷺ; from this angle his repentance will be accepted.

Two: A personal matter considering the fact that he is among the Messengers. In that respect, it is obligatory to execute the culprit



because of his right and he will be executed after his repentance upon Islam. After his execution, we will give him the funeral bath and shroud him and observe the funeral prayer over him and bury him in the burial ground of the Muslims. This is the preferred opinion of *Shaykh al-Islam* Ibn Taimiyyah who authored a book on the subject titled: *As-Saarim al-Maslool fee Hukmi Qatli Saab ar-Rasool* (the Drawn Sword Regarding the Ruling of Execution for the One Who Ridicules the Messenger) or *as-Saarim al-Maslool 'alaa Shaatami ar-Rasool* (The Drawn Sword Against the One Who Abuses the Messenger). And that is because he belittled the right of the Messenger ﷺ. Likewise if he slanders him; such will be executed and not flogged.

If it is said: Is it not authentically reported that some among the people abused the Messenger ﷺ and he accepted (their repentance) and they were freed?

I answer that: Yes, rightly; but that was during his lifetime - ﷺ -. He gave up his own right. But after his death we don't know; so we will implement what is incumbent about abusing him.

If it is said: But the possibility of his pardoning or not pardoning such a person should necessitate restraint.

I respond that: It does not necessitate holding back because the wrong becomes established by the abuse and the extent of the evil of this abuse is not known added to the fact that the basic rule is that it holds.

If it is said: Was it not more common that the Prophet ﷺ would pardon those who reviled him?

I answer that: Yes; perhaps if the Messenger ﷺ pardoned during his lifetime, benefit was achieved and that would have brought about some closeness (among the people) just like his knowing particular individuals among the hypocrites and he did not execute them so that it will not be said that Muhammad is killing his companions. However today, if we know any particular individual who is a hypocrite, we will execute him. Ibn Qayyim said: "Not executing the hypocrite is known to be during the lifetime of the Messenger - ﷺ - alone."



His saying - the Exalted:

﴿وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ﴾

“If you ask them (about this), they declare: ‘We were only talking idly and joking...(verse)’ (at-Tawbah:65)

COMMENTARY

His saying: *“If you ask them”*: the address was to the Prophet ﷺ; i.e., if you ask those people who talk idly and joke with ridiculing Allah, His Book, His Messenger and the companions.

His saying: *“they declare”*: is the response to the expression of oath (in its Arabic text). Ibn Malik has said:

*Omit when the conditional and oath meet,
The response; what you hold back is the necessary.*

For this reason, the *laam* that comes along with the response to the oath and not letter *Faa* which normally occurs in the response to the conditional.

His saying: *“they declare”*: that is, those who were asked.

His saying: *“We were only talking idly and joking”*: i.e., we did not intend it at all; we were only talking idly and joking. And jokes are done to mean ridicule. As for talking idly, it is groundless talk, lacking any basis. That is if the descriptions were taken for the speech; but if they are not used to describe the utterance; the *Khawd* (rendered as idle talk) will refer to utterance and the *La'b* (translated as joke) will be regarding the limbs.

His saying: *“We were only talking idly and joking”*: *Innamaa* (as it occurs in the Arabic text) is a restrictive; i.e., we were not engaged in any other than idle talk and joke.

His saying: *“Say: ‘Was it at Allah and His signs and His Messenger that you were mocking?’”*: the interrogative expresses reprehension and astonishment. They were berated for poking fun at these great matters, and the astonishment is to wonder at why the greatest truth will be an object of mockery?!

His saying: *“Was it Allah”*: i.e., in His Essence and Attributes.

His saying: *“and His signs”*: the plural of *Ayat* including the legislation-related signs like mocking the Qur'an by saying: “This is tales of old” – and the refuge is with Allah – or mocking at something



in the legislation such as the Prayer, the obligatory charity, fasting and the Pilgrimage.

And the creation-related signs such as ridiculing what Allah – the Exalted – decrees; “why should so-and-so occur in such-and-such time?” “Why should this fruit emerge from such-and-such thing?” out of mockery and ridicule.

His saying: “...and His Messenger”: what is intended here is Muhammad ﷺ.

His saying: “...make no excuse”: the meaning of the prohibition of giving an excuse; i.e., forbid them from giving excuses by way of making them lose hope of been forgiven acceptance of their repentance.

His saying: “You have disbelieved after you had believed”: That is, by the mockery; they were not outright hypocrites, they were rather believers but their faith was weak. Thus, that did not prevent them from mocking at Allah and His signs and His Messenger.

His saying: “If We pardon some of you, We will punish others amongst you because they were Mujrimûn (disbelievers, polytheists, sinners, criminals)”: Na’f (We pardon): the pronoun in plural form expresses esteem and reverence and (it refers to) Allah – the Mighty and Sublime.

His saying: “...some of you”: Some of the people of knowledge said: Those people (referred to here) came as well but were not comfortable with the matter but they were complimenting it and became like them in ruling for their sitting with them although they were lesser (in the evil) owing to the dislike in their hearts. Thus, Allah pardoned them and guided them to faith and they repented.

His saying: “We will punish others”: this is the response to the conditional; i.e., it is not possible that We forgive all; if We pardon some, others must be punished.

His saying: “Because they were Mujrimûn”: The letter *Baa* (as it occurs in the Arabic text) expresses reason; that is to say: because they are wicked and evil people by their mockery – and sinful, and the refuge is with Allah, it is not possible that they are granted the success seeking repentance in order for them to be pardoned.

It could be deduced from the two verses that:



1. Explaining Allah's Knowledge of future events based on His saying: *"If you ask them (about this), they will declare..."* This refers to the future. Allah knows the past and future events; He the Exalted said:

﴿وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ

يَغْفِلُ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

"And to Allâh belongs the Ghaib (unseen) of the heavens and the earth, and to Him return all affairs (for decision)." [Hud: 123].

2. The Messenger ﷺ judges according to what Allah reveals to him considering his saying that: *"Was it Allah and His signs..."*.

3. That mocking Allah, His signs and His Messenger is among the worst forms of disbelief and the most abhorring based on the proof of the interrogative and reprehension.

4. That mocking Allah, His signs and His Messenger is the worst form of ridicule and the most abhorring based on his saying: *"Was it Allâh and His signs...."*, bringing forward the connected expression points to a restrictive as if to say "all that is left for you now is to mock these people who must not be mocked; more especially those three."

5. That the one who ridicules Allah disbelieves according to His saying: *"Make no excuse; you have disbelieved after you had believed."*

6. Employing severity in its place; otherwise, basically, whoever comes forward and apologizes should be shown mercy; but here, they do not deserve such clemency.

7. Acceptance of the repentance of the individual who mocks Allah based on His saying: *"If We pardon some of you."* And this is something that has occurred; there were among those people, those who were pardoned and guided to Islam; they repented and Allah accepted their repentance. This is evidence for the most preponderant view that the repentance of the one who mocks Allah is accepted. However, their must be clear proof of the truthfulness of his repentance because his disbelief is among the most grievous or even the most grievous. His own disbelief is not like that of turning away or rejection.

Those who came to witness the mockery are like those who actually did the mockery. Allah – the Mighty and Sublime – said:

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يَكْفُرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا

مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِذْ أَنْكَرُوا إِذَا مَثَلَهُمْ ﴿

“And it has already been revealed to you in the Book (this Qur’ân) that when you hear the Verses of Allâh being denied and mocked at, Then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them.” [an-Nisaa: 140].

And they have the ability to move away. The Prophet ﷺ carried out the order to inform them such that the man who came forward to apologize was told:

“Was it at Allâh, and His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking? Make no excuse; you have disbelieved after you had believed.” [at-Tawbah: 67]

The Prophet ﷺ never went beyond this even though he had the power to do so by way of reprimand and reprove.



Ibn Umar, Muhammad bin Ka'b, Zayd bin Aslam and Qatadah – and their narrations interconnect – said that: “During the campaign of Tabuk, a man said: ‘We’ve not seen the like of these readers of ours; potbellied, full of lies and more cowardly (i.e., the Messenger of Allah – ﷺ – and his companions, the readers of the Qur’an).’ Thereupon, ‘Awf bin Malik said to him: ‘You have lied! You are rather a hypocrite; I will certainly inform the Messenger of Allah – ﷺ!’ ‘Awf went to the Messenger of Allah – ﷺ – in order to tell him but found that the Qur’an had been sent down before he did. So, that man came to Allah’s Messenger – ﷺ – who had mounted his she-camel and said, ‘Messenger of Allah! We were only talking idly and mentioning stories of riders to pass time on the journey.’”

Ibn ‘Umar said: “As if I am looking at him now holding the saddle-belt of the she-camel of Allah’s Messenger – ﷺ – while the stones jolt his feet and he was saying: ‘We were only making idle talk and jokes’ and the Messenger of Allah – ﷺ – was saying: ‘Was it at Allah and His Ayat and His Messenger that you were mocking?’ He did not turn



towards him and did not say more than that.”⁽¹⁾

COMMENTARY

His statement: “Ibn Umar”: He is Abdullah.

His saying: “Muhammad bin Ka’b, Zayd bin Aslam and Qataadah”: the three are among the followers of the companions; thus, the report from Ibn ‘Umar is in the *Marfoo’* form while those from the three others are *Mursalah*.

His statement: “and their narrations interconnect”: i.e., this hadith is combined from their statements and some of the leading scholars like az-Zuhree and others used to do that. So he would narrate it combined like a single story as he did regarding the Story of Slander. They would connect them and report them as a single narration and indicate that by saying – “and their narrations are combined” or say: “Some of them narrated such-and-such to me and some such-and-such” and things like that.

His saying: “During the campaign of Tabuk”: Tabuk was around Ancient Syria. The campaign took place in the month of Rajab when harvest was near. Allah’s Messenger ﷺ had along with him during the campaign about thirty thousand people. When they marched on, Abdullah bin Ubayy turned back with about a half of the army to such an extent that it was said: It would not be known which group was more; those who turned back or those who later marched on? This indicates the prevalence of hypocrisy at the time; and that was in the ninth year.

The antecedent to the battle was that it was reported to the Prophet ﷺ that: some Romans together with some conniving Arab tribes are ganging up against him. So he wanted to engage them to impress the strength (of the Muslims) and gain the help of Allah – the Mighty and Sublime.

His saying: “We’ve not seen”: could be with the eyes and it could be in their hearts and considerations.

His saying: “the likes of these readers of ours”: the first object. Those intended here were the Messenger ﷺ and his companions.

His saying: “so potbellied”: the second object; i.e., having large belly; *ar-Ragbah* here (as it occurs in the Arabic text meaning -

1 Reported by Ibn Jareer (10/119) and Ibn Abee Haatim as in *As-Saheeh al-Musnad* by Muqbil Haadi (pp. 77).



crave) means: “large” because the larger the belly gets, the more the individual craves food!

His saying: “full of lies”: *al-Kadhb* is to tell the opposite of reality. *Alsin* (tongues) is the plural of *lisaan*; meaning: “more full of lies.” The word, *lisaan* is most generally used for utterance in Arabic language as in Allah’s saying:

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ﴾

“And we sent not a messenger except with the language of his people...” [Ibrahim: 4]

That is, in their language.

His saying: “more cowardly during a battle”: *al-Jubn* is lack of confidence which prevents an individual from proceeding to do something he fears. It is a reprehensible psychological state and as such, the Prophet ﷺ used to seek refuge against it⁽¹⁾ because it brings about holding back from something one should necessarily proceed to do. So it is a dispraised attribute.

There traits fit the hypocrites and not the believers; the believer eats with a part of the belly: a third for food, another third for his drink and another third for his breath. But the disbeliever fills the seven parts of the intestine. Also, the believer is the most truthful of the people and more so, the Prophet ﷺ and his companions. Allah described them as truthful in His saying:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا

وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾

“(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him. And helping Allâh (i.e. helping his religion) and his Messenger (Muhammad). Such are indeed the truthful (to what they say).” [al-Hashr: 8].

On the other hand, the hypocrites are the most untruthful persons as He – the Mighty and Sublime – has said about them:

﴿وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾﴾

1 Reported by Al-Bukhaaree in (Book of Military Campaigns, Chapter on Seeking Refuge Against Cowardice; 2/312) from the narrations of Sa'd bn Abee Waqqas –



"...But Allâh is witness, that they verily, are liars." [al-Munafiqoon: 11]

Likewise, the Prophet ﷺ cited telling lies among the traits of the hypocrites.⁽¹⁾ The hypocrites are the most cowardly of the people! Allah – the Mighty and Sublime – said:

﴿يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ﴾

"...They think that every cry is against them..." [al-Munafiqun: 4].

If they hear anybody announcing a lost item they will say: "the enemy (is here), the enemy (is here)!" And they so much love worldly things; the basis for their hypocrisy itself was love for worldly things, for them to protect their lives, wealth and status.

His saying: "You have lied!": i.e., you have told other than the reality. This contains evidence for exposing a lie no matter the issue, and that it is not allowed to remain silent about it.

His saying: "You are rather a hypocrite": because no one would ascribe himself to Islam and freely describe Allah's Messenger (ﷺ) and his companions with these traits except the hypocrite. Thus, it becomes known that whoever abuses the companions of Allah's Messenger ﷺ is indeed a disbeliever because abusing them is tantamount to abusing Allah and His Messenger and His Legislations. It amounts to abusing Allah because it constitutes abusing His wisdom from the angle that He selected the worst creatures for the best of his creatures! It also constitutes abusing the Messenger ﷺ in the sense that: they were his companions and an individual is upon the religion of his friend. A person's piety or sinfulness or bad character is usually connected to his associates.

As regards the Legislations; the abuse reaches it: because they are the link between us and the Messenger ﷺ in conveying the Legislation. So if they are like this; such Legislation should not be relied on!

His saying: "but found that the Qur'an had preceded him": i.e., through revelation from Allah the Exalted; and Allah Knows Best what they do, intend and plot. He the Exalted said:

﴿يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَىٰ مِنَ

1 Reported by al-Bukhaaree in (Book of Faith, Chapter on Signs of the Hypocrites; 1/27) and Muslim in (Book of Faith, Chapter on Explaining the Traits of the Hypocrite; 1/78) from the hadith of Abu Hurayrah – ؓ.



الْقَوْلُ

"They may hide (their crimes) from men, but they cannot hide (them) from Allāh, for He is with them (by His Knowledge), when they plot by night in words that He does not approve..." [an-Nisaa: 108]

His saying: "who had set out and mounted his she-camel": apparently, this occurs from the aspects of explanatory conjunction because climbing the she-camel is *Irtihaal* (setting out).

His saying: "...as if I am looking at him": If the particle, *Ka-'an* (as if) occurs in the syntax with a derivative, it expresses expectation; but when it comes with a *Jaamid* then it expresses resemblance. Here, it occurs with a *Jaamid* meaning: "as if he is right in front of me out of my strong conviction that it occurred."

His saying: "saddle belt": is the strap used to tie the saddle.

His saying: "...while the stones jolted his feet": i.e., he was walking and the stones were hitting his legs as if – Allah knows best – he was walking quickly. But he did not feel it at that time because he wanted to be pardoned.

His saying: "and he did not say more than that": i.e., he did not say any other word of censure by way of carrying out the order of Allah – the Mighty and Sublime –, and the statement to which Allah directed him is sufficient censure and reprehension.



Important Issues:

First: And that is the greatest: that whoever mocks at this is a disbeliever.

Second: that this is the explanation of the verse regarding whoever does that no matter who such is.

Third: The difference between backbiting and admonition for the sake of Allah and His Messenger.

Fourth: The difference between the pardon Allah likes and being severe against Allah's enemies.

Fifth: Some excuses are not acceptable.



COMMENTARY

First: And that is the greatest: that whoever mocks at this is a disbeliever; i.e., whoever ridicules Allah and His signs and His Messenger.

Second: that this is the explanation of the verse regarding whoever does that no matter who such is: i.e., whether such is a hypocrite or not but later mocks. He disbelieves therewith no matter who he is.

Third: The difference between backbiting and admonition for the sake of Allah and His Messenger: *An-Nameemah* is derived from the word, “the report *namma*” i.e.: he conveyed it and ascribed it to other than him; and that is transmitting words from one person to another with the intention of causing mischief, and it is among the Major sins. The Prophet ﷺ has said: “the slanderer will not enter the Paradise.”⁽¹⁾ He also informed of a man being punished in his grave because he mongers rumour.⁽²⁾

As for giving sincere admonition for the sake of Allah and His Messenger; that is not its aim, they are rather intended to honour the symbols of Allah – the Mighty and Sublime – and establishing His legislated punishments and preserving His Legislations.

‘Awf bin Malik – quoted the statement of this man so that the legal punishment could be implemented on him or whatever was incumbent against him; he did not intend slandering. An example is: if a man relies on another individual and trusts him but this person exposes his secrets and ridicules him in gatherings; if you inform the other person about this man, this is not counted among slandering; it is rather among sincere advice.

Fourth: The difference between the pardon Allah likes and being severe against Allah’s enemies: the pardon which Allah likes is: that which entails benefit because Allah gave that condition about pardon. He said;

﴿فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ﴾

“But whoever forgives and does what is beneficial, his reward is due from Allāh.” [ash-Shuurah: 40].

That is, His pardoning includes benefit. Some say: it means: he reconciled the mutual cordiality between himself and the one that wronged him. But this is a defective explanation. The correct view is

1 Reported by Al-Bukhaaree (10/476 - *Fath*) and Muslim (1/101)

2 Reported by Al-Bukhaaree (1/317 - *Fath*) and Muslim (1/240)



that it means that: his pardoning includes benefit.

But the one whose pardon translates to causing mischief and not benefit; such will be sinning for that pardon and that is obvious from the verse because Allah said: “*forgives and does what is beneficial*”, and because showing pardon is an act of goodness while causing mischief is an act of evil; and preventing harm is overriding: In fact to pardon in that circumstance is forbidden.

The Prophet ﷺ was severe against the man on account of his not turning towards him and he did not say any more than what Allah ordered him to say despite the stones jolting the man’s feet. The Prophet ﷺ did not show him mercy neither was he lenient towards him: for every circumstance there is a befitting utterance.

So, it is incumbent that one is severe in the circumstance that deserves severity and soft in the condition deserving softness. However, as for the enemies of Allah – the Mighty and Sublime –, the basic rule on dealing with them is severity. Allah said while describing the Messenger ﷺ and his companions:

﴿أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ﴾

“...*(and those who are with him) are severe against disbelievers, and merciful among themselves...*” [al-Fath: 29].

He – the Mighty and Sublime – also said:

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَأْمُورُهُمْ جَهَنَّمُ وُشَى الْمَصِيرُ ۚ﴾

“*O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and be severe against them, their abode will be Hell, and worst indeed is that destination.*” [Tahrim: 9]

He – the Mighty and Sublime – mentioned it in two chapters in the Qur’an pointing to its great importance. However, employing leniency sometimes for the purpose of inviting to the path of Allah and bringing about closeness could be beneficial.

Fifth: Some excuses are not acceptable: The basic ruling regarding pardoning is that it should be accepted especially if the person seeking an excuse is a righteous individual who fell into error. But if one knows that the excuse is baseless, it should not be accepted.





CHAPTER:

ALLAH'S SAYING:

﴿وَلَئِنْ آذَقْتَهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي﴾

“And truly, if We give him a taste of mercy from us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: ‘This is for me (due to my merit)...(to the end).’” (Fussilat:50)

Mujaahid said (it means), “this is through my labour and I do deserve it.”

And Ibn Abbass said: “He meant, ‘from me.’”

And His saying:

﴿قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي﴾

“This has been given to me only because of knowledge I possess.”
(al-Qasas:78)

Qatadah said: “Because of some knowledge I have of the ways of earning.”

Others say: “Upon Allah’s knowledge that I am fit for it.”

This is the meaning of Mujaahid’s statement: “It was granted to me because of honour.”⁽¹⁾

COMMENTARY:

Relevance of the Chapter to the “Book of Tawheed”

That is that: when a person ascribes favour to his deeds or earnings, it entails some joining partners with Allah in the aspects of *Ruboobiyyah*; but if he ascribes it to Allah but thinks that he is deserving of that and that what Allah bestowed him is not merely granting favour but because he is fit for it, that involves some haughtiness and arrogance in the angle of servitude.

The Shaykh mentioned two verses on this:

The First Verse: Which is made the title by the author; and that is Allah’s saying: “...if We give him a taste of mercy from Us”: The pronoun refers to the humans; meaning, their sort. It is that it refers to: the disbeliever. However, it apparently refers to the sort, except that *Eemaan* prevents being in that condition; so, the *Mu’min* will not

1 See *Tafseer Ibn Jareer* (10/108), and *Ad-Durr Al-Manthoor* (5/137).

say that. Before the verse, Allah – the Exalted – said:

﴿إِلَيْهِ يَرْجِعُ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ تَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ قَالُوا أَعْذَرْنَا مَا عَمِلْنَا مِنْ شَيْءٍ﴾ (١٧) وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنَّوْا مَا هُمْ مِنْ حَيْصٍ (١٨) لَا يَسْمَعُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَنْوَسْ قَنُوطٌ (١٩)

“(The learned men) refer to Him (Alone) the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive (within her womb), nor brings forth (young), except by his knowledge. And on the Day when He will call unto them (polytheists) (saying): “Where are My (so-called) partners (whom you did invent)?” They will say: “We inform you that none of us bears witness to it (that they are Your partners!)” And those whom they used to invoke before will fail them, and they will perceive that they have no place of refuge (from Allâh’s punishment). Man (the disbeliever) does not get tired of asking good (things from Allâh), but if an evil touches him, then he gives up all hope and is lost in despair.” [Fussilat: 47-49].

This is the condition of man from the angle of his being a human; but *Eemaan* prevents the bad trait in question.

His statement: “...from Us”: Allah – the Mighty and Sublime – attributed it to Himself owing to the obvious fact that it came from Allah and the perfection of His favour therewith.

His saying: “...after some adversity has touched him”: i.e., he had not enjoyed the favour previously; he had rather been faced with adversity like poverty, childlessness and so on. Thereafter, the favour reached him, he felt it and the sweetness and delight with it is really great like the one who finds food to eat after hunger.

His statement: “...touched him”; that is, it touched him and influenced him.

His statement: “He is sure to say: ‘This is for me (due to my merit)’”: this constitutes disbelief in Allah’s favour and self-aggrandizement. The letter, *laam* in his saying: *layaqoolanna* (he is sure to say) occurs as the response to the conditional implied before the *laam* in his saying: *wa la-in adhaqnaahu* (If We give him a taste of).



His saying: *"I think not that the Hour will be established"*: after becoming engrossed in worldly affairs he forgot the hereafter; contrariwise the believer; if an adversity reaches him, he seeks recourse with Allah and He removes it and then he finds delight and joy and thanks Allah over that. But as for this individual, he forgot the hereafter and disbelieves in it.

His saying: *"But if I am brought back to my Lord, surely, there will be for me the best (wealth, etc.) with Him"*: the particle, *in (if)* is a conditional used regarding what can occur and what cannot occur such as His saying:

﴿وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

"If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain..." [az-Zumar: 65].

The meaning is: on the basis that I return to Allah, *al-Husnaa* certainly awaits me. *Al-Husnaa*: is a comparative noun, i.e., that which is better than this; and the letter *laam* expresses emphasis.

His saying: *"Then, We verily, will show to the disbelievers what they have done"*: i.e., "We will certainly show this individual"; He gave a clear expression in the place of a pronoun because of the ruling regarding the one who makes such statement of disbelief so that the warning includes him and others.

The statement of Mujaahid: *"this is through my labour and I do deserve it"*: i.e., this is from my labour and I merit it.

The saying of Ibn Abbass: *"He meant, 'from me'"*: out of my expertise and handling, and not from Allah.



The second verse: Allah's saying: *"This has been given to me only because of knowledge I possess"*: this occurs in the Qur'an in two places: a verse in which Allah says:

﴿إِنَّمَا أُوتِيَتْهُ عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾ (49)

"Only because of knowledge (that I possess) I obtained it." Nay, it is only a trial, but most of them know not!" [az-Zumar: 49].

The second:



﴿قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي﴾

“He said: “This has been given to me only because of knowledge I possess.” [Qasas: 78].

Apparently based on the explanations of the author; he intended the second verse.

His saying: “...because of knowledge”: there are different views concerning its meaning:

One: Qataadah said, “Because of knowledge from me about the various means of making profits.” Thus, the “knowledge” would refer to the individual. That is to say, “I know the various ways of making profits; I owe no one any credit about what I have been bestowed; they are to my credit.” In that case, that will constitute disbelief in Allah’s favour and self-aggrandizement.

Two: Others view that; “because of Allah’s knowledge that I am deserving of it” in that respect, the individual would be showing arrogance to Allah and that he merits Allah’s bestowing favour on him. So, “knowledge” here, is ascribed to Allah. That is to say, “I was given this thing based on Allah’s knowing that I have a right to it and deserve it.”

Three: Mujaahid’s explanation: “It was granted to me because of honour” and that is from the imports of the second view. So the interpretation of the verse becomes centred around two perspectives:

The first view: that it is a rejection of the fact that the favour that reached him is from Allah’s blessings; he rather thinks that it is from his own effort, knowledge and expertise.

The second view: that he rejects that Allah deserves credit for favouring him; as if to say he is the one deserves credit from Allah because Allah gave him that owing to his meriting the favour.

Thus, based on any of the two views, he remains ungrateful to Allah – the Mighty and Sublime. However, the fact is that all the favours we are granted are from Allah; He eased our getting it. In fact, the entire knowledge, ability or will we achieve are from Allah. So it is incumbent on us to ascribe these favours to Allah – free is He from all imperfections -. He the Exalted said:

﴿وَمَا يَكُم مِّن نِّعْمَةٍ مِّنَ اللَّهِ﴾



“And whatever of Blessings and good things you have, it is from Allāh.” [Nahl: 53].


Even if you achieve these bounties through your knowledge and expertise, the One who bestowed this knowledge and expertise on you is Allah – the Mighty and Sublime. Additionally, the expertise and knowledge may not even be a means to achieving the favour; how many are the knowledgeable and proficient that have not been granted success? They could even be unemployed!

Showing gratitude (to Allah) over a favour has three principles:

1. Making the heart to recognize it.
2. Extolling Allah with the tongue.
3. Carrying out deeds that are pleasing to the Provider of the bounty.

Whoever has a feeling down his soul that he himself is the cause of the bounty through his proficiency, effort and expertise, such a person has not shown gratitude (to Allah) over the bounty. Likewise, if he attributes the bounty with his tongue to other than Allah or commits an act of disobedience to Allah or (ascribes it to other than Allah) through his limbs; such an individual not at all grateful to Allah – the Exalted.



Abu Hurayrah –  - narrated that he heard Allah's Messenger ﷺ saying: “Allah willed to test three among the children of Israel: a leper, a blind-man and a bald-headed man. He sent an angel to them who approached the leper and said, ‘What is the dearest thing to you?’ He replied, ‘Fresh complexion and skin, and what the people abhor in me should heal.’ The angel then touched him and his illness was cured; he was given a healthy complexion and skin. The angel asked him, ‘What form of wealth is dearest to you?’ He said, ‘Camels or cows – the doubt came from Ishaq -.’ He was given a ten-month pregnant she-camel and told that: ‘may Allah bless you from it.’”

He said: “The angel then approached the bald-headed man and said, ‘What is the dearest thing to you?’ He said, ‘Lustrous hair, and that what the people dislike in me is cured.’ He rubbed him gently and his illness was cured; he was given a very lustrous hair.’ The angel then asked him, ‘What sort of wealth is dearest to you?’ He said, ‘Camel or cow’; so he was given a pregnant cow and told that, ‘May Allah bless you from it.’”



The angel went to the blind man and asked, 'What is the dearest thing to you?' He said, 'That Allah restores my sight so that I could see the people.' He rubbed him gently and Allah restored his sight. So he asked him, 'What kind of wealth is dearest to you?' He answered, 'Sheep' and so, he was given a pregnant sheep. Afterwards, the three pregnant animals multiplied to such an extent that this had a valley full of camels, that had a valley full of cows and the other had a valley full of sheep."

He said: "Then the angel disguised in the appearance and mood of a leper and asked, '(I am) a poor traveller left stranded on my journey; there is no one to fulfil my need except Allah and then you. I beg you with the One Who has granted you this fresh complexion and skin and wealth to give me a camel to complete my journey.' The man replied, 'I have many obligations.' So, he retorted, 'As if I know you! Were you not the leper that the people used to abhor, poor, but Allah – the Mighty and Sublime – enriched him?' He said, 'I have inherited this wealth from past generations.' Thereupon, the angel said, 'If you are telling a lie, then let Allah return you back as you were before.'"

Then the angel approached the bald man in his form and said to him the like of what he told the other man and he replied as the other man replied. So the angel said, 'If you are lying, may Allah return you to what you were.'"

He said, "Then he approached the blind man in his form and said, '(I am) a poor man and traveller; I am stranded on my journey, and I have no one to help me continue today except Allah and then, you. I adjure you by the One who has restored your sight to give me a sheep with which I could complete my journey.' The blind man answered, 'I had been a blind man but Allah restored my sight; take whatever you desire - and by Allah -, I will not now contest today whatever you take for the sake of Allah!' thereupon, the angel said, 'Keep your wealth, I have only tried you all. Allah is pleased with you and is angry with your other two friends.'" They both reported it.⁽¹⁾

1 Reported by Al-Bukhaaree in (Book of the Prophets, Chapter on the Narration of the Leper, the Bald and Blind Among the Children of Israel; 2/494) and Muslim in (Book of Asceticism and Mind-Softeners; 4/2964).



COMMENTARY

His statement: Abu Hurayrah – ؓ - narrated that he heard Allah's Messenger ﷺ saying: "Allah willed to test three among the children of Israel": all the stories that have been reported in the Qur'an and authentic the *Sunnah* are not intended merely as narratives; they are rather intended to be lessons, admonitions along with the tranquillity and joy the soul benefits. Allah the Exalted said:

﴿لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ﴾

"Indeed in their stories, there is a lesson for men of understanding."
[Yoosuf: 111].

His saying: "...among the children of Israel": occurs in the accusative (in its Arabic syntax) as an adjectival for "three". "The children of Israel" are the descendants of Ya'qoob, the son of Ishaq the son of Ibrahim – ؓ.

His saying: "a leper": i.e., his skin is infected with leprosy. And leprosy is a well-known disease; one of the chronic diseases difficult to cure completely only its deterioration and spread may be forestalled. However, it may be difficult to completely treat it. Allah made it a miracle for Prophet 'Eesa: Allah said,

﴿وَتَبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي﴾

"...and you healed those born blind, and the lepers by My Permission."
[al-Maidah: 110].

His saying: "a bald-headed man": an individual lacking hair on his scalp.

His saying: "a blind man": an individual who cannot see.

His saying: "Allah willed" and in other manuscripts (it says): "Allah willed" occurs without the letter *faa* at its beginning (in the Arabic text). If the *faa* is established, it occurs as the predicated of the particle, *Inna* which is omitted but pointed to by the syntax and which will read in full as: "three among the children of Israel; a leper, bald and blind were favoured by Allah and so He willed to test them." The expression, "a leper, a blind-man and a bald-headed man" could not have occurred as a predicate because it is an appositive.

But on the view that the letter *faa* is omitted, the predicate will be the expression, "Allah willed" and the Will here is creation-related.

His saying: “to test them”: i.e., to try them; similar to Allah’s saying:

﴿وَبَلَّوْكُمْ بِالْغَيْرِ وَالْخَيْرِ فَتَنَةً وَإِنَّا نُرْجِعُونَ﴾

“...and we shall make a trial of you with evil and with good, and to us you will be returned.” [Al-Anbiyaa: 35].

He also said:

﴿هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُكُمْ أَمْ أَكْفُرُ﴾

“This is by the Grace of my Lord to test me whether I am grateful or ungrateful!” [an-Naml: 40].

His saying: “an angel”: the angels are of the Unseen world, Allah created them from light and made them obedient servants. They do neither eat, nor drink; they glorify Allah night and day without being exhausted. They also have forms and assigned duties mentioned in the Qur’an and the *Sunnah*. It is obligatory to believe in them; and that is one of the six pillars of Faith.

Experts in Arabic language say: The origin of the word, *Malak* (angel) is taken from *al-Alookah* which means, *Risaalah* (message). Based on this, the original word will be *Ma'laka* which turned to become *Mal-aka* and later evolved to have the vowel on its *hamza* transferred to the *laam* originally carrying a *sukoon* sign, and the *hamzah* was omitted to facilitate pronunciation and it became, *Malak* (angel). That is why the *hamzah* returns in the plural form of the word (as in): *Malaa-ikah*.

His saying: “abhor in me”: i.e., they despised me and disliked relating with me on account of it.

His saying: “he rubbed him gently”: to show that everything has its means. And he became healed by Allah’s leave – the Mighty and Sublime. So the “illness was cured”: he started with removing the illness before the good complexion and skin since the abhorred will be started with before establishing the desired as it is said: “removal precedes adorning.”

His saying: “He said, ‘Camels or cows – the doubt came from Ishaq -’”: apparently, it was camels as the context shows. Ishaq is one of the narrators of the hadith.

His saying: “an eight-month pregnant she-camel”: It is said that:



it (i.e., the actual word, *Ashraa* in the Arabic text) is that which is pregnant. But it occurs in *Al-Qaamus* that: "It is the eighth to nine-month pregnant camel." Allah – the Mighty and Sublime – made the animal subservient and submissive; perhaps it was near the angel and so, he gave it to him.

His saying: "may Allah bless you from it": It is possible that his expression was to inform, meaning supplication – and this is the most likely thing –; because it will not include any (linguistic) omissions. And perhaps it was mere information; like saying: "this ten-month pregnant camel is blessed for you." In that case, the import will have an omission, "certainly"; that is to say: "Allah has certainly blessed it for you."

His saying: "The angel then approached the bald-headed man": he is the second man in the hadith.

His saying: "What is the dearest thing to you?" He said, 'Lustrous hair': he did not suffice with just hair; he asked of lustrous hair.

His saying: "what the people dislike in me": that is; the baldness since the people would abhor and dislike him if he is bald. This shows that they did not use to cover their hairs with turbans and things like that. It may be said that: It is possible that he was wearing a turban and parts of his head got exposed from its sides; so the people disliked that?

His saying: "and his illness was cured": the like of what was said regarding a similar expression earlier on is appropriate here too. This is a favour from Allah – the Mighty and Sublime –; that He grants the supplication of the individual.

His saying: "cows or camels": the doubt came from Ishaq; but the context indicates that he was actually given a camel.

His saying: "The angel then went to the blind man": this is the third person in this story.

His saying: "so that I could see the people": he did not ask for good sight like his two other companions; he only asked for sight to see the people which somewhat indicates his contentment with whatever suffices him.

His saying: "...and Allah restored his sight": apparently, the sight he had was something just sufficient to see people.

His saying: "He answered, 'Sheep'": this shows his simplicity the



same way that it points to his calmness and humility because sheep-men are known for their composure.

His saying: “a pregnant sheep”: It is said that: “it refers to one which is near delivery.” That is further evinced by the fact that his two other companions were given pregnant female animals, and for what is pointed in the expression: “the two others multiplied and this delivered”: A thing may be given a name with something it will soon become; it could be given the name of something it is becoming while it has not fully attained it even though reaching it was near.

His saying: “the two others multiplied”: which occurs (in the Arabic text) with a *dommah* sign on the *alif* (in *Untija* – were made to multiply). It occurs in another version with a *fat-ha* sign – *Antaja* (multiplied) and in yet another version, it says: *Fanataja Haadhaan* (so those two procreated). The basic rule about the word-entry: *Noon-taun-jeemun* (in the Arabic lexicon) is that it is fixed in the accusative and the determiner refers to the owners of the camel and the cow.

His saying: “and this delivered”: i.e., his sheep reproduced young ones. They said: *al-Muntiju* comes from *Antaja* (it delivered) and *an-Naatiju* from *Nataja* (it reproduced), and *Al-Mawlidu* from *Walada* (it gave birth). The one who aids a woman’s delivery is called: *Al-Qaabilah* (midwife); and whoever aids the delivery for other than women is called *Muntiju* or *Naatiju* or *Mawlidu*.

His saying: “this had a valley full of camels”: the context requires that it is said that: “...that had...” since it is the furthest of what is referred to. However, the determiner for the nearby was used instead of the one for the far. This is allowed, and likewise vice-versa.

His saying: “in the appearance and mood of a leper”: *as-Soorah* refers to physical appearance; and *hay-ah* means, look and mode of dressing. This is the difference between the two.

His saying: “(I am) a poor...”: a predicate for an omitted subject which reads in full (as it occurs in the Arabic text) as: “I am a poor man.” The *Miskeen* is the *Faqeer* and the *Faqeer* can also be called *Miskeen* because poverty impoverished and disgraced him. As for the rich, they are in most cases powerful and influential.

His saying: “traveller”: i.e., a wayfarer. He is so called because he is always on the road. Similarly the egret bird is called *Ibn al-Maa* (lit. the son of the water) because it is always found around waters. So,



whatever is regularly found in a particular place could be named in ascription to that thing.

His saying: "...stranded on my journey...": *Hibaal* (a word in the Arabic text literally meaning: rope) refers to *Asbaab* (means); *habl* can be used to refer to *Sabab* - Allah – the Mighty and Sublime – said:

﴿فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ﴾

"...let him stretch out a rope to the ceiling and let Him strangle himself." [Hajj: 15].

And because the *Habl* is a means by which the individual achieves his goal such as the rope a person uses to fetch water from the well.

His saying: "...there is no one to fulfil my need except Allah and then you": the *laa* (in the Arabic text) negates the class; and *Balaag* means *al-Wusuool* (reaching or fulfilling) such as *Tableeg ar-Risaalah* (conveying the message); that is to say; getting it to reach the recipient. The entire expression would mean: There is nothing to help me reach my family except by Allah and then through you. The issue is one of dire necessity.

His saying: "I beg you with the One Who has granted you this fresh complexion and skin": the questioning here (i.e. *as-Su-aal* as it occurs in the Arabic text) is not one expressing inquiry but of request, demand; because the word, *sa-a-la* (he asked) could mean request or inquiry. You could say: "I asked him about so-and-so" meaning, "I inquired from him", and "I asked him for money" which means, "I requested or demanded."

However, he said, "I ask you by the One Who has granted you": and not, "I ask you by Allah" by way of reminding him of Allah's bounties on him. It entails an adjuration for him to help the poor and stranded wayfarer because it combines two things: the fact that he is a poor person and his being a wayfarer. So it includes two reasons to necessitate giving.

His saying: "a camel": this shows that the leper was given camel and that Ishaq's saying: "camel or cow" was from his diligence.

His saying: "to complete my journey": i.e., not the best of the camels; just for it to convey me to my family.

His saying: "I have many obligations": i.e., this wealth I have owes many obligations; not just your own right. He behaved to have



forgotten – and the refuge is with Allah – that it is Allah Who favoured him with good complexion and skin and the wealth.

His saying: “As if I know you!”: *Ka-anna* (meaning – as if) here expresses reality and not scepticism because when it occurs in the context of a material thing, then it shows scepticism but when it occurs in the context of a derived word, it shows reality or supposition or assumption. The entire expression thus, means: “I know you quite well.”

His saying: “Were you not the leper that the people used to abhor”: the angel reminded him of Allah’s bounties on him and made him recall his past deficiency so that he recognizes the immensity of the favour. The interrogative was one of recall since it occurs in the syntax of the particle, *lam* such as His saying:

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ﴾

“Have we not opened your breast for you (O Muhammad)?” [Shar’h: 1].

His saying: “...from past generations”: he denied that the wealth was from Allah; but he could not deny the leprosy. *Kaabiran* (an ancestor – as it occurs in the Arabic text) is in the accusative leaving off the particle of the genitive. Thus, it means: “from an ancestor”; that is to say, “from one preceding me” i.e., the father from his own ancestor, i.e., the grand-father. It is said that: the *Kibr* is abstract; i.e., “we are a noble and leading people in abundance right from the onset; this wealth is not worked for.” The expression agrees with the two meanings.

His saying: “If you are telling a lie, then let Allah return you back as you were before”: *In* (if) is a conditional, and it has a contrast: “but if you are truthful, may Allah make your bounties remain with you.” If it is said: why should *in* (if) that expresses conditional and points to possibility be used while he was quite sure that he was lying?

I respond that: that is from the aspects of stepping down in an argument. It would mean; “If you are as you mentioned of yourself, may Allah sustain your wealth. But if you are lying such that you had not inherited it from your forefathers, may Allah return you back to leprosy and poverty.” He did not say: “to what I said” because he was undoubtedly upon that. Stepping down in an argument occurs mostly in unambiguous matters such as Allah’s saying:

﴿إِنَّ اللَّهَ خَيْرٌ أَمَّا يُشْرِكُونَ﴾

“Is Allâh better, or (all) that you ascribe as partners (to Him)?” (Of



course, Allâh is Better)." [Naml: 59].

And it is well-known that there is no comparison at all: Allah is better than all that they ascribe as partners. However, this occurs from the aspects of circumscribing the other party in an argument to rebut his proofs.

His saying: "Then he approached the bald man in his form": the doer was the angel. Here, he said, "in his form" only while in the first instance he said, "in his appearance and mood". Apparently that is from the narrators; otherwise, *Soorah* (physical appearance) is close to *Hay-ah* (mood) even though the physical appearance has to do with the nature while the look relates to mode of dressing and so on. It occurs in al-Bukhaaree's version that: "in his appearance and mood."

His saying: "and said to him the like of what he told the other man": the reference here is to the leper.

His saying: "and he replied": That is, the bald-man.

His saying: "as the other man replied": i.e., the leper. So each of the two men – and the refuge is with Allah – were neither grateful for Allah's favours nor did they acknowledge it. They refused to show mercy to this poor wayfarer.

His saying: "may Allah return you to what you were": i.e., May Allah bring you back to your condition of leprosy for which the people abhorred you and poverty.

His saying: "but Allah restored my sight": he recognized Allah's bounties; and that is the first mainstay of gratefulness. The second is that: acting with the limbs in obedience to the Granter of favours. The third is: to acknowledge the favour in the heart. A poet versified that:

My favours give you three benefits

My hands, my tongue and the concealed heart

His saying: "- and by Allah -, I will not now contest today whatever you take for the sake of Allah!": *al-Juhd* (one of the words in the Arabic text of the expression) means: *Mashaqqah* (difficulty); meaning: "I will not struggle against you to prevent you or deprive you anything." His acknowledgement with his tongue follows what is in his heart and so, points to giving thanks with the heart by implication.

His saying: "take whatever you desire and leave whatever you desire": this is from the aspects of giving thanks with the limbs.



Hence, the blind completed the foundations of showing gratitude.

His saying: “for the sake of Allah”: the letter *laam* (in the Arabic text) expresses specificity; meaning, “because of Allah” indicating his sincerity for Allah: “whatever you take for the sake of Allah, I will not prevent or deny you.”

His saying: “you were all only been tried”: i.e., you were being tested. The One testing them was Allah – the Exalted. Apparently from the hadith, their story was well-known amongst the people because “you were all only being tried” indicates that he knew about what happened to his other two companions and mostly, stories like this become popular among the people.

His saying: “Allah is indeed pleased with you”: that is, because you showed gratitude for Allah’s bounties with the heart, tongue and limbs.

His saying: “and is angry with your other two friends”: because they both were ungrateful over Allah’s bounties – Glorious is He – and they denied that Allah showered blessings on them by healing and enriching them.

This *hadith* contains many lessons; such as:

1. That the Messenger ﷺ would narrate the stories of the Children of Israel to use as examples and cite lessons from the past. It is one of the evidences of those who hold that: the legislation of those before us is legislation for us too as long as nothing occurs in our own legislation to prove otherwise. This rule is undoubtedly correct.

2. Showing the Power of Allah – the Mighty and Sublime – by His curing the leper, the bald and the blind of their illnesses by the angel’s merely rubbing his hand on them.

3. That the angels could take human forms according to his saying: “he approached the blind man in his form”, likewise the bald and the blind. However, they do not do this – and Allah knows best - out of their volition, that occurs only by Allah’s command.

4. That the angels are bodies; they are not spirits or abstract or some force.

5. The crave of the narrators to report hadith in its correct wording.

6. That a person is not bound to be pleased with Allah’s decree – that is, the decreed affair – since the afflicted ones said: “So-and-so is more pleasing to us.” This points to not being pleased.



Man in the face of adversities, has four conditions:

- Restlessness; which is prohibited.
- Patience; which is obligatory.
- Pleasure; which is meritorious.
- Gratitude; which is the best and most excellent.

There is a problem here; and that is: How will a person be grateful to his Lord over an adversity which is essentially unsuitable?

I answer that: If a person believes in the great reward that follows adversity, he will realize that it brings bounties and favours that would necessitate gratitude.

As for his statement: “Whoever is pleased gets pleasure but whoever shows abhorrence; then the anger awaits him.”⁽¹⁾ The meaning of pleasure here is patience or being pleased with the basic preordainment which is Allah’s Action. It is obligatory to be pleased with it because Allah – the Mighty and Sublime – is All-Wise; so He differentiated between Allah’s action and its implications. The decreed thing has forms: adversities one may not be pleased with and the legislations that one must be pleased with.

7. Permissibility of conditional supplications based on his saying: “If you are lying, may Allah return you to what you were.” In the noble Qur’an, Allah – the Mighty and Sublime – said:

﴿وَالْخَمِيسَةَ أَنْ لَعَنَتَ اللَّهُ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ۝٧﴾

“And the fifth (testimony) (should be) the invoking of the Curse of Allāh on him if he be of those who tell a lie (against her).” [an-Noor: 7]

[And He – the Mighty and Sublime – said:]

﴿وَالْخَمِيسَةَ أَنْ عَصَبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ۝٩﴾

“And the fifth (testimony) should be that the Wrath of Allāh be upon her if He (her husband) speaks the truth.” [an-Noor: 9]

Likewise in the Supplication for Guidance; (it occurs that): “O Allah, if You know that...”

8. Permissibility of stepping down an argument regarding the contentions of the other party by way of rebutting him. This is because the angel knew he was lying; but based on his own words that: No,

1 Its reference had been given



that has not happened; and that he rather inherited the wealth from his ancestors. The explanation on that had been given. A similar thing occurs in the Qur'an in His saying:

﴿وَلَا أَوْيَاكُمْ لَعَلَّ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ﴾

“...and verily, (either) we or you are rightly guided or in a plain error.” [Saba: 24]

It is well-known that the Messenger ﷺ and his companions were upon guidance and those others were upon misguidance; but that is from the aspects of stepping down with them by way of fairness (and rebuttal).

9. That Allāh's blessing has no limits; so this had a valley-full of camels and the other a valley-full of cows and that, a valley-full of sheep.

10. Can it be deduced from it that the supplications of the angels is accepted or that this is just an isolated case? Apparently, it is an isolated case; otherwise, if a man supplicates for his brother secretly and the angel says: “*Amin* (O Allah! Grant it) and may you have the like of it” then we conclude that the prayer has been granted.

11. An explanation that showing gratitude for everything is according to the bounty. Thus, showing gratitude for the favour of wealth is to give it out in the way of Allah and giving thanks for the favour of knowledge is to convey it to the one who asks verbally or indirectly. The most comprehensive gratitude is to give obedience to the Granter of favours in all respects. A similar thing is what had been discussed about repenting from every sin according to the sin; however, it is not proper for an individual to describe repentance as absolute except when he repents from all sins.

12. Permissibility of assuming appearances; and that is that a person gives an appearance which is not his true form such as appearing in the form of a poor person while he is actually rich and so on if that involves benefit and when he seeks to try a person with something as in this case; then one could do that.

13. That trial can be general and apparent. This can be taken from his statement: “**you were all only being tried**” and their story was well known as mentioned earlier.

14. Excellence of devoutness and asceticism; and that they could



lead the devout to desirable ends considering the fact that the blind took it easy with worldly riches and was grateful for Allah's favours.

15. Affirming the approval of inheritance in the past nations based on his saying: **"I have inherited it from my forefathers."**

16. That among the Attributes of Allah – the Mighty and Sublime – is Pleasure, Anger and Wish. The People of the *Sunnah* and *Jama'ah* affirm them as real upon the meanings that suit Allah.

Allah's Wish is of two forms: Creation-related and Legislation-related. And the difference between them both is that in the creation-related Wish it is incumbent that the Wish occurs but not incumbent that it is pleasing to Allah. When He Wishes anything He says: "Be" and it happens. As for the Legislation-related; it is incumbent in it that the intended occurs and incumbent that it is pleasing to Allah. Thus, we say: The legislation-related Wish refers to Love while the Creation-related refers to Will. If it is said: Does Allah Wish good and evil in creation and legislation?

I reply that: When a good occurs, it is Allah's Wish in creation and legislation; and when it does not occur it is Allah's wish only in legislation. As for evil; when it happens it is Allah's wish in creation and not in legislation and when it does not occur it is not wished in creation and legislation.

You should bear in mind that evil is not ascribed to the action of Allah – free is He from all imperfections – but to the creatures of Allah. Every action of Allah the Exalted – is good because it results from wisdom and mercy. As such the Prophet ﷺ said: **"The entire good are in your Hands, and evil is not ascribed to you."**⁽¹⁾ As regards the creatures of Allah, in them is good and evil.

Affirming the Attribute of Pleasure for Allah – free is He from all imperfections – does not imply negating the Attribute of Wisdom contrary to the pleasure of the creatures. It might reject wisdom. If a person is pleased with an individual – for example – his inclinations could make him be pleased with him regarding everything such that he may not control himself in his dealings with him out of immense pleasure for him. A poet versified that:

The view of pleasure is like the night to all faults;

Just as the view of hatred exposes all faults

1 Reported by Muslim (771) from the hadith of Alee bin Abee Taalib (رضي الله عنه).



However, Allah's Pleasure is inclusive of Wisdom just as the Anger of the Creator is not the anger of the creature. So, Wisdom is not disconnected from the Anger of the Creator contrary to the anger of the creatures; anger may distant him from wisdom and so he behaves in a manner that does not befit him out of intense anger.

Therefore whoever interprets Allah's Pleasure to mean Reward or His Wish his interpretation is outrightly rejected back to him because if it is said that: The meaning of Pleasure is "he wants to reward", it implies that He does not become pleased; and if they say: "He does not become pleased" they would have disbelieved since that amounts to rejection by way of disavowal. But they interpreted it in a manner that necessitates allowing the denial of Pleasure because the import of (claiming that it is) metaphorical is denying the reality. And that is a very dangerous matter.

So, *Shaykh al-Islam* Ibn Taymiyyah and Ibn Qayyim explained that: there is no metaphorical usage in the Qur'an nor in the Arabic Language.

17. That the word "companion" could be employed to refer to resemblance in a thing; it does not necessarily imply equivalence based on his saying: **"and is angry with your other two companions."** So, "companion" here means: the one whose condition resembles his from the angle that Allah showered favours on him after frailty.

18. The test of Allah – the Mighty and Sublime – with what He has favoured them with.

19. That remembrance could be with utterance or action or mood.

20. That it is allowed for person to ascribe a thing to himself in order to test according to the statement of the angel: that he was a poor and stranded traveller.

21. That this story was popular and well-known based on his saying: **"Allah is pleased with you and is angry with your other two companions."**



Important Issues:

First: Explanation of the verse.

Second: The meaning of: *"He is sure to say: 'This is for me (due to my merit)'"*

Third: The meaning of His saying: *"This has been given to me only*



because of knowledge I possess.”

Fourth: The great lessons in the wonderful story.

COMMENTARY

First: Explanation of the verse: And that is His saying: *“And truly, if We give him a taste of mercy from us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: ‘This is for me (due to my merit).’”* It had been explained that the pronoun in His statement: *‘if We give him a taste of’* goes back to individual in a generic form.

Second: The meaning of: *“He is sure to say: ‘This is for me (due to my merit)’”*: the letter *laam* expresses deservingness; and so the expression would mean: “I am deserving of it and I merit it.”

Third: The meaning of His saying: *“This has been given to me only because of knowledge I possess”*: The explanation of that has been given.

Fourth: The great lessons in the wonderful story: Some of the lessons have been cited although not inclusively. Among the lessons is: the difference between the leper, the bald and the blind; the leper and bald denied the favours of Allah – the Mighty and Sublime – while the blind acknowledged Allah’s bounty. When the angel begged the blind for help he said: “take whatever you desire”. So this points to his benevolence and sincerity because he said: *“...by Allah -, I will not now contest today whatever you take for the sake of Allah!”* Contrary to the leper and bald who were avaricious and stingy rejecters of the bounties of Allah – the Mighty and Sublime.





CHAPTER:

Allah – the Exalted – said:

﴿فَلَمَّا ءَاتَاهُمَا صَلَاحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا ءَاتَاهُمَا﴾

“But when He gave them a Salih (good in every aspect) child, they ascribed partners to Him (Allah) in that which He has given to them...”

COMMENTARY

His statement – the Mighty and Sublime -: *“But when He gave them...”*: The pronoun the soul and its mate that has been mentioned. Thus, it is necessary that the explanation commences from His saying:

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ﴾

“It is He who has created you from a single person ...” [Al-A'raaf: 189].

His saying:

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ﴾

“It is He who has created you from a single person ...”

There are two views on it:

First: that the meaning of *Nafs Waahidah* (in the Arabic text of the verse) is: a particular person, and that was Adam – ﷺ. And that His statement – the Mighty and Sublime: *“And He created from him his partner”* refers to Hawaa, because Hawaa was created from the ribs of Adam.

Second: That the *Nafs* refers to “sort”, and He made his pair from the sort; he did not make his pair from another sort. The *Nafs* could mean the sort as in Allah's saying:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ﴾

“Indeed Allāh conferred a great Favour on the believers when He sent among them a Messenger (Muhammad) from among themselves...” [Aal-Imran: 164].

That is, “from their kind.”

His statement – the Mighty and Sublime -: *“In order that he might enjoy the pleasure of living with her”*: A man's living in pleasure with his wife is manifested in two in two ways:

One: Because there is love and mercy between them that engender



amiability, tranquillity and stability (between them).

Two: Enjoyment from the aspect of lust. This is a special satisfaction; its like cannot be found, not even between the mother and her son.

His statement – the Mighty and Sublime: *“In order that he might enjoy the pleasure of living with her”*: giving the reason for her being of his sort or from a particular soul.

His statement – the Mighty and Sublime: *“When he had sexual relation with her”*: that is, when he had intercourse with her, (*Tagashashaahaa* lit. wrapped her up – as in the Arabic text of the Qur’an). The expressions of the Qur’an and the *Sunnah* indirectly refer to sexual intercourse. For instance, Allah – the Mighty and Sublime – said:

﴿أَوَلَمْ تَسْمُ الْنِسَاءَ﴾

“...or you have been in contact with women...” [an-Nisaa: 43].

And He – the Exalted – said:

﴿الَّتِي دَخَلْتُم بِهِنَّ﴾

“...to whom you have gone in...” [an-Nisaa: 23].

And He – the Mighty and Sublime – said:

﴿وَقَدْ أَقْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ﴾

“...while you have gone in unto each other...” [an-Nisaa: 21]

It is as if the shyness of mentioning it plainly is instinctive because sound instinct abhors so clearly stating the issue except when it becomes incumbent. This is because it could have been clearly mentioned as well as in his saying to Maaiz who had confessed to committing illicit sexual intercourse: *“Plainly; did you mate with her?”*⁽¹⁾ because necessity demanded in the circumstance that it should be plainly mentioned in order for the matter to be clear since legal punishments are waived due to (reasonable) doubts.

Likening a man’s being on top of his wife to *Al-Gashyaan* (enveloping) is clear just as the night covers up the earth with its darkness. Allah the Exalted said:

1 Reported by Al-Bukhaaree in (Book of Legal Punishments, Chapter on: Should the Imam Ask the Confessing person, *Perhaps you only romanced her*; 4/256).



“By the night as it envelops” [al-Layl: 1]

He – the Exalted – (in the verse under explanation) said: *Tagashshaahaa* (wrapped her up) and not, *Gashyahaa* (covered her) because *tagashshaa* is more intense. It also entails activity. Thus, it occurs in the hadith that: “When he sits between her four limbs and then makes an exertion on her...”⁽¹⁾ Sitting between her four limbs is *Gashyaan* (covering up) and *jahidahaa* (to exert efforts on her) is *Tagashshee*.

His statement: “*She became pregnant and she carried it about lightly*”: pregnancy would be light at its beginning: *Nutfah* (sperm drop) and then *Alaqah* (cloth of blood) and then *Mudgah* (piece of flesh).

His statement – the Mighty and Sublime: “*she carried it*”: *Muroor bi shay-in* (as it occurs in the Arabic) means, going past a thing without exertion or exhaustion. It would thus mean: She passed through this (relatively) light stage of pregnancy without exhaustion.

His statement – the Mighty and Sublime: “*then when it became heavy*”: the heaviness occurs during the ending periods of the pregnancy.

His statement – the Mighty and Sublime: “*they both invoked Allah*”: He did not say *Da'ayaa* because the verb is letter *Waw* type; thus it returns back to its root form (*Da'awaa*).

His statement – the Mighty and Sublime: “*Allah their Lord*” it mentions *Uloohiyyah* and *Ruboobiyyah* because supplications has two aspects connected to it:

One: The aspect of *Uloohiyyah* from the side of the servant being the supplicant; and supplication is worship.

Two: The aspect of *Ruboobiyyah* because supplications involve accomplishing the desired which is related to Allah from the aspect of *Ruboobiyyah*. Apparently, they both said: “O Allah, our Lord.” They could have also said it using other expressions.

1 Reported by Al-Bukhaaree in (Book of Ablution, Chapter on: When the Two Circumcised Organs touch; 1/111) and Muslim in (Book of Menstruation, Chapter on: Abrogation of *The Fluid is from Water*; 1/171).



His statement: “*If You give us a Salih*”: That is, “...bestow on us...”

His statement: “*a Salih*”: Is the “good” mentioned here referring to the body or goodness in religion: that is to say; if you give us a sound human without infirmity or deficiency or a pious child in his religion such that he will be god-conscious and carry out his obligations?

Answer: It includes both matters together. Although most of the Scholars of Qur’an Interpretation only mentioned the first matter which is the soundness of the body, nothing restricts it from being inclusive of the two issues together.

His saying: “*We shall indeed be among the grateful*”: That is, “among those who are grateful to You for this Salih child”.

The sentence here is response to an oath and a conditional: the oath that had preceded and a conditional that is delayed; and the response in it is for the oath and as such, it occurs with letter *laam* (in the Arabic text): *lanakoonanna* (we shall indeed be).

His statement: “*but when He gave them a Salih*”: here, the desired had been accomplished; but the gratefulness that they had promised Allah had not been fulfilled. They rather joined rivals with him in what He has bestowed on them.

His statement: “*They ascribed partners to Him (Allâh) in that which He has given to them*”: This is the response to *Lammaa* (when – which occurs in the last phrase above – **but when He gave them a Salih**). The response follows a conditional. This shows that their ascription of partners to Him occurred during his birth, while he was still small. For such a child, it may not be known whether he will be pious in his religion in the future or not? Therefore, many among the scholars of *Tafseer* view that the meaning of “goodness” is that regarding his body.

A person’s covenanting with His Lord to carry out some acts of worship in return that Allah bestows some favours on him are mostly not fulfilled. In *Soorah at-Tawbah*, Allah – the Mighty and Sublime – said:

﴿وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِنْ اٰتٰنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ وَلَنَكُوْنُ مِنَ الصّٰلِحِيْنَ

﴿٧٥﴾ فَلَمَّآ اٰتٰهُمْ مِنْ فَضْلِهٖ بَخِلُوْا بِهٖ وَتَوَلَّوْا وَهُمْ مُّعْرِضُوْنَ ﴿٧٦﴾﴾

“*And of them are some who made a covenant with Allah (saying): “If He bestowed on us of his Bounty, we will Verily, give Sadaqâh (Zakat and voluntary charity in Allah’s Cause) and will be certainly among*



those who are righteous.” Then when He gave them of His Bounty, they became niggardly [refused to pay the Sadaqah (Zakat or voluntary charity)], and turned away, averse.” [at-Tawbah: 75-76].

In the verses under discourse Allah – the Exalted – said:

“If you give us a Sâlih (good in every aspect) child, we shall indeed be among the grateful. But when He gave them a Sâlih (good in every aspect) child, they ascribed partners to Him (Allâh)...”

So, they became from among the ingrates and not the grateful. This makes us understand the wisdom in the Prophet’s prohibition of vowing since vowing is covenant with Allah – the Mighty and Sublime. The Prophet ﷺ forbade vowing, and said: “It does not bring any good; it is only a means of taking from the miser.”⁽¹⁾

Many of the people of knowledge are of the opinion that vowing is prohibited; and the apparent view of *Shaykh al-Islam* Ibn Taimiyyah tends towards prohibition of vows⁽²⁾ because the Messenger of Allah ﷺ forbade it and negated its being bereft of any benefit.

Therefore, what will we benefit from something the messenger ﷺ forbade and averred that it brings no benefit?

Answer: We will only attract difficulty upon ourselves, make binding on ourselves something we are basically free of. So, the view that vowing is prohibited is very strong. The significance of this view would not be known except by the one who knows the people’s questions and how much they are and sees that they go to scholars to ask for reprieve from what they had vowed to do.

If it is said: This child bestowed on them by Allah – the Mighty and Sublime – is just one; how could they have joined a rival or rivals with Allah over this single child?

The response: this will be from three perspectives:

First Perspective: That they both believe that the one who gave them the child was so-and-so saint and pious person and so on. This is Major *Shirk* because they attributed creation to other than Allah.

An instance is what is found in some Muslim communities today; you

1 Reported by Muslim in (Book of Vow, Chapter on the Prohibition of Vowing; 3/1261). Al-Bukhaaree reported a similar report in (Book of Faith, Chapter on Fulfilling Vows; 4/227) and Muslim in (Book of Vows, Chapter on Prohibition of Vowing; 3/1261) from the hadith of Abu Hurayrah - ؓ.

2 See *Al-Ikhtiyaraat* (p. 328).



find a woman who has not given birth to a baby going to the gravesite of so-and-so saint – in the opinion that he is Allah's friend – and Allah knows best his status – and says: "O my master! Grant me a child!"

Second Perspective: that the soundness of the baby and its protection is ascribed to the doctors and their guidance, and the midwives and so on. So, they would say – for example -: "this child was saved from the throes of labour because the midwife was dexterous". Here, he ascribes the favour to other than Allah. This is also a form of *Shirk* although it does not reach the level of major *Shirk*. This is because he ascribed the favour to the means and forgot about the Causer, Allah – the Mighty and Sublime.

Third Perspective: that he does not join partners in the aspects of *Ruboobiyyah*; he rather believes that the child was delivered safe out of Allah's favour and mercy. However, he may commit *Shirk* from the aspects of worship; by preferring the child's love over loving Allah and His Messenger and thus distract him from obeying Allah and His messenger. Allah the Exalted said:

﴿إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾

"Your wealth and your children are only a trial, whereas Allâh! With Him is a great reward (paradise)." [Taghaabun: 15].

How can he take up this child as an equal with Allah in terms of love – and perhaps, prefer loving the child to Allah – while Allah granted him the child?!

His statement: *"but when He gave them"*: This is a strong criticism because they made this child an equal with Allah even though Allah favoured them with him. Then He said:

"High be Allâh, Exalted above all that they ascribe as partners to Him."

That is, He is High and Free from what they ascribe unto Him of these idols, and others.

Whoever contemplates the verse will find that it indicates that His saying: *"Who has created you from a single person"* means, "out of a single kind"; it has nothing to do with Adam and Hawaa in any way. The syntax thus conforms with the eloquent Arabic style that has examples in the Qur'an such as His saying:



﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ﴾

"Indeed Allah conferred a great favour on the believers when He sent among them a Messenger (Muhammad) from among themselves..." [Aal-Imran: 164].

That is, "from among their kind". Based on this clear and explicit interpretation, one is relieved from very many problems.

Considering the second view, that the meaning of His saying: *"from a single person"* is Adam, and that *"and (then) He has created from him his wife"* [Al-A'raaf: 189] refers to Hawaa such that the verse would mean: He created you from Adam and Hawaa; and when Adam cohabited with Hawaa, she became lightly pregnant – which she went around with. When she became heavy, they both supplicated – i.e., Adam and Hawaa – to Allah, their Lord: *"If You give us a Sâlih (good in every aspect) child, we shall indeed be among the grateful. But when He gave them a Sâlih (good in every aspect) child, they ascribed partners to Him (Allâh) in that which He has given to them."*

So Adam and Hawaa joined partners with Allah – the Mighty and Sublime. But they said: It was joining partners by way of obedience not through worship; *"High be Allâh, Exalted above all that they ascribe as partners to Him."*

This interpretation conforms with the report from Ibn Abbass – رضي الله عنه - , and we shall explain – Allah willing – the grounds of its weakness and implausibility.

There is a third view: that the meaning of His saying: *"from a single person"* is Adam and Hawaa; and *"When he had sexual relation with her"* it changed from particularizing to kind; i.e., from Adam to the kind, his own descendants. That is to say: When the individual who is an offspring of Adam and Hawaa had sexual relation with his wife... (to the end). So, He – the Exalted - said: *"High be Allâh, Exalted above all that they ascribe as partners to Him"* in the plural form and not, *yushrikaan* (they both ascribe; i.e., in the dual form).

A similar thing in the Qur'an is His saying:

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ﴾

"And indeed we have adorned the nearest heaven with lamps, and we have made such lamps (as) missiles to drive away the Shayâtin

(devils)..." [al-Mulk: 5].

That is to say: "We made the shooting stars that emerge from them as missiles against the devils and not the lamps themselves."

Likewise, Allâh – the Mighty and Sublime - says:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ۚ ثُمَّ جَعَلْنَاهُ نُطْفَةً﴾

"And indeed we created man (Adam) out of an extract of clay (water and earth). Thereafter we made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge)." [al-Mu'minuun: 12-13].

That is, "We made him in (terms of) his kind."

Therefore, the first verse is regarding Adam and Hawaa and the speech switched from particular to kind. This explanation has some grounds; it entails absolving Adam and Hawaa from joining partners but it contains some mix-up because the pronouns are scattered about.

As for His statement: "*High be Allah, Exalted above all that they ascribe as partners to Him*"; it occurs in the pronoun because the dual means two of the kind. So, it is allowed that the pronoun refers to them in the plural form as in His saying:

﴿وَلِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتُلُوا﴾

"And if two parties or groups among the believers fall to fighting..." [al-Hujuraat: 9]; He did not say: "...both fall into fighting" because the two groups constitute plural.



Ibn Hazm said: "They are agreed on the prohibition of any name that shows servitude to other than Allah, such as 'Abd-'Amr, 'Abd-Ka'bah and the like except Abdul-Muttalib."

Regarding the verse, Ibn Abbass said: "When Adam had sexual relation with her, she became pregnant and Iblees approached them both and said: 'I am your companion who caused your expulsion from the Paradise. You'd better followed me; otherwise, I will make him grow two ibex-like horns by which he will pierce your belly when he comes out. I will do it!' He was frightening them. "Name him (i.e., the boy) Abdul-Haarith"; but they did not follow him. So he was born dead.

Thereafter she became pregnant and he approached them and repeated the same demand. They were overwhelmed by love for the boy and they named him Abdul-Haarith; that is the meaning of His saying: "They made partners with Him regarding what they were given." Reported by Ibn Abee Haatim⁽¹⁾

He also reported with an authentic chain that Qatadah said: "Partners regarding following Him and not with respect to worshipping Him."

Likewise, he reported with an authentic chain that Mujaahid said regarding Allah's saying: "*If you give us a Salih child...*" that: "They were frightened that the child might not be human."

Something in the meaning of this was reported also from al-Hasan, Sa'eed and others.⁽²⁾

COMMENTARY

His statement: “**They are agreed**”: i.e., they are unanimous; and *Ijmaa* (consensus) is one of the evidences of the *Sharee’ah* by which the rulings are established. The evidences are: the Qur’an, the Sunnah, Consensus and Qivaas (Juristic reasoning).

His statement: “and the like”: such as *Abdul-Husayn*, *Abdur-Rasool*, *Abdul-Maseeh* and *Abdul-Alee*.

As for his statement ﷺ that: “Lost is the slave of Deenar; lost is the slave of the Dirham...”⁽³⁾ this a description and not a proper name; he likened the one preoccupied with the love of these things who prefers them to what pleases Allah as the slave of it. Just like your saying: “worshipper of deenaar”. So it is merely an attribute and so, does not contradict the consensus.

His statement: “except Abdul-Muttalib”: The particle *Haasha* (except) expresses exclusion; if it is preceded in the syntax by the letter, *maa* what comes after it must be in the accusative otherwise, it is allowed that such occurs in the accusative or genitive case. With regards to *Abdul-Muttalib* being exempted from the consensus, its being prohibited is differed upon: some of the people of knowledge

¹ Reported by Ibn Abee Haatim as in *Tafseer Ibn Katheer* (2/275) and Sa'eed bin Mansoor (2/1387).

2 See: *Tafseer Ibn Jareer* (9/99,98) and *Tafseer Ibn Katheer* (2/275).

3 Reported by Al-Bukhaaree in (Book of Military Campaigns, Chapter on Placing Guards During Battles; 2/327) in the hadith of Abu Hurayrah - رضي الله عنه).



view that: its prohibition should not be viewed because the Messenger ﷺ had said:

I am the Prophet; this is not a lie;

I am the son of Abdul-Muttalib⁽¹⁾

And the Prophet ﷺ would not do a thing that is prohibited, so it is allowed to ascribe “the servant of” to Muttalib except if we can find an abrogating text. This is the allusion of Ibn Hazm – رحمه الله. However, the correct view is that making of ascription of “the servant of” *Muttalib* is forbidden. Thus, it is not permissible for anyone to name his child *Abdul-Muttalib*.

As for the Prophet’s saying: “I am the son of Abdul-Muttalib” such is from the aspects of informing and not expressing; the Prophet ﷺ only informed that he had a grand-father whose name is Abdul-Muttalib, and it was not reported from him that he named anyone *Abdul-Muttalib* or that he allowed anyone to do that or that he approved of anyone to give the name Abdul-Muttalib. And the discourse here is with respect to the ruling and not information and the difference between his informing of a matter and his expressing and approving of a matter is clear. Thus, the Prophet ﷺ said: “The Haashim and Abdul-Manaf tribes are one”⁽²⁾ and it is not permissible to name oneself *Abdul-Manaf*.

Scholars have said: “The person reporting disbelief is not a disbeliever”; the Messenger ﷺ was talking about a matter which has occurred, ended and gone past. Therefore, the correct view is that it is absolutely not allowed to ascribe “the servant of” to other than Allah’s Names; not to *Muttalib* nor any other. Based on this, ascribing “the servant of” to other than Allah constitutes joining partners with Allah.

His statement: “Iblees”: according to the word measure: *If-eel*; so it is said to be from the word: *Ablasa* – when “he loses hope” because he lost hope in Allah’s Mercy.

His statement: “you’d better followed me”: is a statement of oath; i.e., “By Allah, you’ll follow me.”

1 Reported by Al-Bukhaaree in (Book of Military Campaigns, Chapter on the One Who Rides Someone Else’s Mount During A Battle; 2/322) from the hadith of Baraa bin ‘Aazib - رحمه الله.

2 Reported by Al-Bukhaaree in (Book of One-Fifth, Chapter Among the Proofs that the fifth is For the Leader; 2/400) from Jubayr bin Mut’im - رحمه الله.

His statement: "ibex", *Iyyil*: that is, the male ibex.

His statement: "Name him (i.e., the boy) Abdul-Haarith": the choice of this name was because it is his name. So he desired that an ascription of "the servant of" should be given to his own name.

His statement: "So he was born dead": the first threat did not materialize; and it could be part of his saying: "I will do it!" since he also said, "I will make him be delivered dead."

His statement: "Partners regarding following Him": i.e., they both followed him in what he ordered them to do and not in worship. But they both worshipped the child besides Allah. He distinguished between following and worship. If a person follows the other in disobeying Allah, he has not necessarily made him an equal with Allah in worship; he has only followed him in the disobedience to Allah.

His statement: "They were frightened that the child might not be a human": i.e., Adam and Hawaa feared that he may be an animal or jinn or something like that.

His statement: "He cited something in the same meaning from al-Hasan": however, what is correctly reported from al-Hasan – رحمه الله – is that he said: "the verse does not refer to Adam and Hawaa; that it is in connection with the polytheists among the descendants of Adam as is cited by Ibn Katheer – رحمه الله – in his *Tafseer* and said: "As for us, we are upon the view of al-Hasan al-Basree – رحمه الله – in this matter; and that its meaning according to this context is not Adam and Hawaa, it rather refers to the polytheists among his descendants."⁽¹⁾

This story is baseless from a number of angles:

First angle: That there is no authentic report from the Prophet ﷺ regarding it, and it is from those narrations that must only be conveyed through revelation. Ibn Hazm has averred about the story that: It is a fake, fabricated fable.

Second angle: If this narrative was about Adam and Hawaa, they would have been required to either repent from polytheism or that they died upon it! If we say: they both died upon it, then that view is worse than that of some infidels that:

Whenever we mention Adam and his deeds; and his marrying his two daughters to his two sons in obscenity

1 Refer to pg. 317.



We would realize that creation is from a despicable origin; and that all humans are products of adultery!

Therefore, whoever accepts that any of the Prophets died upon polytheism has fabricated a lie.

But if they had repented from polytheism, it does not suit Allah's wisdom, justice and mercy that he mentions their sin without mentioning their repentance from it. So, it is absolutely implausible that Allah mentions the sin of Adam and Hawaa and they had repented without citing their repentance. Whenever Allah mentions the error of any of His Prophets and Messengers; he cites their repentance from it as in the story of Adam himself when he ate from the tree along with his wife and they both repented from it.

Third angle: That the Prophets are safeguarded from committing polytheism by the consensus of the scholars.

Fourth angle: It is established in the Hadith of Intercession that the people will approach Adam and ask him for Intercession, and he will give the excuse of his eating from the tree⁽¹⁾, which was a sin. If he ever committed polytheism his excuse would have been stronger and more appropriate.

Fifth Angle: It is contained in this story that the Satan approached them and said to them that: **"I am your companion who caused your expulsion from the Paradise"**; such a thing is not said by someone intending deceit, they would rather say something that will entice and make his saying be accepted. So when he said: **"I am your companion who caused your expulsion from the Paradise"**, they will quickly recognize the fact that he was an enemy and will not accept any cunning and guile.

Sixth angle: That his saying in the story that: **"I will make him grow two ibex-like horns"**; they would either accept that such was possible; and that constitutes *Shirk* in terms of *Ruboobiyyah* because no one can do that except Allah. Or that they did not accept; and it was not plausible that they accepted his saying while they both knew that it is beyond his ability.

Seventh angle: Allah's statement – the Mighty and Sublime: **"High**

1 Al-Bukhaaree in (Book of *Tafseer*, Chapter on Allah's saying:3/250) and Muslim in (Book of *Eemaan*, Chapter on the Lowest in Rank Among the Dwellers of the Paradise; 1/184) in the hadith of Abu Hurayrah - ؓ.

be Allâh, Exalted above all that they ascribe as partners to Him” with a pronoun in the plural form. If it were Adam and Hawaa; he would have said: “above all that they both ascribe...”

These grounds point to the fact that this narrative is baseless from its very foundations and that it is not permissible to think that Adam and Hawaa committed *Shirk* in any way. The Prophets are safeguarded from *Shirk*, completely free from it by the consensus of the people of knowledge. Based on this, the interpretation of the verse – as we explained earlier – refers to the descendants of Adam who commit real *Shirk* since some among them are polytheists and some are monotheists.



Important Issues:

First: Prohibition of every name with an ascription of “the servant of” to other than Allah.

Second: Explanation of the verse.

Third: That regarding *Shirk* in merely naming, its real essence is not intended.

Fourth: That Allah’s gift of a sound baby girl to a person is a bounty.

Fifth: The early Muslim’s mentioning of difference between *Shirk* in obedience and *Shirk* in worship.

COMMENTARY

First: Prohibition of every name with an ascription of “the servant of” to other than Allah: that could be derived from the consensus regarding that, and *Ijmaa* (Consensus) is the third foundation from the fundamentals depended upon in the religion. The correct view is that it is possible and it constitutes proof when it becomes established based on Allah’s saying:

﴿فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾

“If you differ in anything amongst yourselves, refer it to Allâh and his Messenger...” [an-Nisaa: 59].

The particle, *in* (If) here, is a conditional; it does not indicate



that there must be difference. It rather shows that if it occurs then the recourse is to Allah and His Messenger. Thus, it becomes known therewith that when we have a consensus then such is evidence. However, to claim consensus requires proof. For this reason, Shaykh al-Islam Ibn Taimiyyah said: "The consensus that is given consideration is that which the pious predecessors were upon" because after them, there was much difference and the *Ummah* expanded.

When it was said to Imam Ahmad that: "So-and-so says, 'they have a consensus upon such-and-such'", he rejected it and said, 'How does he know? Perhaps they had differed. Whoever claims consensus (in a matter) is erring.'" May be Imam Ahmad said that because the Mu'tazilites and Deniers (of Allah's Names and Attributes) quickly refer to consensus to affirm their evil views, claiming that: "this is the consensus of the researching scholars" and so on.

Of giving information and not an affirmation or instruction, and an individual could ascribe himself to his parents even if such has an ascription of "the servant of" to other than Allah. The Messenger ﷺ had once called out that: "O Children of Abdul-Manaaf."⁽¹⁾ This is also an ascription of "the servant of" to other than Allah but by way of conveying information.

Second: Explanation of the verse: that is, Allah's statement – the Mighty and Sublime: "*But when He gave them a Sâlih (good in every aspect) child*". Its explanation had been given.

Third: That regarding Shirk in merely naming, its real essence is not intended: This is based on what was mentioned from Ibn Abbass (رضي الله عنه) regarding the meaning of the verse. However, the correct view is that: the *Shirk* is really true and that it is from the aspects of *Shirk* committed by the children of Adam and not from Adam himself and Hawaa. Thus, in the same verse, Allah – the Exalted – said:

"Do they attribute as partners to Allâh those who created nothing but they themselves are created?" [al-A'araf: 191].

So, this is actual *Shirk* that is committed by the children of Adam.

Fourth: That Allah's gift of a sound baby girl to a person is a bounty:

1 The hadith of Aboo Hurayrah – رضي الله عنه – and it contains that: "...O Children of Abd-Manaaf! Save yourself from the Hell..." Reported by Al-Bukhaaree in (Book of Bequeathal, Chapter on: Are the Women and Children Among the Relatives?; 2/291) and Muslim in (Book of Faith, Chapter on His saying: And warn your near kindered; 1/192).

This is based on the story being authentic and that the meaning of “*Sālih*” is a sound human being. The author (رحمه الله) mentioned a girl instead of a boy because some of the people think that a gift of a girl is a form of punishment. Allah – the Mighty and Sublime – said:

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ٥٨ يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا

بُشِّرَ بِهِ ۖ أَيَسْكُنُ عَلَىٰ هَؤُلَاءِ الْأَرْضُ مَا يُعْجَبُونَ ٥٩﴾

“And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? Certainly, evil is their decision.” [an-Nahl: 58-59].

Otherwise, the gift of a sound baby boy is from Allah’s bounties as well; in fact it is a greater bounty than that of the bounty of a girl even though the gift of a girl attracts great rewards for the one who cares for her, nurtures her and is responsible for her.

Fifth: The early Muslim’s mentioning of difference between *Shirk* in obedience and *Shirk* in worship: Before explaining this point we will explore the difference between *Taa’a* (obedience) and *Tbaadah* (worship): When *Taa’a* is attributed to Allah, there is no difference between it and *Tbaadah* because worshipping Allah is obedience to Him. As for *Taa’a* attributed to other than Allah, it is different from *Tbaadah*; we obey the Messenger ﷺ but we do not worship him. An individual may obey one of the kings of this world while he hates him.

Shirk in terms of obedience is (for example): that I obey him not out of love and reverence and humility in the way I love Allah and revere and glorify Him. However, obeying him is just to follow his orders. This is the difference. Based on the story, Adam and Hawaa both obeyed the Satan but did not worship him, giving servitude to him; but even that is based on the story being authentic.



CHAPTER:

Allah's saying:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا

يَعْمَلُونَ﴾

“And (all) the most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names...” (Al-A'raaf:180)

COMMENTARY

This chapter has to do with the *Tawheed* of Allah's Names and Attributes since this book encompasses the three aspects of *Tawheed*: the *Tawheed* of Worship, *Tawheed* in Lordship and Allah's Oneness in His Names and Attributes.

Allah's Oneness in His Names and Attributes is: to single out Allah – the Mighty and Sublime – with the Attributes of perfection established of Him without *Tamtheel* (comparison) or *Takyeeef* (saying how) or *Ta'teel* (Denial). Because if you deny, you then have not affirmed and if you compare, you have then not singled out, and *At-Tawheed* is built upon affirming and rejecting. That is to say, affirming the ruling for the One singled out and rejecting it regarding any other than Him.

For instance, if you say: “Zayd is standing”; you have not singled him out regarding “standing”. If you say, likewise, “Zayd is not standing” you have not affirmed “standing for him”. But if you say: “No one is standing except Zayd”, then you have singled him out for “standing”. Likewise, if you say, “There is no deity worthy of worship except Allah”, you have singled him out for *Uloohiyyah* (worship). So if you affirm the Names and Attributes for Allah without comparing anyone with him, that is the meaning of Singling out Allah in His Names and Attributes. If you reject them of Him, that is denial and if you Compare; then that constitutes *Shirk*.

His saying: “And (all) the Most Beautiful Names belong to Allah”: singling out Allah here comes from the angle of bringing the predicate forward since bringing forward what should basically come later expresses restriction. So the verse contains singling out the Names for Allah.

His statement: *Al-Husna* (the Most Beautiful) is the feminine form of *Ahsan* which is a comparative adjective. That is to say, “extremely



good and the best” because comparative adjectives point to that. The preference here is absolute because the comparative adjective could be absolute such as: “Zayd is the best”, and it may be restricted like, “Zayd is better than ‘Amr.” In this case, the preference is absolute since He said: “*And (all) the Most Beautiful Names belong to Allâh.*”

Therefore Allah’s Names are most lofty in beauty and are most perfect; they contain no deficiency, not by necessity or possibility. And what is given as information about Allah are more than what He is named with. Allah is described as the so-and-so thing; He could be described as *al-Mutakallim* (the Speaker) and *al-Mureed* (One Who Intends) even though the thing may not imply praise as *al-Mutakallim* and *al-Mureed* entail praise from an angle and not from another perspective. Yet, Allah is not named so-and-so thing nor *al-Mutakallim* nor as *al-Mureed*. However, He may be told of in those respects.

We had some important discourses regarding Allah’s Names:

One: Are the Names of Allah – the Exalted - Proper names or attributes?

Two: Are Allah’s Names synonymous or different?

Three: Are Allah’s Names Allah or other than Him?

Four: Allah’s Names are evidence based.

Five: Allah’s Names are not restricted to specific number.

Six: When Allah’s Names necessitate receiving an action, it is obligatory that you believe in the Name, the Attribute and the ruling that is sometimes referred to as *Athar* (effect). And if it does not relate to receiving an action, then it is compulsory to believe the Name and the Attribute

Seven: The meaning of preserving Allah’s Names:

1. Knowing them in their wordings and meanings.
2. Supplicating to Allah with them based on His saying: “*So call on Him by them*”. And that is by making them a means for yourself during supplications. So you would say: *Yaa Dhal-Jalaal wal-Ikraam* (O Possessor of Grandeur and Honour)! *Yaa Hayyu Yaa Qayyoom* (O the Living One the Subsisting One)! And so on.
3. That you worship Allah – the Mighty and Sublime – according to their implications. So, when you recognize that He is *Raheem* (Merciful) you seek His mercy, when you know that He is *Gafoor*



(Oft-Forgiving) you ask for His forgiveness and when you know that He is *Samee'* (All-Hearing) you avoid the statements that anger Him. And you recognize that He is *Baseer* (All-Seeing) you keep away from the actions that He dislikes.

His statement – the Mighty and Sublime -: “*So call on Him by them*”: *Ad-Duaa* (supplication) is invoking either directly such as saying: *Allahumma! Igfirlee* (O Allah! Forgive Me) *Yaa Gafoor* (O Oft-Forgiving)” and so on. It could also be indirectly by giving worship to Him. Thus, the scholars say: *Du'aa* could either be of request or Worship because the fact is that the worshipper expects and seeks Allah's mercy in his worship and fears His punishment. The order to supplicate to Allah with them includes the command to know them since supplicating to Allah using them is not possible except after knowing them.

This contradicts what some fawners in our present times say that: research about Allah's Names and Attributes has neither benefit nor need.

Do they want to worship what has neither names nor attributes?! Do they desire to bootlick those Twisters to cease argument and disputation with them? This is a dangerous beginning; to tell the people: Do not study the matters of Allah's Names and Attributes even when Allah had ordered us to supplicate to Him with them, and orders express obligation. So, it necessitates the obligation of knowing Allah's Names. Also, it is well-known that we should not merely know them as bare Names without meanings; they should rather have meanings and so, we must study them since merely knowing them as words lacks any benefit. Even when given to be beneficial from the aspects of worshipping with the words; that does not ensure full benefits.

And you should know that invoking Allah – the Mighty and Sublime – through His Names has two meanings:

One: Supplication of Worship: and that is by worshipping Allah with the implications of those Names, and that can be generally called Supplications of Worship. Allah the Exalted said:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

“And your Lord said: ‘Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My Worship...” [al-Ghaafir: 60].



Allah – the Mighty and Sublime – did not say: “My Invocation”; so that indicates that supplication is worship.

Thus, for example: *Ar-Raheem* (the Merciful) indicates Mercy; then you should then seek for the means of attaining His mercy and do them. *Al-Ghafoor* shows forgiveness; then you seek for Allah’s Forgiveness through lots of repentance as well as seeking forgiveness and so on. *Al-Qareeb* (the Near) necessitates seeking nearness to Him through the *Salat* and other things: the nearest a servant could be to His Lord is during his prostration.

Likewise *as-Samee’* (the All-Hearing); it necessitates that you worship Allah according to the implications of hearing by not saying what He will hear and dislike and not be pleased with such a thing from you. *Al-Baseer* (the All-Seeing) necessitates that you worship Allah according to the implications of that sight such that he doesn’t see of you an action He dislikes.

Two: Supplications of Request: that is by bringing them forward before your requests by way of seeking means with them to Allah the Exalted.

For example: *Yaa Hayyu* (O the Living One)! *Yaa Qayyoom* (O the Subsisting One)! Forgive me and have mercy on me.” The Prophet ﷺ supplicated that: “Grant me absolute forgiveness from Yourself and have mercy on me. You certainly, are the Oft-forgiving the most Merciful.”⁽¹⁾

When a person supplicates to Allah and states his needs; he has praised his Lord with the name making it a means by which his request will be granted. Seeking the means of granting the supplications by means of the Attributes of the One being invoked is a means of having supplications granted. So praising Allah with His Names is among the means of answering prayers.

His saying: “*And leave the company of those who belie or deny*”: “... and leave” that is, “avoid”, “those”: object; and the expression: “*those who belie or deny*” is the connector of the relative pronoun.

Then He – the Mighty and Sublime – threatened them in His statement: “*They will be requited for what they used to do*”; i.e., the

1 Reported by Al-Bukhaaree in (Book of Call to Prayer, Chapter on Supplications before the *salaam*; 1/268) and Muslim in (Book of Remembrance of Allah, Chapter on Recommendation of Lowering the Voice During Remembrance of Allah; 4/2078) from the hadith of Abu Bakrah - ؓ.



denial. That is to say, they will be given the perfect and appropriate perfectly. Thus, Allah – the Exalted – expresses rewards stating actions by way of pointing to fairness and that He will not reward any individual except as is commensurate with his deeds.

So it will mean that: “...and leave the company of those...” means, “do not follow their ways and path: they are upon misguidance and rebellion.” It does not mean to avoid giving them sincere advice and explaining the truth to them since the unfair should not be left upon his injustice. It is also possible that the expression: “...and leave...” is threat to those who belie or deny Allah’s Names.

The term *Al-Il’haad* is derived from *Al-Lahd* which means “slant”; so the word, *Lahada* and *Alhada* have the same meaning: “he bent.” And out of that, digging sideways in the grave is called *al-Lahad* because it bends towards the direction of the *Qiblah*.

Al-Il’haad regarding Allah’s Names is: to digress from what is obligatory thereof; and it has different forms:

One: That he denies any of Allah’s Names or whatever Attribute or ruling it points to, and that constitutes *Il’haad* in the sense that he would have digressed from what it deserves since it is obligatory for it to be affirmed along with the Attribute and ruling it implies.

Two: To affirm Names for Allah which He has not named Himself with such as the saying of the philosophers about Allah that: “He is the active cause in the universe, acting; the universe depends on that and there is no such as a creator.” Some others name Him “the active intelligence; what directs the universe is the active intelligence”. Likewise the Christians; they name Allah father and that constitutes *Il’haad*.

Three: That he makes it (i.e. any of Allah’s Names) indicate *Tashbeeh* (i.e., likening Allah to His creatures) and so, he says: “Allah hears, sees and is able, and likewise, humans hear, see and are able. Since the words are similar, then those referred to should be similar too” thereby comparing Allah – free is He from all imperfections and Exalted is He – to the creatures. The issue turns from similarity of words to similarity of attributes. It constitutes *Il’haad* from the angle that His Names indicate meanings that suit Allah which are incomparable to the meanings indicated with regards to the creatures.

Four: For him to derive names of idols from Allah’s Names such as calling *Al-Laah* from *al-Ilaah* or the word *Allah*, *al-’Uzza* from *al-*



Azeez and Manaaf from *al-Mannaan* such that they attribute aspects of divinity in order to justify.

You should note that to say “denying *Tamtheel*” is better than saying “denying *Tashbeeh*” for the following three reasons:

1. That is what Allah negates in the Qur'an; He said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (١١)

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.” [ash-Shoorah: 11].

2. that there is no two things that exist except that they have similarities from some aspects and share in meaning from some aspects.

For example: *Al-Khaaliq* (the Creator) and *Al-Makhlooq* (the creature) both share in the aspect of existence; but the existence of each of them is peculiar to it. Likewise knowledge, hearing and seeing and so on; the Creator and the created share in their basic meaning but they both each differ in their individual peculiarity.

3. The people differ in the meaning of *Tashbeeh* to such an extent that some consider affirming Allah's Attributes as from *Tashbeeh*. In that sense, (“denying *Tashbeeh*” will mean that) they have meanings without *Tashbeeh*; i.e., without affirming the Attributes according to their view.

His statement – the Mighty and Sublime: “*They will be requited for what they used to do*”: He did not say: “They will be recompensed with punishment” by way of indicating that recompense comes in the kind of the deed. And this constitutes warning, and is similar to His saying:

﴿سَنَفَعُ لَكُمْ أَيُّهُمَا الْقَلَّانِ﴾ (٣١)

“We shall attend to you, O you two classes (jinns and men)!” [Ar-Rahman: 31]

This does not mean that Allah – the Mighty and Sublime – is now busy and will be followed with idleness later on.

His statement – the Mighty and Sublime: “*They used to do*”: *Amal* (Deed) is generally employed to refer to utterance and deed. Allah – the Mighty and Sublime – has said:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ (٧)

“So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.” [Zalzalah: 7-8].

And this has to do with deeds and utterances.



Ibn Abee Hatim reported that Ibn Abbass said regarding the verse: “...who belie or deny His Names” that (it means): “Who commit *Shirk*.”

Also reported from him that: “They derived *Al-Lat* from *Al-Ilaah* and *Al-‘Uzza* from *Al-‘Azeez*.”⁽¹⁾

And al-A’mash said: “They include in it that which is not among it.”

COMMENTARY

The statement of Ibn Abbass (ؓ) that: “Who commit *Shirk*”: Is an interpretation of the word, *al-Ilhaad* and is connected to *Shirk* from two angles:

1. By making it point to comparison (with the creatures).
2. Or by deriving names of idols as is contained in the second report from Ibn Abbass which the author cited.

Therefore whoever makes them point to comparison has committed *Shirk* because he would have been ascribing a like to Allah. And whoever takes a name for his idols thereof has committed *Shirk* as well because he makes the name objects partners with Allah – the Mighty and Sublime – in His Names.

His saying: “Also from him”: that is, Ibn Abbass.

His statement: “Who commit *Shirk*...”: this is one of the two aspects of committing *Shirk* regarding them (i.e., Allah’s Names and Attributes); that is: by deriving names of idols thereof.

Note:

There is a word women do say among us; and that is: *Wa ‘Izzaalee*: What does that mean?

Answer: It actually expresses condolence; that is to say, she asked to be patient and strong and not for al-‘Uzzah which is an idol since she may not even know that there is an idol whose name is al-‘Uzza and it could not have even crossed her mind. Some of the people

1 Reported by Ibn Abi Haatim as in *Ad-Durr Al-Manthoor* (3/149)



say: It is obligatory to condemn it because the apparent meaning of the expression shows love for al-'Uzza which constitutes *Shirk*. However, we say: If this were the meaning, condemning it would be obligatory but we know certainly that it is not the meaning. The expression is rather employed to encourage being strong, patience, and steadfastness during the adversity.

His statement: "And al-A'mash said: 'They include in it that which is not among it': this is one of the forms of *Ilhaad* regarding the signs of Allah; that is: that Allah is named by what He has not given Himself. So whoever adds to it (i.e., Allah's Names) has committed *Ilhaad* because the obligatory thing is to remain upon what the texts have mentioned.

Appendix:

There are texts warning against *Ilhaad* regarding Allah's signs as in His saying:

"Verily those who turn away from our signs are not hidden from us." (Fussilat: 40)

And His saying: *"are not hidden from us"* contains warning since it means that: "We shall punish them" in addition to the expression being emphasized by the particle: *Inna* (certainly).

The Signs of Allah – the Mighty and Sublime – are divided into two:

1. **The Universe-related Signs:** that refers to the entire creation, including the heavens, the earth, the stars, the mountains, the trees and beasts and so on.

A poet versified that:

It is astonishing How Allah is disobeyed,

Or how the denier denies Him

While everything has signs in it

That point that He is One

Ilhaad regarding the universe-related signs are of three kinds:

1. Belief that someone beside Allah owns it or a part of it.
2. Belief that someone shares them with Allah.
3. Belief that Allah has a helper in bringing about them, creating them and controlling them.

The proof for that is Allah's Statement:

﴿قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي

الْأَرْضِ وَمَا لَهُمْ فِيهَا مِنْ شِرْكٍ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ﴾ (٢٢)

“Say: (O Muhammad to those polytheists, pagans, etc.): ‘Call upon those whom you assert (to be associate gods) besides Allāh, they possess not even the weight of an atom (or a small ant), either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them.’ [Saba: 22].

Dhaheer (as it occurs in the Arabic text of the verse) means: a helper.

Thus (as a rule), whatever contradicts *Tawheed ar-Ruboobiyyah* is included in *Ilhaad* in the universe-related signs.

2. The Legislation-related Signs: that is the revelation the Messengers have brought such as the Qur’an. Allah the Exalted said:

﴿بَلْ هُوَ آيَاتٌ يَبَيِّنُ فِي صُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا

الظَّالِمُونَ﴾ (١٩)

“Nay, but they, the clear *Ayât* [i.e. the description and the qualities of Prophet Muhammad written like Verses In the *Taurât* (Torah) and the *Injeel* (Gospel)] are preserved in the breasts of those who have been given knowledge (from the people of the Scriptures)” [Ankabuut: 49].

As *Ilhaad* with respect to Legislations; they are of three forms:

1. Belying them with respect to their narrations.
2. Contradicting them regarding their rulings.
3. Distorting their narrations and rulings.

Making *Ilhaad* about the universe-related and Legislation-related signs is prohibited. Some aspects of that constitute disbelief such as belying them; whoever belies a thing while believing that Allah and His Messenger said them is a disbeliever. Some may constitute Major sins such as Murder and adultery. Yet, some forms of it would constitute Minor sins such as casting lustful glance at a strange woman.

Allah – the Mighty and Sublime – said about the Sacred Precinct of Makkah:

﴿وَمَنْ يَرِدْ فِيهِ بِالْحَكَامِ يُظْلَمِ نَفْسَهُ مِنْ عَذَابِ إِلَهِهِ﴾ (٢٥)



“And whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism), him we shall cause to taste a painful torment.” [Hajj: 25].

So here, Allah referred to sins and injustice as *Ilhaad* because they are aspects of turning away from what an individual should be upon by obligation since it is basically compulsory for him to follow Allah's path. So whoever deviates has committed *Ilhaad*.



Important Issues:

First: Affirming the Names.

Second: The fact that they are all beautiful.

Third: The order that He should be invoked therewith.

Fourth: Avoiding those who contradict it among the ignorant deniers.

Fifth: Explanation of *Ilhaad* in the matter.

Sixth: The warning for whoever commits *Ilhaad*.

COMMENTARY

First: Affirming the Names: that is, for Allah – free is He from all imperfections – and it could be derived from His saying: “*And (all) (the Most Beautiful) Names belong to Allah.*” This a predicate entailing the affirmation of Allah's Names that it entails. The expression contains a restrictive because of the bringing forward of the predicate. The restrictive by way of its being beautiful and not for their being Names. But the *Jahmiyyah* sect and the extremist *Mu'tazilah* reject affirming Names for Allah – the Exalted.

Second: The fact that they are all beautiful: i.e., they reach the epitome of beauty because the word, *Husnaa* (in the Arabic text) is the feminine of the word, *Ahsan* (best) which is a superlative adjective.

Third: The order that He should be invoked therewith: supplications are of two forms: Supplication of Request and Supplication of Worship, and they are both ordered that Allah should be invoked in them with these Beautiful Names – and the explanation on that had been given.⁽¹⁾

Fourth: Avoiding those who contradict it among the ignorant deniers: that is, keeping away from their ways; it does not mean that

1 See pg 328



they should be allowed without giving them explanations. The verse also entails some warnings.

Fifth: Explanation of *Ilhaad* in the matter: explanation has been given as regards that.

Sixth: The warning for whoever commits *Ilhaad*: It could be taken from His saying – the Exalted: “*They will be requited for what they used to do.*”



CHAPTER:

IT SHOULD NOT BE SAID: AS-SALAM UNTO ALLAH

COMMENTARY:

This title is stated by the author with a negative which implies disavowal or prohibition. However, his giving evidence with the hadith implies a prohibition and so it is.

The word, *As-Salam* has a number of meanings:

1. Greeting: as it is said, “He gave the greeting of *Salam* to so-and-so.” That is to say, “he greeted him with the greeting of *Salam*.”
2. Not having any shortcoming and deficiency; like our saying: “*as-Salam* unto you O Prophet, and Allah’s Mercy and His Blessing.”
3. *As-Salam* as one of the Names of Allah. Allah – the Mighty and Sublime – said:

﴿الْمَلِكُ الْقُدُّوسُ السَّلَامُ﴾

“*The King, the Holy, the One free from all defects.*” [al-Hashr: 23].

His saying: “It should not be said: ‘*As-Salam* unto Allah’”: That is, do not say: “*As-Salam* upon You, O Lord” for the following reasons:

- a. This sort of supplication gives an impression of deficiency regarding Him; so you would be invoking Allah to rectify Himself of that since supplicating for a thing to be rectified of the other thing cannot be except that the thing could be described with it, and Allah – free is He from all imperfections – is free of any attribute of deficiency.
- b. If you invoke Allah to rectify Himself, you would have contradicted reality because Allah is Himself invoked and invocation is not made regarding Him. So, He is free of any need from us; His praise is rather given with attributes of perfection such as *al-Gafoor*

(the Oft-forgiving), *Samee'* (the All-Hearing), *Aleem* (the All-Knowing) and so on.

The Relevance of the Chapter to Allah's Oneness in His Attributes is obvious. This is because, His Attributes are lofty and perfect and beautiful as well. The evidence that His Attributes are lofty is His saying – the exalted – :

﴿لِّلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَى﴾

“For those who believe not in the Hereafter is an evil description, and for Allāh is the highest description.” [Nahl: 60]

And His statement – the Mighty and Sublime:

﴿وَلَهُ الْمَثَلُ الْأَعْلَى فِي السَّمَوَاتِ وَالْأَرْضِ﴾

“His is the highest description in the heavens and in the earth.” [ar-Ruum: 27].

The “highest description” means, the most perfect description. So if we say: “*as-Salam* be unto Allah”, that gives the impression that Allah – free is He from all imperfections – could be affected with deficiency, and this contradicts His perfect Attributes.

The connection of this chapter to the preceding one is clear because the subject discussed in the preceding chapter was the affirmation of beautiful Names for Allah which includes His Attributes while the issue in this chapter is His Attributes’ being free of deficiency which includes the fact of their perfection since the perfection will not be complete except by the affirmation of the Attributes of perfection and negation of whatever contradicts it. If you were to say: “Zayd is noble”; you have affirmed his nobility but he may still be affected by some deficiencies. But if you say: “Zayd is noble and he does never follow the path of dispraise”, then you would have attributed absolute nobility to him with respect to the description.

The Lord – free is He from all imperfections and Exalted is He – has perfect Attributes but when the opposite of that attribute is mentioned it becomes more perfect. Thus, the author – ﷺ – followed the last chapter with this showing that the beautiful Names and lofty Attributes can never be met by deficiency.

As-Salam is an affirmative and negative name; negative i.e., implying a negation of every deficiency or shortcoming the mind may imagine

or that the intellect may picture. So, no deficiency meets Him in His Essence or Attribute or in His action or ruling. And it (i.e., the Name *as-Salaam*) is affirmative; that is to say, it implies an affirmation of the name for Him and the Attribute it implies which is being free from any imperfection.



It occurs in the *Saheeh* from Ibn Mas'ood - ؓ - that he said: "Whenever we observed the Prayer together with the Prophet ﷺ we would say: 'As-Salam be upon Allah from His slaves. As-Salam be upon so-and-so and so-and-so.' Thereupon, the Prophet ﷺ said, 'Do not say: As-Salam unto Allah for Allah is as-Salam.'"⁽¹⁾

COMMENTARY:

His statement: "In the *Saheeh*": is more comprehensive than (saying that it is) "authentically related in the two *Saheehs*" or one of them or in other than them. Refer to: Chapter on: Explanation of *Tawheed* and Testimony that; *Laailaha illallaahu* (there is no deity worthy of worship except Allah) in volume 1 page 153 And this hadith is reported in the two *Saheehs*.

His saying: "Whenever we observe the Prayer together with the Prophet ﷺ": In most cases being together with the Prophet ﷺ in the Prayer will only be during the obligatory prayers since that is the prayer in which congregating is approved. Approvals of congregating in the non-obligatory are really few such as the Prayer for Seeking the Rains.

His statement: "...we would say: 'As-Salam be upon Allah from His slaves'": i.e., they ask for Allah to be free from defects, seeking Allah to rectify Himself from deficiencies or that the Name, *as-Salam* is unto Allah from His slaves since a person's saying: *As-Salam 'alaykum* is information with the import of supplication; and it has two meanings:

1. The name, *As-Salam* on you: that is to say; "His blessings should be upon you by His Name."
2. Peace from Allah should be upon you: so; that is, *Salam* (peace),

1 Reported by Al-Bukhaaree in (Book of Call to Prayer, Chapter on the Choice of Supplications After the *Tashahhud*, 1/269). He also reported it in (Book of Call to Prayer, Chapter on the Last *Tashahhud*, 1/268) and Muslim in (Book of the Prayer, Chapter on the *Tashahhud* during the Prayer with the wording: "Allah is Himself *as-Salam*; so when any of you observes his prayer, he should say: *At-Tahiyyaat lillaah...* (All salutations are due to Allah...)" *Salat* (1/301).

meaning: “giving *Salam*” such as *Kalam* (speech) meaning, *Takleem* (talking to).

His saying: “*As-Salam be upon so-and-so and so-and-so*”: that is, Jibreel and Meekaaeel. The word, “so-and-so” is used to indirectly refer to individual and it could undergo syntactic change since it is neither a proper noun nor adjective such as the word, *Safwaan* (smooth rock) in Allah’s statement:

﴿كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ﴾

“*The likeness of a smooth rock on which is a little dust.*” [al-Baqarah: 264].

It occurs in another version of the hadith that: “*As-Salam be upon Jibreel and Meekaaeel*”⁽¹⁾; they used to say that in the *Salam*.

So the Prophet ﷺ said: “*Do not say: As-Salam unto Allah for Allah is as-Salam*”. This negation is one that expresses prohibition; *as-Salaam* does not require *Salam*. He Himself – the Mighty and Sublime – is *Salaam*, free from all deficiencies and from all faults.

It contains proof for the permissibility of sending *Salams* upon the angels because the Prophet ﷺ did not forbid it, and because he - ﷺ - informed ‘Aa’isha that Jibreel was conveying the greetings of *Salam* to her and she replied that: “*On him be greetings of Salam (too)*.”⁽²⁾



Important Issues:

First: Meaning of *As-Salam*.

Second: That it is a form of greeting.

Third: That it is not suitable to Allah.

Fourth: The reason for that.

Fifth: Their been taught the salutation that befits Allah.

1 Reported by Al-Bukhaaree in (Book of Call to Prayer, Chapter on the Ending *Tashahhud* 1/268).

2 The hadith of Aa’isha ؓ reads that: The Messenger of Allah - ﷺ - said to me: “This is Jibreel conveying greetings of *Salam* to you.” She replied that: “I say, ‘Greetings of *Salam* with Allah’s mercy and blessings be upon him too.’” Reported by Al-Bukhaaree in (Beginning of Creation, Chapter on Mentioning of the Angels, 11/33) and Muslim in (Book of Seeking Permission, Chapter on Male’s Greeting Females with the Greeting of *Salam*, 4/1895).



COMMENTARY

First: The meaning of *As-Salam*: With regards to its being one of Allah's names, its meaning is *as-Saalim*, One Who is free from all deficiencies and imperfections; and concerning its being a form of salutation, it would have two meanings:

1: Implying an ascribed expression; i.e., "the word, *Salaam* should be unto you." That is to say, "Allah's Name, *as-Salaam* be upon you."

2: That *As-Salam* meaning *At-Tasleem*, a verbal noun such as *al-Kalaam* (the speech) meaning *at-Takleem* (being spoken to); i.e., you are giving an information with which supplication is intended. That is to say, "I ask Allah to grant you absolute protection."

Second: That it is a form of greeting: and that has been explained.

Third: That it is not suitable to Allah: since it does not befit Him, then it is forbidden.

Fourth: The reason for that: and that is; that Allah is *As-Salam*; and its explanation had been given.

Fifth: Their been taught the salutation that befits Allah: derived from the end of the hadith: "So, when any of you prays, he should rather say: '*At-Tahiyyaat lillaah* (All salutations are due to Allah...)'". That demonstrates the Prophet's beautiful teaching approach from two angles:

1: That when he forbade them, he gave the reason; and that is beneficial in many respects:

- a. Human acceptance of a thing which is following with the reason for it.
- b. A demonstration of the loftiness of the Islamic legal system, and that its orders and prohibitions are based on wisdom since reason implies wisdom.
- c. Giving juristic analogy for another issue that shares cause with this due to their corresponding cause.

2. That when he forbade them that, he - ﷺ - explained what is permissible to them. So, it could be derived from that, that if a person mentions something forbidden, he should cite what should occur in its place among the things that are allowed. There are similar other corroborating cases in the Qur'an and the *Sunnah*, and some of them had been mentioned.



It could be deduced from the *hadith* that: it is not permissible to remain upon a prohibited thing based on his saying: “Do not say: *Salam be unto Allah*.” This is something obligatory on all Muslims. It is incumbent on the scholars to explain the matters of the Islamic Law so that the people do not continue upon something prohibited thinking that it is allowed. Allah – the Exalted – said:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ﴾

“(And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad and the religious knowledge) known and clear to mankind, and not to hide it” [Aal-Imran: 187].



CHAPTER:

THE SAYING: “O ALLAH! FORGIVE ME IF YOU SO WISH”

It is contained in the *Saheeh* from Abu Hurayrah that Allah’s Messenger ﷺ said: “No one among you should say: ‘O Allah! Forgive me if You so wish. O Allah! Shower mercy on me if You so wish.’ He should be determined in his supplication; Allah has not anything to compel Him.”⁽¹⁾

In Muslim’s version: “He should be firm in his crave; nothing is too big for Allah, He gives it.”

COMMENTARY

His statement: “Chapter on the Statement: O Allah! Forgive me if You so wish”: The author gave this chapter because of Allah’s perfect Authority this *hadith* contains and His perfect generosity and bounty which are all from the Attributes of perfection.

His statement: “*Allaahumma*” (as in the Arabic text) means: “O Allah”! However, due to wide usage, the letter, *yaa* indicating the vocative is omitted and the letter *Meem* is put in its place. The replacement is placed in its end by way of seeking blessings in beginning with a mention of Allah’s Name.

His statement: “Forgive me”: *Al-Magfirah* (forgiveness) is

1 Reported by Al-Bukhaaree in (Book of Supplications, Chapter on Determination During Supplications, 4/160) and Muslim in (Book of Remembrance of Allah and Supplication, Chapter on Determination During Supplications; 4/2063).



concealing sin coupled with pardon for it because it etymologically evolved from the word, *Al-Migfar* (helmet) which is worn on the head to protect it from arrows (during battles). Thus, it happens with a cover and protecting thing. This is proven by Allah's saying – the Mighty and Sublime – to the believing slave during His secret conversations with Him when He makes him acknowledge his sins on the day of Resurrection: "I have concealed them for you in the world and today, I pardon you for them."⁽¹⁾

His statement: "If You so wish": that is, "If You wish to forgive me, You may do so; and if not, then don't forgive."

His statement: "In the *Saheeh*": Explanation had been given regarding such expressions in the statement of the author, and what is referred to here is the authentic hadith since the hadith is contained in the two books of *Saheeh*.


His statement: "No one among you should say": the *laa* (as it occurs in the Arabic text – *laa yaqul Ahadukum*) is a negative because of the occurrence of the verb after it in the jussive form.

His statement: "O Allah forgive me, O Allah shower mercy on me": the first sentence: "O Allah forgive me" entails safety from the detested; and the second: "shower mercy on me" implies attainment of the desired. So this supplication entails all that by which the desired is achieved and the detested is removed.

His statement: "he should be determined in his supplication": The *laam* (in *li-ya'zim al-mas'alah* as it occurs in the Arabic text) expresses order. The meaning of "he should be determined in his supplication" is that: he should not hesitate in his invocation; he should rather be certain without wavering or being suspensive.

Al-Mas'alah (supplication): *as-Su'aal* (sing.); that is to say, he should be determined in his request and not hesitant with his saying: "if You so wish."

His statement: "Allah has not anything to compel Him": is the reason for the prohibition of saying: "O Allah! Forgive me if You so wish. O Allah! Shower blessings on me if You so wish!" that is, nothing can compel Him against His wish and prevent Him from it or

1 Reported by Al-Bukhaaree in (Book of *Tafseer*, Chapter on: And His Throne was upon the Water; 4680) and Muslim in (Book of Repentance, Chapter on Repentance of The Murderer; 2768) from Ibn 'Umar – .



oblige him to bring about what He wills because affairs are according to His Will.

The danger in the wavering is from three perspectives:

First: His feeling that something could compel Allah to do a thing and that there is something capable of preventing Him. As if the person supplicating in this manner is saying that: "I will not compel You; if You so wish, You may forgive and if not you may not."

Second: that the person's saying: "If You so wish" is as if the matter is too big for Allah; He may not be capable of giving it because it is too great for Him. A similar thing is to tell someone among the people – the illustration is by comparing circumstances and not realities -: "Give me One million Riyal if you so wish." If you say that to him, perhaps the matter may be some difficult for him and so, you say: "If you so wish" in order to ease the matter for him. Allah – the Mighty and Sublime – is in no need of been told "If you so wish" because He – free is He from all imperfections and Exalted – is not overpowered by anything; He gives it. Thus, he – ﷺ – said: "He should be firm in his crave; nothing is too big for Allah, He gives it."

"He should be firm in his crave": i.e., he should request for his needs whether small or big and not say: "This is much; I cannot ask Allah for this." So he said: "nothing is too big for Allah; He gives it." That is to say: Nothing is too great before Him – free is He from all imperfections - He gives all things; nothing is too great in His sight.

Allah will raise the entire creation with a single word; this is a tremendously great thing but simple before Allah. He – the Exalted – said:

﴿قُلْ بَلَىٰ وَرَبِّي لَتُعَيِّنَنَّ لِمَن يَشَاءُ مِمَّا عَزَمْتُ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ۝٧﴾

"Say (O Muhammad): "Yes! by my Lord, you will certainly be resurrected, Then you will be informed of (and recompensed for) what you did, and that is easy for Allâh." [at-Tagaibun: 7].

So it is not great at all. Thus, all that Allah – the Mighty and Sublime – bestows on any individual among His creatures is not great, not too big for Him. That is to say: Nothing is too great before Him such that He cannot give it; everything is rather simple in His sight.

Third: It conveys an impression that the supplicating servant is free of Allah; as if he is saying: "If You so desire then do it and if not,



then leave it. As for me, it bothers me not.” Thus, he said, “**He should be firm in his crave**”; i.e., he should ask with a strong crave. But the conditional contradicts that because for the one who gives a condition for a desired thing, his action gives an impression that he is not in need of it. Above all, a person is supposed to supplicate to Allah the Exalted while feeling that he is actually in need of Him, and that Allah is Able to grant his request and that nothing is too great for Him; they are all rather simple in His sight.

Therefore, among the manners of supplicating is that one does not pray using this expression; one should rather be firm and say: “O Allah! Forgive me. O Allah! Shower mercy on me. O Allah! Grant me success” and so on. Should he be certain about being granted his request?

The response: Considering the matter with respect to Allah’s Ability, it is incumbent to affirm that Allah is Able to grant it. Allah – the Exalted – says:

﴿أَدْعُونِي أَسْتَجِبْ لَكُمْ﴾

“*Invoke Me I will respond to your (invocation).*” [Ghaafir: 60].

But from the angle of your request, considering your own hindrances or not appropriately following the means, then you may hold-back about the acceptance. Even at that, you should think rightly about Allah because Allah – the Mighty and Sublime – said:

“*Invoke Me I will respond to your (invocation).*”

He that granted you the success to supplicate to Him in the first instance will bestow His favour on you as well more especially if the individual carries out the means of acceptance of supplications and avoids the hindrances. And among the hindrances is going to extremes in supplications such as praying to commit sin or breaking the ties of kinship.

Among that also, is to supplicate for something impossible legally speaking or in terms of preordainment. The legally impossible is like his saying: “O Allah! Make me a Prophet”! And impossibility in terms of preordainment is such as his asking Allah – the exalted – to combine between two opposites which is impossible. So extremism regarding supplications is hindrance for the acceptance of supplications and it is forbidden based on His saying:

﴿أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِلَ﴾



“Invoke your Lord with humility and in secret. He likes not the aggressors.” [al-A’raaf: 55].

Such an action is close to making jest of Allah – free is He from all imperfections.

Relevance of the Chapter to the Book of *Tawheed*

And that is from two perspectives:

1. From the perspective of Allah’s Lordship – the Mighty and Sublime – because whoever does whatever conveys the impression that there is something that can compel Allah has not fulfilled perfectly singling out Allah – the Exalted - in His Lordship. Because from the aspects of perfect Lordship is that no one is able to compel Him; in fact, He is not queried about whatever He does as He – the Exalted – affirmed:

﴿لَا يُسْتَأْذَنُ عَمَّا يَفْعَلُ وَهُمْ يُسْتَأْذَنُونَ﴾ (٢٣)

“He cannot be questioned as to what He does, while they will be questioned.” [Al-Anbiyaa: 23].

Likewise, it implies deficiency from the aspect of Lordship from another angle. And that is for the impression it gives that the things Allah gives are too big in His sight. Thus, that entails denigration in His Generosity and Beneficence.

2. From the perspective of the slave; he feels he is sufficient away from his Lord which constitutes deficiency in the individual’s *Tawheed* whether from the angle of *Uloohiyyah* (singling out Allah for worship) or *Ruboobiyyah* (singling out Allah for Lordship) or from the angle of singling out Allah with His Names and Attributes.

If you ask: What is the response for what is mentioned in the Supplication for Guidance: “O Allah! I ask You for guidance by Your Knowledge, and I seek strength by Your Power, and I ask You for Your Immense Favour, for You are indeed able while I am not, and You know while I do not, You are the Knower of the Unseen. O Allah! If You know that this matter is good for me in my religion, my living and the end of my affair, then make it possible for me, and facilitate it for me then put blessing in it for me. And if You know that this matter is bad for me in my religion, my living and the end of my affair, then remove it from me and remove me from it, and make (other) good possible for me wherever it may be, and let me be

pleased with it.”⁽¹⁾

Similarly, what is reported in the widely-known hadith that: “O Allah! Let me live as long as living is better for me, and take my life if dying is better for me.”⁽²⁾

The response is that: I have not connected this with Allah’s Wish. I did not say, “Make it possible for me if You so wish.” I rather do not know whether this is good for me or evil; but Allah knows. So I say: “If You know that this matter is good for me then decree it for me.” Thus, the condition in it is because of an unknown thing to me; I know not whether it is good for me or bad?

Likewise the other hadith; since an individual knows not whether his living long is good or bad for him? For that reason, the people of knowledge dislike that one says to another: “May Allah lengthen your life” because it is not known whether living long may be good or bad. However, one should rather say: “May Allah make you live long upon His obedience” and things like that so that the supplication is obviously good in all respects.

Based on this, there is no contradiction between the hadith of this chapter and that of the Supplication for Guidance nor the hadith that: “O Allah! Let me live as long as living is better for me...” because the supplication was affirmative and not conditioned upon Allah’s wish, and that which is forbidden is the one connected to Allah’s wish. Still, if he says: “O Allah! Forgive me if you will” and not “if you wish”; the ruling is the same because the *Will* here is universe-related with the import of *Wish*. So, the difference is only in the word which is immaterial.



Important Issues:

First: Prohibition of giving condition in supplications.

Second: Explanation of the reason for that.

Third: His saying: “He should be determined in his supplication.”

Fourth: Being firm in the crave.

Fifth: Giving the reason for the matter.

1 Reported by Al-Bukhaaree in (Book of *Tawheed*, Chapter on Allah’s saying: ‘Say: He is Able’; 4/382) from the hadith of Jaabir bin Abdullah - رضي الله عنه.

2 Reported by Al-Bukhaaree in (Book of the Sick, Chapter on the Sick’s Wishing for Death; 4/30)



COMMENTARY

First: Prohibition of giving exception in supplications: the meaning of exception” here is *Shart* (condition) because “condition” is also referred to as “exception” based on his saying to Dibaa’ah bint Zubayr: “Perform the hajj and give a *shart*; because you have with your Lord what you have given as condition.”⁽¹⁾

That is from the angle that if you say: “I will honour Zayd if he honours you”, such is like when you say, “I will honour Zayd except he does not honour you”. So, it is actually in the meaning of an exception.

Second: Explanation of the reason for that: it had been mentioned that they are three in number:

1. That it gives an impression that there is something that can compel Allah and the matter is not like that.

2. That it gives the impression that the matter is too big for Allah; it may be difficult for Him such that He may be incapable of doing it; and the matter is not like that.

3. That it gives the feeling of the individual’s self-sufficiency from Allah; and this is not proper, and is neither from being mannerly.

Third: His saying: “He should be determined in his supplication”: shows that when you supplicate you should be firm and not waver.

Fourth: Being firm in the crave: based on his saying: “he should be firm in his crave”; i.e., he should request for whatever he likes; nothing is too great or hindering Allah – the Mighty and Sublime.

Fifth: Giving the reason for the matter: deduced from his saying: “...nothing is too big for Allah” or “nothing can compel Allah” this entails Allah’s Messenger’s good teaching methods: when he mentions are thing he mentions its reason along with it.

Mentioning the reason behind a ruling has benefits:

One: Explanation of the greatness of this legal system, and that

1 The hadith of Dabaa’ah bint Zubayr from the Prophet ﷺ that he said; “Perform the Hajj and give the condition that my place of stop is where you hold me back.” Reported by Al-Bukhaaree in (Book of Marriage, Chapter on Compatibility in Religion; 3/360) and Muslim in (Book of Hajj; 2/868).

His statement ﷺ: “You have with your Lord what you gave as condition.” Reported by: An-Nasaaee in (Book of Hajj Rites, Chapter on What To Say When Giving the Condition; 5/168), ad-Daarimee (2/34-35) and Abu Nu’aym (9/223). The hadith is authentic as is in *al-Irwaa’* (4/187).



there is nothing you rule upon except that it has reason and wisdom.

Two: increased tranquillity for the individual because when he understands the reason for a ruling, he will feel tranquil. For this reason, when he asked about the purchase of fresh dates with dry dates; he did not say it was allowed or prohibited, he rather said: "Does it reduce when it becomes dry?" and they answered: "Yes". Thereupon, he prohibited it.⁽¹⁾

And the man who said: "My wife gave birth to a black boy." He did not say, "The child is yours" – he rather said, "Do you have camels?" The man replied, "Yes", and he enquired, "What are their colours?" He answered, "Red." He then said, "Is there any of it with a grey colour – the colour between white and black?" The man said, "Yes." He asked him, "How?" He said, "Perhaps, from some hereditary changes." The Prophet ﷺ then said, "Perhaps, your child too had some hereditary changes."⁽²⁾ So, the man calmed down and accepted the ruling that that is the reality. He – ﷺ – connected the ruling with its reason necessitating the calm and love for the legal system and interest in it.

Third: Deductive analogy when the issue is regarding a ruling; so similar issues are connected to it to deduce their rulings.



- 1 Reported by Imam Ahmad (1/175, 176) and Abu Daawood in (Book of Business Transactions, Chapter on Buying Dry Dates with Dry Dates; 3/654-657), at-Tirmidhee in (Business Transactions, Chapter on the Prohibition of *Muhaaqalah*; 4/221) and said, "*Hasan Saheeh*"; and an-Nasaaee in (Book of Business Transactions, Chapter on Buying Dry Dates With Fresh Dates; 7/269), Ibn Maajah in (Business Transactions, Chapter on Purchasing Fresh Dates With Dry Dates; 2/761) and Malik in *al-Muwattaa* in (Business Transactions, Chapter on What is Discouraged of Sales of Dry Dates; 2/624) and Ash-Shaafi'ee in *ar-Risaalah* (no. 907). Likewise, Haakim reported it in *al-Mustadrak* (2/38) and graded it authentic from the hadith of Sa'd bin Abee Waqqass.
- 2 Reported by Al-Bukhaaree in (Book of Divorce, Chapter on: If A Child is Denied; 3/413) and Muslim in (Book of *Li'aan* 2/1137) from the hadith of Abu Hurayrah -



CHAPTER:

DO NOT SAY: "MY SLAVE" AND "MY AMAH"

It occurs in the *Saheeh* on the authority of Abu Hurayrah that Allah's Messenger ﷺ said: "No one among you should say, 'Feed your lord' and 'Pour water for your lord during his ablution.' He should rather say, 'My master' and 'My guardian.' No one among you should say, 'My slave' and 'My amah'; he should rather say, 'My lad' and 'My lass' and 'My boy.'"⁽¹⁾

COMMENTARY

This chapter heading could mean dislike for the utterance or its prohibition. The scholars have held differently regarding that and its details will be given shortly.

His statement: "...in the *Saheeh*": Attention had been drawn to similar expressions in the words of the author, and this hadith occurs in the Two *Saheehs*. Thus, the meaning of "in the *Saheeh*" could be: in an authentic hadith. Perhaps he intended *Saheeh al-Bukhaaree* because this version of the hadith cited here is his; the version of Muslim is different from this.

His statement: "No one among you should say": is the prohibitive expression. "My slave" i.e., the young boy and "My amah" refers to the young girl.

The ruling on that is divided into two:

The first: For him to ascribe it another individual such as saying: "So-and-so's slave" or "So-and-so's amah". This is allowed. Allah the Exalted had said:

﴿وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ﴾

"And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the *Sâlihûn* (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). [Nuur: 32].

And the Prophet ﷺ said: "It is not upon the Muslim to give charity over his slave and horse."⁽²⁾

1 Reported by Al-Bukhaaree in (Book of Freeing a Slave, Chapter on Being Arrogant Towards Slave; 2/221) and Muslim in (Book of Manners, Chapter on Ruling on Generally Using the Word, 'Slave' or 'Amah'; 4/1765).

2 Reported by Al-Bukhaaree in (Book of Zakat, Chapter on: The Muslim is not



Second: For him to ascribe it to himself; and that could be in two ways:

1: When it is expressed by way of informing such as: "I have fed my slave" or "I have clothed my slave" or "I have freed my slave." If he says it in the absence of the slave or amah; there is no blame but if he says it in the presence of the slave or amah; if an evil will ensue from that vis-a-vis the slave or master, then such is forbidden. Otherwise, such is not prohibited because the speaker does not intend by his statement, servitude which is lowliness. He only intended to say that he is owned.

2: When it occurs as an expression of vocative. So the master would say: "O my slave! Bring me such-and-such." This is prohibited. The scholars have differed regarding the prohibition: Is it by way of discouragement or forbiddance? The most preponderant thing about that is that its least ruling is dislike.

His saying: "No one of you should say, 'Feed your lord...'" ; i.e., no one among you should say to someone else's slave. It could include the master's saying to his slave if the expression is considered to have placed the apparent in position of the pronoun by way of showing arrogance.

You should know that ascribing Lordship to other than Allah – the Mighty and Sublime – has two forms:

The first form: When the annexation is to the first person pronoun such as: "Feed your lord", "Pour water for your lord during his ablution". So this is discouraged because of the prohibition owing to two hateful things it contains:

1. From the angle of the syntax; because it implies a bad meaning with respect to the word, lord since *ar-Rabb* (the Lord) is among his Names – free is He from imperfections. And it is He who feeds and is not fed. Even though it is undoubtedly clear that the *lord* here is not the Lord of the worlds who feeds and is not fed; it is reprehensible from the aspects of being mannerly with the word itself.

2. From the angle of meaning; the slave or amah feels disgrace because if the master is a lord; then the slave or amah becomes the lorded over.

The second division: When the annexation is to the second person pronoun; there is no blame in this, such as is the hadith about the

obliged to give obligatory charity over his slave; 1/454) and Muslim in (Book of Zakat, Chapter on: The Muslim is not obliged to give obligatory charity for his slave or horse; 2/675) from the hadith of Abu Hurayrah - ؓ.



signs of the Last Hour: "...that the amah gives birth to her master."⁽¹⁾ As for the wording: "her mistress"⁽²⁾ there is no ambiguity in this just because it carries a letter *taa* indicating its being feminine. So there is not joining partners with Allah in the syntax since Allah is only called *Rabb* (Lord; i.e., without the feminine equivalent).

In the hadith of lost property – which is Agreed Upon by the Two Imams – (it says): "until its *rabb* (owner) finds it."⁽³⁾ However, some of the scholars explain that; the hadith of the missing property is with regards to a lost animal which does neither worship nor disgrace; it is not like the human. But the truth is that there is no difference because the beasts also worship Allah in a special manner. Allah – the Exalted – said:

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ﴾

"See you not that to Allâh prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawâb (moving living creatures, beasts, etc.),"

And He – the Mighty and Sublime – said about humans:

"And many of mankind" not all of them:

"But there are many (men) on whom the punishment is justified."

[Hajj: 18].

Based on this, it is allowed for us to say: "The slave fed his lord" and so on.

The Third Division: That the ascription should be to a first person pronoun such as when the slave says: "This is my *Rabb* (lord)"; is this permissible?

Someone might view that: It is allowed since it is from the slave

1. Reported by Al-Bukhaaree in (Book of *Eemaan*, Chapter on Jibreel's Question to the Prophet [١/33] and Muslim in (Book of *Eemaan*, Chapter on Explaining the *Eemaan*; 1/39).
2. Reported by Al-Bukhaaree in (Book of *Tafseer*, Chapter on: 'Allah Alone has the knowledge of the Last Hour'; 3/275) and Muslim in (Book of *Eemaan*, Chapter on Explaining the *Eemaan* 1/36).
3. Reported by Al-Bukhaaree in (Book of Watering, Chapter on the Drinking of the People and Beasts from the Rivers; 2/167) and Muslim in (Book of Lost and Found Item (3/1346) from the hadith of Zayd bin Khaalid al-Juhaneey – ☞.



to his master and Allah – the Exalted - had said about Yoosuf's companion that:

﴿إِنَّهُ رَبِّي أَحْسَنَ مَوْلَى﴾

“Truly, he is my Rabb! He made my stay agreeable!” [Yoosuf: 23]

That is, “my master.” And because what is reprehensible in saying: “*Rabb*” (by the slave regarding his master) is the slave’s debasement which is absent here since he himself is the person saying: “my *Rabb* (lord).”

The Fourth Division: That it should be ascribed to a plain name. So, one could say (for instance): “this is the *Rabb* of the slave”. From the apparent meaning of the hadith, such is permissible – and it is so – as long as something reprehensible does not arise therefrom which will make it become disallowed such as when an individual hearing that thinks that the “master” (called *Rabb* in the expression under discourse) is the actual Lord, the Creator and things like that.

His statement: “He should rather say, ‘My master’ and ‘My guardian’”: The expected thing is that he should say: “He should rather say: ‘Your master and your guardian’” because the situation necessitated that the expression should be an appropriate alternative to the prohibited expression and the prohibited expression occurred as a narration while the correction here occurs in the first person: “He should rather say, ‘My master’ and ‘My guardian’”. Thus, the author – رحمه الله -, as will be mentioned under the important matters in the chapter, deduced that the expression contains some guide to the fact that if an individual is prohibited from saying to the slave: “Feed your lord”; then the slave is more prohibited from saying: “I have fed my lord” or “I poured water for my lord during his ablution”. He should rather say: “my master” or “my guardian.”

But if we contend that “Feed your lord” is only restricted to the person addressing the slave because it entails insult for the slave contrary to when he himself says: “I have fed my lord” which does not include such degradation? It will be replied that: When the Messenger ﷺ directed the address to the individual calling the slave; he was also addressing the slave too. So, he said: “He should rather say, ‘My master’ and ‘My guardian.’” That is to say: instead of his saying: “I fed my lord” and “I poured water for my lord during his ablution.”



His statement: “My master”: *Siyaadah* (being a master) is basically a high status because it is derived from the word, *Su'dad* (sovereignty), *Sharaf* (honour), and *Al-Jaah* (status) and the like.

The word *Sayyid* (master) is generally used to refer to a number of things: *Al-Maalik* (Owner), *Az-Zawj* (husband), *As-Shareef Al-Mutaa'* (the noble who is obeyed).

The word *Sayyid* here is connected to the letter *Yaa* that refers to the talking individual; so it is not general. The general *Sayyid* (master) should not be employed except with respect to Allah – the Mighty and Sublime. He ﷻ said: “The *Sayyid* (master) is Allah.”⁽¹⁾ As for the word, *Sayyid* being connected in an apposition, it could be used to refer to other than Allah. Allah the Exalted said:

﴿وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ﴾

“They both found her lord (i.e. her husband) at the door.” [Yoosuf: 25]

He - ﷻ - had said as well, “I am the *Sayyid* (master or leader) of the children of Adam on the Day of Resurrection.”⁽²⁾

The scholars of *Fiqh* say: If a master says to his slave; i.e.: the master of the slave to his own slave.

Point of Note:

It became common among some of the people to use the word, *Sayyidah* to refer to a lady. So they say – for instance -: “this is special for men and this is exclusive to *Sayyidaat*”. This implies twisting the reality owing to the fact that *Saadah* (the masters or rulers) are men. Allah the Exalted said:

﴿وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ﴾

“They both found her lord (i.e. her husband) at the door.” [Yoosuf: 25]

And He – the Mighty and Sublime – said:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ﴾

“Men are the protectors and maintainers of women.” [an-Nisaa: 34].

1 Reported by Ahmad in (4/24, 35), Al-Bukhaaree in *al-Adab al-Mufrad* (211), Abou Daawood in (Book of Manners, Chapter on Discouragement of Mutual Praise; 5/154), an-Nasaaee in *'Amal al-Yaom wal-Laylah* as in *Tuhfat al-Ashraaf* (4/360), Ibn Sunniyy (389) and al-Bayhaquee in *al-Asmaa was-Sifaat* (pg. 22) from the hadith of Abdullah bin Shikhkheer – ﷺ.

2 Its reference had preceded.



And the Messenger of Allah ﷺ said: “The women are captives under you”⁽¹⁾ that is to say, they are like captives. He also said regarding the men that: “...a shepherd of his family and the one responsible for his flock.”⁽²⁾ Therefore, the correct thing is to say to a single woman “*Imra'ah*” (woman) and a group, “*Nisaa*” (women).

His statement: “My guardian”: That is; he should say, “My guardian”.

Guardianship can be divided into two:

The first division: Absolute Guardianship; and this is for Allah – the Mighty and Sublime – alone, it is not proper for other than Him just like the absolute mastership.

Allah’s Guardianship has two forms:

1. **General:** this includes every one. Allah – the Mighty and Sublime – said:

﴿ثُمَّ رُدُّوْا۟ اِلَی اللّٰهِ مَوْلٰهُمُ الْحَقَّ ۚ لَا لَهٗ الْخَیۡطُ وَهُوَ اَسْرَعُ الْحٰسِبِیۡنَ﴾ (32)

“Then they are returned to Allah, their Maulâ [true Master (God), the just Lord (to reward them)]. Surely, His is the judgement and He is the swiftest in taking account.” [Al-An’aam: 62].

So He – the Mighty and Sublime – mentioned His guardianship over those liars; and that is general guardianship.

2. **Special:** for the believers. Allah – the Mighty and Sublime – said:

﴿وَلَاۤیۡکَ یَاۤاَیُّهَا اللّٰهُ مَوْلٰی الَّذِیۡنَ ءٰمَنُوْا وَاَنَّ الْکٰفِرِیۡنَ لَا مَوْلٰی لَهُمْ﴾ (11)

“That is because Allah is the Maulâ (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no Maulâ (Lord, Master, Helper, Protector, etc.).” [Muhammad: 11].

This refers to the Special guardianship. The expression should have been that: He is not the *Maula* of the disbelievers; but He rather said:

﴿لَا مَوْلٰی لَهُمْ﴾

1 Reported by Imam Ahmad in (5/72), at-Trimidhee in (Book of Breastfeeding, Chapter on the Rights of the Woman on her Husband; 4/143, 144) – and he said: “It is *Hasan Saheeh*”-, Ibn Maajah in (Book of Marriage, Chapter on the Rights of the Woman on Her Husband; 1/594) and an-Nasaaee in *al-Kubraa* in (Book of Relating with the Women) from the hadeeth of ‘Amr bin Ahwas al-Jashmee – ؓ.

2 Reported by Al-Bukhaaree in (Book of *Jum’ah*, Chapter on Observing the Jum’ah Prayers in the Towns; 1/285) and Muslim in (Book of Leadership, Chapter on the Just Ruler; 3/1459) from the hadith of Ibn Umar – ؓ.

“...Disbelievers have no Maulâ (Lord, Master, Helper, Protector, etc.).”

That is to say: He is not the *Maula* of the disbelievers neither are their friends and protectors whom they consider as Deities besides Allah their friends because on the Day of Ressurrection they will deny them.

The second division: Specified and Ascribed Guardianship; this could be for other than Allah; and it has many meanings lexically such as: *an-Naasir* (The Helper), *Al-Mutawalli Li al-Amr* (Overseer of Affairs), *as-Sayyid* (the Master) and *al-Ateeq*.

Allah – the Mighty and Sublime – said:

﴿وَإِنْ تَطَهَّرْتَ عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَلِحُ الْمُؤْمِنِينَ﴾

“If you two (wives of the Prophet ﷺ, namely ‘Aishah and Hafsa) turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet likes), but if you help one another against Him (Muhammad), Then verily, Allâh is his Maulâ (Lord, or Master, or Protector, etc.), and Jibreel (Gabriel), and the righteous among the believers.” [at-Tahrim: 4]

He ﷺ said as well from the reports from him, “Whoever’s *Maula* I am; Alee is his *Maula* as well.”⁽¹⁾ And he ﷺ said too: “Ascription of *Maula* is to the person that frees (the slave).”⁽²⁾

And then the ruler is called *Waliyy al-Amr* (One with Authority) while the freed slave is also called “*Maula* of So-and-so”. Based on this, it becomes clear that there is no basis for some people’s abhorrence for the individual who says to a king: “*Maulaaya* (My *Maula*)” because its meaning is “The one in-charge of my affairs”; and undoubtedly, the

1 Reported by Imam Ahmad (1/84, 118, 119 and 152), Ibn Hibban (p.544) from Alee bin Abee Taalib (رضي الله عنه). Ahmad also reported it (5/368, 370) and Ibn Maajah in (Introduction, Chapter on the Virtues; 1/43) from Baraa bin ‘Aazib. It contains Alee bin Zayd and he is weak as in az-Zawaaid.

Ahmad reported it as well in (4/638), at-Tirmidhee in *Al-Manaaqib* (Chapter on the Virtues of Alee bin Abee Taalib – رضي الله عنه – 9/300) – and said: “It is *Hasan, Saheeh, Gareeb*”, an-Nasaaee in *al-Khasaa’is* (pg. 21), al-Haakim (3/110) and ad-Doolaa-bee in *al-Kunaa* (2/61) from Zayd bin Arqam.

Ahmad reported it again in (5/347), an-Nasaaee in *al-Khasaa’is* (pg. 21) from Bu-raydah. Refer to *Majmau’ az-Zawaaid* (9/103). Its chain is authentic. Also refer to: *Fayd al-Qadeer* (6/218).

2 Reported by Al-Bukhaaree in (Book of Agreements for the Manumission of Slaves, Chapter on Seeking Aid Towards Manumission; 2/225) and Muslim in (Book of Manumission, Chapter on Ascription of *Maula* is for He the one who Manumitted the Slave; 2/1141) from the hadith of Aa’isha (رضي الله عنها)



ruler of a country is in-charge of her affairs as Allah the Exalted said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾

“O you who believe! Obey Allāh and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority.” [an-Nisaa: 59].

His saying: “No one among you should say, ‘My slave’ and ‘My amah’”: this address is for the master; for him to say: “My slave” and “My amah” to his slave since we are all Allah’s slaves and our women are Allah’s female slaves. The Prophet ﷺ had said: “Do not prevent Allah’s female slaves from Allah’s mosques.”⁽¹⁾

So the master is prohibited from saying that; because if he says: “My slave” and “My amah” he has sought resemblance with Allah – the Mighty and Sublime - even if it is only from the angle of use of words because Allah would address His slaves that: “My slave; I sought you to feed Me but you did not feed Me...”⁽²⁾ and things like that.

But if the master intends by his saying: “My slave” meaning: “You that I possess”, then the prohibition would be considered as from the aspects of avoiding a wording that could imply joining partners with Allah and the ruling on that had been explained.⁽³⁾

His saying: *Amatee (my amah)*: the amah is the feminine of the slave; it is also called the *Jaariyah*. The reason for the prohibition is: it entails some feelings of servitude; and all these are from the aspects of protecting the *Tawheed* and keeping away from joining partners with Allah even in the use of expressions. Therefore, some of the people of knowledge – among them is Shaykh Abdur-Rahman as-Saʿdee, رحمه الله – opine that the prohibition in the hadith does not imply forbiddance and that it only expresses being mannerly and perfect. The ruling on that had been elaborately discussed.

His statement: “he should rather say, ‘My lad’ and ‘My lass’ and ‘My boy’”: likewise “my young girl” and “my boy”; there is no blame in them.

1 Reported by Al-Bukhaaree in (Book of The Friday Prayer, Chapter on Abdullah bin Muhammad Narrated to Us; 1/286) and Muslim in (Book of the Prayers, Chapter on Women’s Going Out; 1/328) from Ibn Umar (رضي الله عنه).

2 Reported by Muslim in (Book of Goodness to Benevolence and Joining Ties; Chapter on the Virtues of Visiting the Sick; 4/1990) from Abu Hurayrah (رضي الله عنه).

3 Reference has been mentioned



The hadith contains a number of benefits:

1. The Messenger's excellent manner of teaching considering the fact that if he prohibits a thing he gives the people what is permissible for them. So he said: "No one among you should say, 'My slave' and 'My amah'; he should rather say, 'My lad' and 'My lass' and 'My boy.'" That is the way of the Prophet ﷺ; and that is the methodology of the Qur'an as well. Allah the Exalted said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا أَنْظِرْنَا وَاسْمِعُوا﴾

"O you who believe! Say not (to the Messenger) *Râ'ina* but Say *Unzurna* (do make us understand)." [al-Baqarah: 104]

This is also incumbent on the people of knowledge and da'wah that when they forbid a means to a prohibited thing they should guide the people to a legitimate path such that they do not get choked up and the entire means becomes closed up against them. Doing this entails two great benefits:

One: Making avoidance of the forbidden easy for the people because if they recognize that there is an alternative it eases their leaving the prohibited thing.

Two: It shows that the religion of Islam has wide latitude and that everything the people need is included in the religion. So, do not rule that a people should not say or do something except that you guide them towards something to suffice with. This is from the perfection of the Islamic rulings.

2. That an Order could indicate Permissibility based on his saying: "He should rather say, 'My master' and 'My guardian.'" The scholars have said: If an order comes in the context of a prohibited matter; it expresses allowance. Here, the order occurs regarding a prohibited affair. Similar to this is Allah's saying:

﴿وَإِذَا حَلَلْتُمْ فَاصْطَادُوا﴾

"But when you finish the *Ihrâm* (of Hajj or 'Umrah), you may hunt." [al-Maidah: 2].



Important Issues:

First: The prohibition of the saying: "My slave" and "My amah".



Second: The slave should not say: "My lord" neither should it be said to him, "Feed your lord".

Third: Teaching the first to say instead: "My lad", "My lass" and "My boy."

Fourth: Teaching the second to alternatively say: "My master" or "My guardian."

Fifth: Drawing attention to point which is actualization of *Tawheed* even in use of expressions.

COMMENTARY

First: The prohibition of the saying: "My slave" and "My amah": taken from his saying: "No one among you should say, 'My slave' and 'My amah'". Its explanation has preceded.

Second: The slave should not say: "My lord" neither should it be said to him, "Feed your lord": this was deduced from the hadith, and its explanation had been given.

Third: Teaching the first (i.e. the master) to say instead: "My lad", "My lass" and "My boy".

Fourth: Teaching the second (i.e. the slave) to alternatively say: "My master" or "My guardian."

Fifth: Drawing attention to point which is actualization of *Tawheed* even in use of expressions: And that had preceded.

There are other matters under this chapter but these are the intended ones.



CHAPTER:

WHOEVER ASKS WITH ALLAH'S NAME SHOULD NOT BE REFUSED

COMMENTARY:

His saying: "Chapter: ...Should Not be Refused": *laa* here (as it occurs in the Arabic text) expresses negation owing to the continuous tense that comes after it occurring in the nominative. And the negation could indicate discouragement or prohibition.

His saying: "Whoever asks with Allah's Name": that is to say, whoever requests of another in Allah's Name.

Asking in Allah's Name has two forms:

One of them: Asking in Allah's Name with an expression such as: "I ask you with Allah" as has preceded in the hadith of the three individuals wherein the angel said: "I beg you with the One Who has granted you this fresh complexion and skin."⁽¹⁾

Two: Requesting in a manner approved in Allah's legislations; i.e., he ask for something which is allowed in the *Shareeah* such as the poor asking from the charity and asking about a knowledge-based matter and things like that.

The ruling regarding whoever refuses the one who asks by Allah is Dislike or Prohibition depending on the condition of the person being asked and the asking individual.

There are a number of issues here:

The First Issue: Is it permissible for a person to ask with Allah's Name or not?

This issue was not mentioned at all by the author - ﷺ -. So, we say firstly that: Asking from the aspect of its being discouraged and the impropriety for an individual to asking anyone anything except during necessity. Thus, among the things upon which the Prophet ﷺ took allegiance from his companions is that they do not ask anybody for anything to the extent that if the stick of any of them falls while he is on his mount, he should not request anybody that "Kindly help me pick it."⁽²⁾

1 It has preceded on pg 302

2 Reported by Muslim in (Book of Zakah, Chapter on Discouragement of Requesting of People; 2/721) from 'Auf bin Maalik - ؓ.



And the meaning actually necessitates that because if you respect yourself and not degrade yourself by asking of people, you'll ever remain honourable before them. So, it becomes a means of protection for you against putting down your face to anyone because whoever takes down his own face to anyone, that individual may require him to do something – perhaps something he would dislike doing -, but owing to the request he will be obliged to do it.

Thus, it is reported that the Prophet ﷺ said: “Hold back from that in the hands of the people; and the people will like you.”⁽¹⁾ Therefore, asking is basically either discouraged or prohibited except during necessities or difficult conditions. So, asking for money is prohibited; it is not allowed to request money from anybody except during dire necessity. The scholars of *Fiqh* regarding the matters of Zakah say that: “Whoever is allowed to receive a thing is allowed to request for it.” However their comment is disputable because the Messenger ﷺ had warned against asking that: “An individual would continue to ask until he will come on the Day of Resurrection having no piece of flesh on his face.”⁽²⁾ This indicates that it is prohibited except in the cases of dire necessity.

As for requesting for help with status or bodily assistance; it is discouraged except when necessity calls for such.

But as regards giving the asking person, that is the subject in this chapter. The asking person will be of either of two conditions:

- 1 Reported by Ibn Maajah in (Book of Asceticism, Chapter on Asceticism in Worldly Matters; 2/1374). It is said in *az-Zawaaid*: “Its chains includes Khaalid bin ‘Amr, and he is weak, his weakness is agreed upon. He was even accused of fabricating narrations and al-‘Uqaylee reported this hadith from him and said: ‘It lacks any basis from the narrations of ath-Thawree.’” Al-Haakim also reported it (4/313) and said: “Its chain is authentic” but adh-Dhaabee contended and said, “Khaalid is a Fabricator.” Abu Nu‘aym reported it as well in *al-Hilyah* (3/253, 7/136) and al-‘Uqaylee in *ad-Du‘afaa* (2/11) from the hadith of Sahl bin Sa‘d as-Saa‘dee – ؓ. The hadith was graded Sound by an-Nawawee in *Riyaadu as-Saaliheen* (473) and in Arba‘een an-Nawawiyah (hadith no: 31). And Al-Albaanee graded it Authentic in *as-Saheehah* (944). Al-Mundhiree said in *at-Tar’gheeb wat-Tar’heeb* (4/157): “Some of our scholars grade its chain sound but that is farfetched because it is from the report of Khaalid bin ‘Amr and this Khaalid is an Abandoned reporter, even mentioned to fabricate narrations.” Ibn Rajab graded it Weak in *Jaami’ al-Uloom wal-Hikam* (p. 272).
- 2 Reported by Al-Bukhaaree in (Book of Zakat, Chapter of the One Who Asks to Increase His Own Wealth; 1/458) and Muslim in (Book of Zakat, Chapter on Discouragement of Asking; 1/720), from Ibn Umar – ؓ.



One: That he merely asks for a thing; like saying (for instance): “O so-and-so! Give me such-and-such”. If that is from the things allowed by the Law-Giver in the *Sharee’ah* then you should give him such as the poor asking for something from the Zakat.

Two: That he asks with Allah’s Name; such should be given even if he is not entitled because he has asked with something great. So giving him is from the aspects of reverence for the great. However, if he asks for a thing of sin or when giving him involves bringing difficulty upon the individual being asked; then he should not be given.

The first example: That he asks you for some money to buy something prohibited such as alcohol.

The second example: that he asks you with Allah’s Name to tell him your secrets and what you do with your family.

These should not be answered; the first involves aiding sin, and answering in the second example, brings difficulty upon the individual being asked.



Ibn Umar - رضي الله عنه – said: Allah’s Messenger ﷺ said: “Whoever asks by Allah’s Name give him; whoever seeks protection by Allah’s Name grant him and whoever invites you, accept the invitation. Whoever does any good to you pay him back. If you find not what to pay back with, supplicate for him until you can note that you have paid him back.”

Reported by Aboo Daawood and an-Nasaaee with a *Saheeh* chain.⁽¹⁾

COMMENTARY

His statement: “Whoever asks by Allah’s Name, give him”: *man* (whoever – as it occurs in the Arabic text) is conditional and expresses generality.

His statement: “give him”: the order here indicates obligation as long as the request does not involve sin or harm to the individual being

¹ Reported by al-Bukhaaree in (Book of Zakat; 3/345 – Fath) and Muslim in (Book of Zakat, Chapter on the Best form of Charity; 2/717) from Hakeem bin Hizaam – رضي الله عنه.



asked. This is because granting him the request involves reverence for Allah – the Mighty and Sublime – by Whose Name he asked. It is not a condition that the request be made using the Expression of Divinity; it suffices when any of the expression exclusive for Allah is employed as the angel who approached the leper, the bald and the blind said: “I ask you by the One who has granted you such-and-such”.⁽¹⁾


His saying: “...whoever seeks protection by Allah’s Name, grant him”: i.e., he says: “I seek Allah’s protection from you”; it is obligatory upon you to protect him because he sought protection with something great. As such, when Ibnat al-Jaon said to the Messenger ﷺ that: “I seek refuge with Allah from you”, he said to her: “You have sought refuge with a great thing – or One Whose refuge is sought – Go back to your family.”⁽²⁾

However, an exception is if he asks for refuge avoiding something obligatory upon him; we will then not grant him such. For example, if he is been asked to observe the congregational Prayers and then he says: “I seek refuge with Allah from you”. Likewise if he is been asked to leave a sinful thing and then he says he seeks refuge with Allah from you; do not grant him refuge owing to cooperating upon sin and enmity which doing involves. And because Allah does not grant refuge to the sinful; the sinful is basically deserving of legal punishment and not help and refuge.

Likewise the one who deservedly seeks refuge and rightly; the *Sharee’ah* deserves that he is granted refuge – even if he does not say “I ask for refuge by Allah’s Name” -; because it is obligatory basically to protect him as the scholars explain: If a person commits a sin and then seeks recourse at the *Haram* (the Sanctified Area in Makkah); the prescribed punishment will not be implemented on him neither is the Law of Retribution implemented there. However, he will be constrained and prodded; he will not be allowed purchase or sale and neither will he be hired for service until he goes out.

Contrariwise is the one who breaks the violations of the *Haram* by committing a particular sin within the *Haram* itself; being in the *Haram* will not be an interdiction because he broke the sanctity of the *Haram*.

1 Its reference had been given earlier.

2 Reported by Al-Bukhaaree in (Book of Divorce, Chapter on the One Who Divorces and Should A Man Face His Wife with Divorce? 3/401) from Aboo Usayd - .

His saying: “whoever invites you accept his invitation”: *man* (whoever) is a conditional and expresses generality. Apparently, the meaning of “invitation” here is that which is done out of honour; here, it is not referring to “call”.

The hadith apparently shows that it is obligatory to answer every invitation; and that is the view of the *Dhaahiriyyah*. However, the majority of the people of knowledge view that: It is encouraged except the invitation to a marriage ceremony. That is obligatory based on his saying: “The worst food is the food of the marriage ceremony to which those who will abhor it are invited and those who will attend it are prevented. And whoever does not answer has disobeyed Allah and His Messenger.”⁽¹⁾

Whether it is viewed to be obligatory or encouraged; there are some conditions around that:

1. That the inviter is not from those that must be deserted by obligation or recommendation.

2. That there should be no reprehensible matter in the place; if there is and he will be able to remove it; then it becomes obligatory for him to attend for two reasons:

- a. Answering invitation.
- b. Changing evil.

But if he does not have the ability to remove the evil, then it is forbidden for to attend because his attending necessitates him sinning. And whatever necessarily brings about sin is sin too.

3. That the inviter should be a Muslim, otherwise it is not obligatory to attend based on his saying: “The rights of a Muslim on the other Muslim are six...” and then he mentioned, “If he invites you; then accept the invitation.”⁽²⁾ They say: this is a restrictive for the general text that exists on the matter.

4. That his source of livelihood should not be from that which is forbidden; because answering his invitation would imply eating

1 Reported by Al-Bukhaaree in (Book of Marriage, Chapter on Whoever leaves an Invitation has Disobeyed Allah and His Messenger; 3/381) and Muslim in (Book of Marriage, Chapter on the Order to Answer Invitations; 2/1055) from Abu Hurayrah - ؓ.

2 Reported by Muslim in (Book of Greetings, Chapter on the Rights of the Muslim on Another Muslim; 4/1705) from Abu Hurayrah - ؓ.

prohibited food. And this is not permissible. This is the view of some of the people of knowledge. Some others hold that: Whatever is prohibited because of its source, the sin is only upon the earner and not upon those who receive it from the earner through permissible means. Contrariwise something specifically prohibited such as alcohol or wealth obtained by force and the like. This opinion is strong and weighty based on the proof that the Messenger ﷺ bought some food from a Jew for his family⁽¹⁾ and also ate from the sheep presented to him by Jewess at Khaybar.⁽²⁾ He also once honoured the invitation of a Jew⁽³⁾ - and what is known is that the majority of Jews take usury and eat prohibited wealth. Perhaps, this position is further strengthened by what he said regarding the piece of meat that was given in charity to Bareerah: "It is charity to her and for us, a gift."⁽⁴⁾

According to the first opinion, the dislike will be strong or slight depending on the largeness of the prohibited money or its smallness. The more the prohibited wealth; the stronger the dislike, and the lesser, the lesser the dislike.

5. The acceptance of the invitation should not entail leaving aside an obligation or something more obligatory than the feast itself; if it involves that, then accepting the invitation is prohibited.

6. It should not constitute any harm for the person answering the invitation such as an invitation that requires journeying or leaving his family who are really in need of his presence amongst them.

An Issue:

Is honouring an invitation a right of Allah or humans?

Answer: It is right of humans; for this reason, if you request the inviter to kindly excuse you and he does, there is no sin upon you. However, it became obligatory by Allah's order. As such, you should

1 Reported by Al-Bukhaaree in (Book of Business Transactions, Chapter on the Prophet's Credit Purchase; 2/79) and Muslim in (Book of *Musaaqaat*, Chapter on Mortgaging; 3/1226) from Aa'isha - رضي الله عنها.

2 Reported by Al-Bukhaaree in (Book of Gifts, Chapter on Accepting Gifts From Idolaters; 2/241) and Muslim in (Book of Greetings, Chapter on Poisons; 4/1721) from Anas - رضي الله عنه.

3 Reported by Imam Ahmad in the *Musnad* (3/210, 211, 252, 270 and 289) and in *az-Zuhd* (5); refer to *Irwa'aa* (1/71).

4 Reported by Al-Bukhaaree in (Book of Zakat, Chapter on When the Charity Changes; 1/463) and Muslim in (Book of Manumission, Chapter on Ascription of *Maula* Is To Whoever Manumitted the Slave; 2/1144).



bear it in mind that you honouring the invitation is obedience to Allah and fulfilment of your brother's right. However, the inviter could discharge it just as he may not have invited you in the first place. But if he is excusing you out of shyness for you or some timidity; it is not appropriate for you to refuse the invitation.

Another Issue:

Are distributed invitation cards like verbal invitation?

Answer: Cards are sent to people and the receiver would not be known. So, we could say: that is an open invitation and as such, it is not obligatory to honour it. But if it is known or is more preponderant that it was sent to particular individual; in that case, it has the ruling of verbal invitation.

His saying: "Whoever does any good to you pay him back": *Al-Ma'roof*: is *Al-Ihsaan* (a kind act); so whoever shows kindness to you by giving you a gift or something like that; if the kindness was in form of a service such that it was what he was obliged to do, then pay him back and so on. But if he is of high status and paying such persons back is not customary; then you may not be able to pay back the good such as the king or ruler. For example: if he gives you a gift you should rather supplicate for him because if you seek to pay back with a gift, he may consider it derogatory and feel offended while the Prophet ﷺ had prescribed paying back owing to his kindness.

Paying back an act of goodness has two benefits:

1. Encouraging the kind person upon kindness.
2. The person breaks therewith, some feelings of lowliness he felt when benevolence was extended to him. Because when an individual extends kindness towards you, your heart feels some lowness and so, when you pay back with goodness, that goes off you. Thus, the Prophet ﷺ said: "The upper hand is better than the lower hand."⁽¹⁾ And the upper hand is the giving one.

This is a great point of benefit for the one who received kindness so that he does not feel indebted to any individual except Allah – the Mighty and Sublime -. However, some people are so benevolent and so, if you pay him back with equal kindness, he gives you something

1 Reported by Al-Bukhaaree in (Book of Zakat, 3/345 – *Fath al-Baaree*) and Muslim in (Book of Zakat, Chapter on the Explanation of the Best Charity; 2/717) from Hakeem bin Hizaam - ر.ه.



far greater that you gave. So, such individuals need no giving back; but supplication should be made for him based on his saying: "If you find not what to pay back with, supplicate for him."

Likewise the poor; if he finds not something to repay the rich, he should pray for him. The supplication should be immediately after the gift because it is from the aspects of hastening to carry-out the order of the Messenger ﷺ and for the fact that the giver is happy therewith.

His saying: "until you can note that you have paid him back": *Tarao* (you can note – as it occurs in the Arabic text) means: you can realize. It may also read with a *dommah* sign and mean; you can imagine. That is to say; until you know or it is more preponderant in your mind that you have surely paid back; then you should hold back.



Important Issues:

First: Giving protection to whosoever asks for protection by Allah's Name.

Second: Giving whosoever asks by Allah's Name.

Third: Accepting invitations.

Fourth: Reciprocating an act of kindness extended.

Fifth: Supplication forms a means of paying back for those who are unable to give-back.

Sixth: His saying: "until you can note that you have paid him back."

COMMENTARY:

First: Giving protection to whosoever asks for protection by Allah's Name: It had been explained that whoever asks for protection with Allah's Name, it is obligatory to grant him protection except if he seeks for protection by way of avoiding something obligatory to do or leave. Then, he should not be given protection.

Second: Giving whosoever asks by Allah's Name: Its explanation had been given.

Third: Accepting invitations: Elaborations had been made on this.

Fourth: Reciprocating an act of kindness extended: That is, in return for the kindness extended to you by the kind person. The explanations on this have preceded.

Fifth: Supplication forms pay-back for those who are unable to



do so: It had been explained that it constitutes reciprocating kindness in that circumstance and when the kind person is such that is not customarily paid-back.

Sixth: “until you can note that you have paid him back”: that is to say; he should not be miserly in his supplications; he should continue to pray for him until he actually realizes or feels strongly that he has reciprocated the act of kindness.

There are other issues involved, but what the author - ﷺ - has mentioned forms the objective here.





CHAPTER:

ONLY THE PARADISE SHOULD BE ASKED FOR WITH ALLAH'S FACE

On the authority of Jabir who said: The Messenger of Allah ﷺ said: "Nothing should be asked for with Allah's Face except the Paradise."

Reported by Aboo Daawood⁽¹⁾

COMMENTARY:

Relevance of the Chapter to the Book of *Tawheed*

It entails venerating Allah – the Mighty and sublime – from the perspective that nothing should be asked for with it except the Paradise.



His statement: "Nothing should be asked for with Allah's Face except the Paradise": there are two opinions regarding what this means;

The First Opinion: That it means: Do not ask any of the creatures with the Face of Allah – the Mighty and Sublime. So when you want to ask any creature, do not ask with Allah's Face, because nothing should be asked for with Allah's Face except the Paradise and the creatures cannot grant Paradise. Therefore, Allah's Face should not be asked with absolutely. It appears the author views this opinion of the meaning of the hadith and as such, he cited it after: Chapter on Whoever Asks with Allah's Name Should Not be Refused.

The Second Opinion: That when you ask Allah – the Mighty and Sublime – if you ask for the Paradise and the deeds that bring about entering into it. In that case, there is no blame asking with Allah's Face. But if you ask for something of this world, do not ask with Allah's Name because His Face is too great for one to ask the things of this

1 Reported by Aboo Daawood in (Book of Zakat, Chapter on Dislike for Asking with Allah's Face; 2/309), Ibn Mandah in *Ar-Radd 'alaa al-Jahmiyyah* (pg.98), al-Bayhaquee in his *Sunan* (4/199) and in *al-Asmaa was-Sifaat* (pg. 306), al-Khaateeb in *al-Muwaddih* (1/352,353) from Jabir bin Abdillah – رضي الله عنه. Al-Mundhiree said in *Mukhtasar as-Sunan* (2/253): "As for Sulayman bin Karam more than one person criticized him." *At-Tayseer* (2/505). However, the general prohibition is indicated in the hadith of Aboo Moosa – رضي الله عنه – from Allah's Messenger ﷺ that: "Accursed is the one who asks with Allah's Face; and accursed is the one who is asked by His Face and then refuses the asking person as long as he has not asked by way of dodging." Reported by at-Tabaraanee as in *al-Majma'u* (3/103) and Al-Iraaqee graded it Sound as contained in *al-Fayd* (6/4) and *At-Tayseer* (2/378) by Al-Munaawee.



world with. It is the affairs of the hereafter that Allah's Face should be asked with such as your saying for instance: I ask You with Your Face to protect me from the Hell.

The Prophet ﷺ asked for refuge with Allah's Face when Allah's saying was revealed:

﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ﴾

"Say: "He has power to send torment on You from above."

He ﷺ said thereupon: "I seek refuge with Your Face"

﴿أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ﴾

"Or from under your feet."

He said again: "I seek refuge with Your Face"

﴿أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضُكُم بَأْسَ بَعْضٍ﴾

"Or to cover you with confusion in party strife, and make You to taste the violence of one another."

He ﷺ said, "This is lighter or easier."⁽¹⁾

If it is said that it includes the two meanings it would have been good evidence.

His statement: "with Allah's Face": It affirms the Face of Allah – the Mighty and Sublime – and that is established in the Qur'an, the *Sunnah* and the Consensus of the pious predecessors.

In the Qur'an, Allah – the exalted – says:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

"Everything will perish save His Face." [Al-Qasas: 88].

And His saying – the Mighty and Sublime:

﴿وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ﴾

"And those who remain patient, seeking their Lord's Countenance." [ar-Ra'd: 22]

And numerous other verses.

1 Reported by Al-Bukhaaree in (Book of *Tawheed*, Chapter on Allah's saying: "Everything will perish except His Face"; 4/385) from Jabir bin Abdullah - رضي الله عنه.



As for the *Sunnah*; it is as is contained in this *hadith*: “I seek refuge with Your Face.”⁽¹⁾

There is difference concerning this “Face” that Allah ascribed to Himself: Is it really a Face or Face only meant to imply Essence and that He has no Face but Essence or it only expresses something taken to mean His Face and not really a Face or that it means direction or reward?

There is some difference regarding this; but Allah guided the believers to the truth of the difference and they viewed it that: It is really a Face because Allah – the Exalted – said:

﴿وَسَيَكُنْ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾ (٢٧)

“And the Face of Your Lord full of Majesty and honour will abide forever.” [Ar-Rahman: 27]

He did not intend the Essence therewith. He – the Mighty and Sublime – said:

﴿لَبَّكَ أَسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ﴾ (٧٨)

“Blessed be the Name of your Lord (Allâh), the Owner of Majesty and Honour.” [Ar-Rahman: 78]

The particle, *Dhi* (Owner – in the genitive case as in the second verse) is an adjective here for the “Lord” and not for “Name”. But *Dhu* (Owner – in the nominative case – as in the first verse) is an adjective for His Face and not for Lord. So if the Face is described with Majesty and Honour, it is not appropriate to make it imply reward or direction or Essence Alone because the Face is not the Essence.

However, the Deniers say: the Face is a way of expressing the Essence or direction or reward. They opine that: If we affirm a real Face for Allah it will necessarily be a body and bodies are similar such that it would imply ascribing a like to Allah – the Mighty and Sublime -, and Allah has said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

“There is nothing like unto Him.” [ash-Shoorah: 11]

Ascribing a like to Allah implies belying the Qur’an and you people

1 Its reference had been given.

of the *Sunnah* say: that whosoever believes that Allah has something like Him among the things that are special to Him is a disbeliever?

So we reply them:

Firstly: What do you mean by the “body” you are avoiding to affirm; do you mean something made up of bones, veins, flesh and blood such that every part needs the other? If that is what you intend, we accept as you do that Allah is not like this and it is not possible that He is like that. If you however mean the real Essence which has the attributes of perfection, then there is nothing reprehensible about that. Allah described Himself as One and Self-Sufficient:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝﴾

“Say (O Muhammad): ‘He is Allah, (the) One. Allah-us-Samad (the Self-Sufficient Master, whom all creatures need, He neither eats nor drinks).’ [al-Ikhlaas: 1-2]

Ibn Abbass - رضي الله عنه - said: “As-Samad” is He without *Jawf* (belly or hollow core).⁽¹⁾

Secondly: Your view that: bodies are similar is one of the most wrongful claims; is the lizard’s body similar to the body of an ant? There is great difference between them in their size, lightness, softness and other factors. So, if this claim is baseless, its implication is also baseless; i.e., necessitating likeness for Allah with His creatures (also becomes baseless). We see humans; they are not all similar in their faces. You would not find two individuals similar in every respect even if they are twins. They even said: The human veins are peculiar from one individual to the other.

It would be noticed that expressing a denial for *Mumaathalah* (likeness) is better than expressing denial of *Mushaabahah* (resemblance) because it is the expression that the Qur’an mentions. And because there are no two things that exist except that they are similar in one aspect and are different from another angle. So, absolutely denying *Mushaabahah* is not correct; and the explanations on that had been given.

As for the hadith reported by Abu Hurayrah - رضي الله عنه - that the Prophet ﷺ said: “Allah created Adam in his form”⁽²⁾ and Allah’s Face is not like

1 Reported by Ibn Jareer (30/742).

2 Reported by Al-Bukhaaree in (Book of Seeking Permission, Chapter on Starting the Greeting of Salam, 4/130) and Muslim in (Book of Birr, Chapter on Prohibition of Beating the Face; 4/2017).



the faces of the creatures. This will be answered that:

It does not mean a “form” that is like the *Soorah* (form) of Allah – the Mighty and Sublime – by the consensus of the Muslims and the intelligent because Allah – the Mighty and Sublime –, His *Kursiyy* (Stool) extends beyond the heavens and earth; and the heavens and the earths are all – with respect to the *Kursiyy* – space of the Two Feet, like a ring thrown into a desert. And the excellence of the *‘Arsh* (Throne) over the *Kursiyy* (Stool) is like the excellence of the desert over the ring; then what will you think of the Lord of the worlds?! Nobody can comprehend Him in description or imagination.

The One with this Attribute, it is not possible that He has the form of Adam – sixty cubits –; it only refers to one of two things:

One: That Allah – the Mighty and Sublime – created Adam in a form as He chose and made it the best of faces. Based on this it is not proper that it is despised or beaten because since He ascribed it to His Self, it deserves the honour which does not merit to be despised or beaten.

Two: That Allah – the Mighty and Sublime – created Adam in the *Soorah* (Form) of Allah – the Mighty and Sublime – and that does not necessarily imply *Mumaathalah* (likening) based on the evidence in his saying that: “The first group that will enter the Paradise will be in form of the moon on its brightest night; then those who follow them will be in form of the brightest star in the sky.”⁽¹⁾ And this does not necessarily mean that it will be in the actual form of the moon since the moon is bigger in size than the people of the Paradise. The adherents of the Paradise will enter in to it sixty cubits tall and their broadness will be seven cubits as is contained in some narrations.

Some people of knowledge say: “...in his form” means; Adam’s form. That is to say, Allah created Adam in his beginning in this form and not like a structure that began gradually with a mixture of sex-fluids, then a cloth of blood and then a piece of flesh. However, Imam Ahmad – ﷺ – criticized this interpretation and said: “This is the interpretation of the Jahmites” because it makes the hadith loose its meaning and contradicts another wording that explains the pronoun which is: “...in the form of ar-Rahman.”



1 Reported by Al-Bukhaaree in (Book of Beginning of Creation, Chapter on What is reported About the Paradise; 2/432) and Muslim in (Book of the Paradise and Its Delight, Chapter on the First Group to Enter the Paradise; 4/2179) from Abu Hurayrah - ﷺ.

Important Issues:

First: Prohibition of asking for any other than the Utmost Goal with Allah's Face.

Second: Affirming Allah's Attribute of Face.

COMMENTARY:

First: Prohibition of asking for any other than the Utmost Goal with Allah's Face: Taken from the main hadith of the chapter. But this hadith is graded weak by some of the people of knowledge. However, given that it is authentic, it is from good manners not to ask for anything with Allah's Face except something of the affairs of the hereafter: Success of admittance into the Paradise or salvation from the Fire.

Second: Affirming the Allah's Attribute of Face: The explanation on it had been given.





CHAPTER:

WHAT IS REPORTED ABOUT THE SAYING: "LAW (IF)..."

COMMENTARY:

His saying: About *al-Law* (If): the *alif* and *laam* occurs with the particle, *law* (if) and it only occurs like that with nouns. Ibn Malik said:

With the genitive, nunation, the vocative and *al* (i.e., the *alif* and *laam*)

And a connection to a noun by which a distinctive trait is defined⁽¹⁾

Because it is intended to mean: uttering; that is to say, Chapter on this uttering. The author – ﷺ – left the chapter open and did not affirm any ruling owing to the fact that *law* is used in a number of ways:

The First Way: To employ it regarding turning away from the legislations of the *Sharee'ah*; and this is forbidden. Allah – the Mighty and Sublime – said:

﴿لَوْ أَطَاعُونَا مَا قُتِلُوا﴾

"If only they had listened to us, they would not have been killed."
[Aal-Imran: 168]

That was during the Battle of Uhud when Abdullah bin Ubayy turned back on the way with about one-third of the (Muslim) army. So when seventy of the Muslims were martyred, the hypocrites turned their back against the Messenger's rulings - ﷺ - and said, "If they had followed us and turned their backs as we did, they would not have been killed. Our opinions are better than the rulings of Muhammad." This is forbidden and could in fact constitute disbelief.

Two: That it is employed to reject Preordainment; this is also forbidden. Allah the Exalted said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا

غَزَى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا﴾

"O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: 'If they had stayed with us, they would not have died or

1 Ibn Maalik's *Alfiyyah* (pg.3)



been killed.” [Aal-Imran: 159].

That is, (they meant to say): “If they had stayed put they would not have been killed.” They were raising objections against Allah’s Preordainment.

Three: That it is used for expressing regret and grief; this is forbidden as well because whatever will make you begin to regret is forbidden since regret brings sorrow and depression to the mind while Allah wishes that we have delight and cheerfulness. The Messenger of Allah ﷺ said: “Seek what will benefit you and rely on Allah and not despair. If any adversity reaches you, do not say. ‘If I had done such-and-such’ for ‘If I had...’ opens the works of Shaytaan.”⁽¹⁾

For instance: A man seeks to buy something which he thinks will be profitable but ends up losing in it and then said, “If I had not bought it I would not have lost.” This is regret and sorrowing; it happens a lot but it has been forbidden.

Four: That it is used while giving Preordainment as evidence for sin such as the polytheists would say:

﴿لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا﴾

“If Allâh had willed, we would not have taken partners (in worship) with Him.” [An’am: 148]

And their saying that:

﴿لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ﴾

“If it had been the will of the Most Beneficent (Allâh), we should not have worshipped them (false deities).” [az-Zhukruf: 20]

Five: That it is used to express a putative and its ruling here is a function of the wish: If it is good, then good; and if evil, then it is wrong. It occurs in the *Saheeh* that the Prophet ﷺ said in the story of the four where one of them said: “If I had wealth, I would have done the like of the deeds of so-and-so.” This is good wish. But the second said, “If I had wealth I would have done the like of the deeds of so-and-so.” But this was a bad wish. Thereupon the Prophet ﷺ said regarding the first person, “For his intention, their rewards are similar.” But he ﷺ said about the second person, “For his intention,

1 It will be given soon.



their sins are similar.”⁽¹⁾

Six: That it is used to express mere information; and this allowed. For example saying, “If I had attended the lecture I would have benefited.” Likewise his saying, “If I could bring forward what had gone of my affairs I would not have brought along an animal for sacrifice and I would have exited consecration along with you.”⁽²⁾ So the Prophet ﷺ informed us that if he had known that the companions will do that, he would not have brought along an animal for sacrifice and he would have exited consecration. This is the apparent thing to me. However, some say: It is from the aspects of wish; as if to say he meant that: “I wish I could bring forward of my affairs, what had gone past and so, I would not have brought along an animal for sacrifice.” However, the apparent thing is that: It was mere information for what he saw of the companions; the Prophet ﷺ would not wish a thing the opposite of which Allah has decreed.



And Allah’s saying – the Exalted:

﴿يَقُولُونَ لَوْ كَان لَنَا مِنْ الْأَمْرِ شَيْءٌ مَا قَتَلْنَا هَهُنَا﴾

“They say: ‘If we had anything to do with the affair, none of us would have been killed here.’” (Aal-‘Imraan: 154)

And His saying:

﴿الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ

كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾

“(They are) the ones who said about their killed brethren while they themselves sat (at home): ‘If only they had listened to us, they would not have been killed.’” (Aal-‘Imraan: 168)

- 1 Reported by Imam Ahmad in (4/230, 231); at-Trimidhee in (Book of Asceticism, Chapter on The World is Like A Group of Four; 7/81) – and he said: “It is *Hasan Saheeh*”-, and Ibn Maajah in (Book of Asceticism, Chapter on Intentions; 2/1413) from Abu Kabshah, ‘Amr bin Sa’d An-Maaree - ؓ.
- 2 Reported by Al-Bukhaaree in (Book of Hajj, Chapter on The Menstruating Woman Will Observe All the Rites Except Circumambulation of the Ka’bah; 1/506) and Muslim in (Book of Hajj, Chapter on the Explanations on the Modes of the Consecration; 2/885) from Jaabir - ؓ.



COMMENTARY

The author - ﷺ - has actually mentioned two verses under this chapter:

The first verse: is Allah's saying the Exalted: *"They say"*: The pronoun goes back to the hypocrites.

His statement: *"We would not have been killed"*: that is, "some of us would not have been killed" since they were not all killed and because the slain does not speak.

His statement: *"If we had anything to do with the affair"*: Law (If) is a conditional; and the conditional verb is: *Kaana* and its response is: *Maa Qutilnaa* (we would not have been killed – as they both occur in the Arabic text). The response is not connected to the letter *laam* because the most eloquent when the response is negative is that it is not connected to the *laam*. So, when you say: "If Zayd had come; *maa jaa-a 'Amr* ('Amr would not have come)" is more eloquent than for you to say: "If Zayd had come; *lammaa jaa-a 'Amr* ('Amr will not come)." Nevertheless, it (i.e., the *laam*) is connected in few cases such as in the poet's verses:

*If we were given the choice we would not divide
but there is no choice with the nights*

His statement: *"here"* i.e., at Uhud.

His saying:

﴿قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ﴾

"Say: 'Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death.'" [Aal-Imraan: 154]

This is a refutation against them; they could not have prevented what Allah wished for them.

His saying: *"If we had anything to do with the affair"*: this constitutes objecting to the *Sharee'ah* because they blamed the Messenger ﷺ for advancing without their own consent. It could also be objection against Preordainment; that is to say, "If we had good management and purview, we would not have marched on and be killed."

His saying: *"While they themselves sat (at home)"*: The letter *Waw*



(in *wa qa'adoo* as it occurs in the Arabic text) could be a conjunctive and so, the expression that follows is linked to *Qaaloo* (they said). Thus, He would have described those with two things:

- With dissenting against Preordainment owing to their saying: *"If only they had listened to us, they would not have been killed."*

- With cowardice and inability to carry out (the instructions of) the *Sharee'ah*: Striving in Allah's path; considering their saying: *"While they themselves sat (at home)."*

The letter *Waw* could be expressing circumstance such that the sentence will be regarded as indicative of circumstance while implying the particle, *Qad*; meaning: in the circumstance that they sat (at home)". Thus, it reproaches them considering the fact that despite their sitting at home they could still say that if they had marched on with the people. However, they had aversion towards the believers and against Allah's Preordainment and decree.

His statement: *"their killed brethren"*: it is said: their brethren by lineage and not in the religion. And it is said likewise: apparently, it refers to brothers in the religion because the hypocrites publicly show Islam. If it were said: It includes both; it will be right.

His statement: *"If only they had listened to us, they would not have been killed"*: This is not correct, and as such, Allah refuted them by His saying: *"Say: 'Avert death from your ownelves, if you speak the truth.'"* Even if you sit at home, you cannot avert death from yourselves.

This verse and the one before it point to the fact that the individual is under the rulings of Allah's Preordainments such as He is under His legislations.

Relevance of the Chapter to *Tawheed*

That from the meanings of the particle, *Law* (If) is dissent against Preordainments and whosoever dissents against Preordainment is not actually pleased with Allah as *Rabb* (Lord), and whoever is not pleased with Allah as Lord has not truly recognized *Tawheed ar-Ruboobiyyah*. And it is obligatory for you to be pleased with Allah as *Rabb* (Lord); you will not find rest except when you are perfectly pleased with Allah as *Rabb* and as if you have a wing with which you move in the direction of the Preordainments. Thus, He - ﷻ - said: *"Amazing is the believer; all his affairs are entirely good, and that is for no other than the believer: If joy reaches him, he shows gratitude*

and that is good for him. And if difficulty touches him, he is patient and that is good for him.”⁽¹⁾

And whatever be the case, the matter will be: So if you set out – for example – on a journey, and then you get involved in an accident, do not say: “If I had not gone out for the journey, I would not have been affected” because it was Preordained and must occur.



In the *Saheeh*, Abu Hurayrah - رضي الله عنه - said that Allah’s Messenger ﷺ said: “Seek what benefits you, rely on Allah and do not be lazy. If something happens to you; do not say: ‘If I had done such-and-such, such-and-such would have happened.’ You should rather say, ‘*Qadara Allahu wamaa shaa-a fa’ala* (Allah decreed and He does what He wills)’ because saying *Law* (If...) opens the works of the Satan.”⁽²⁾

COMMENTARY

His saying: “In the *Saheeh*”: That is, *Saheeh Muslim*. Refer to the earlier explanation under: Chapter on Explanation of *Tawheed* and the Statement of Testimony: *Laa Ilaaha Illallah*.

But the author - رحمته الله - has omitted an expression from it and cited what is only relevant to the chapter heading. The omitted expression is: “The strong believer is better and more beloved to Allah than the weak believer and in them both is goodness.”

Explanation of the hadith:

His statement: “strong”: i.e., in his faith and the implications of the faith. Strength in his faith would mean: the true certainty of faith in his heart that condones not any doubt; and with respect to the implications of the faith, it means, good deeds such as striving in the path of Allah, ordering good and prohibiting evil and steadfastness upon worship and things like that.

Does that include physical strength?

Answer: It does not include physical strength except if his physical strength helps him increase his faith or the implications of the faith. This is because “the strong” is an adjective here that goes back to the

1 Reported by Muslim in (Book of Asceticism, Chapter on: The Entire Affairs of the Believer is Good 4/2295) from Suhayb bin Sinaan - رضي الله عنه.

2 Reported by Muslim in (Book of Preordainment, Chapter on the Order to Seek and Not Be Lazy; 4/2052) from Abu Hurayrah - رضي الله عنه.



governed noun which is the believer. So the meaning is: the strong in his faith or the implications of the faith. There is no doubt that physical strength is a great favour; if it is employed for goodness then that is good but if it is used for evil, such is bad.

His saying: “**better and more beloved to Allah**”: better in his traits and influence; he benefits and is followed. He is more beloved to Allah considering his rewards.

His saying: “**than the weak believer**”: that is, with regards to faith or the implications of faith; it does not refer to physical strength.

His saying: “**they both have goodness**”: i.e., both the strong and the weak have goodness. This is a form of affixation known among the scholars of Arabic Rhetorics as *Ihtiraas* (Circumspection). It comes so that it is not viewed that the weak has not any goodness in him.

If it is said that: The attribute of “being better” is already known from his saying: “**better and more beloved**” because the basic rule regarding comparative nouns is that the preponderant comparative noun and the noun to which they are preferred agree on the basic attribute?

Answer: It may sometimes deviate from the rule as in Allah’s saying – the exalted:

﴿أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا﴾

“*The dwellers of Paradise (i.e. those who deserved it through their faith and righteousness) will, on that day, have the best abode.*” [al-Fur’qaan: 24]

That is even when the dwellers of the Fire have no good in their dwelling place. Similarly, if one hears this expression: “better and more beloved” he develops some negative impression of the believer over whom preference was given. And so if it is said, “and in both of them is goodness”, that gives value to him.

A similar thing is Allah’s saying:

﴿لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أَوْلِيكَ أَعْظَمَ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ

﴿وَقَتْلُوا وَكَلَّا وَعَدَ اللَّهُ الْحَسَنَ﴾

“*Not equal among you are those who spent and fought before the*

conquering (of Makkah) (with those among you who did so later). Such are higher In degree than those who spent and fought afterwards. But to all, Allâh has promised the best (reward).” [al-Hadid: 10]

His saying: “Seek what benefits you”: *Al-Hirs* means putting in efforts to achieve a benefit related to the religion or worldly things.

The actions of people – according to research and classification – will fall within four categories:

1. Beneficial; these are ordered.
2. Harmful; these are reprehensible.
3. Beneficial and harmful.
4. With neither benefit nor harm; these are not connected any order or prohibition. However, in most cases, it does not occur except as a means to an order or prohibition; and so, they take the ruling of what they lead to since means have the rulings of their intentions.

A matter will ever be beneficial or harmful either intrinsically or due to an external reason. However, our discussions are general; they may contain neither benefit nor harm. But an individual may speak and talk in order to please another person and as such, it will be beneficial. It is not possible to find matters or events without any benefit or harm either intrinsically or foreign. We have just mentioned that class here by way of completing the divisions.

The intelligent will be careful about his time not to spend it in things that lack benefit or harm. The Prophet ﷺ said: “Whoever believes in Allah and the Last Day should either say good or remain silent.”⁽¹⁾

The connection between this statement and the preceding one is clearly apparent because from strength is seeking the things of benefit. And the particle, *maa* (as it occurs in Arabic text of the hadith) is a relative pronoun connected to the verb *yanfa'u* (benefit) and the relative pronoun turns due to its connection to the subject. As if to say, “seek after the benefitting”. I have held this view so that I could say: the Prophet ﷺ enjoined us to seek what is beneficial; meaning that we should give preference to more beneficial things over the beneficial ones since the more beneficial ones include the basic benefit and more. So, we must seek for even the “more”. This is because when

1 Reported by Al-Bukhaaree in (Book of Manners, Chapter on the Rights of the Visitor; 4/116) and Muslim in (Book of Faith, Chapter on Encouragement towards Entertaining the Visitor; 1/68), from Abu Hurayrah - ؓ.



the ruling is connected to an attribute it becomes an emphasis for that ruling according to the emphasis of that ruling.

So, if you say – for example: “I hate the sinful” (in the Arabic text), it means that whoever is engrossed in sin is disliked to you. Thus, we give preference to the more beneficial things for two reasons:

1. Because it includes the benefit and more.
2. That when a ruling is connected to an attribute the emphasis of the ruling will be according to the emphasis of that attribute and its strength.

The obligation of avoiding harm is deduced from this hadith because keeping away from it entails benefit and tranquillity based on his saying: “Seek what benefits you.”

His saying: “and ask Allah’s help”: the letter *waw* implies conjunction and so, the asking Allah’s help is connected to the seek; *crave* comes before the action (of seeking) and therefore, asking the help of Allah must also be connected to the action from the beginning.

Al-Istiaanaah means to seek assistance verbally such as your saying: “O Allah, help me” or “*Laa Hawla walaa quwwata illa billah* (There is no power or might except by Allah)” when you are about beginning the action. Or indirectly by feeling in the heart that you are in need of your Lord – the Mighty and Sublime – for Him to assist you on this deed and that if he abandons you to yourself, He has abandoned you to weakness and inability and helplessness. Seeking the help may also be in both ways. However in most cases, when an individual seeks assistance verbally, he has sought it also indirectly.

If an individual needs the assistance of a creature to – for example – lift a box; this is allowed. However, do not conceive of it to be like your asking for Allah’s help; you should only see it like the help from one of your limbs for the other such as when you are unable to lift a thing with a single hand, you definitely seek assistance with the other hand. Based on this, seeking help from a creature with respect to what he has ability to do is like seeking help with some of your limbs. So, it does not contradict his saying: “and ask for Allah’s help.”

His statement: *walaa Ta’jiz* (as it occurs in the Arabic text, meaning: **do not be lazy**): is a verb in the present tense that permanently takes a *fatha* sign because it is connected to the faint letter *noon* that

expresses emphasis. The letter *laa* (do not) is prohibitory; and so, the entire expression would mean: do not do the act of the lazy: indolence, imprudence and determination. The meaning is not that: "inability will not overcome you" because being unable to do a thing is different from laziness. Incapability is not out of the choice of the individual and he has no power over it and as such, the prohibition cannot be directed to him for that. This is why the Prophet ﷺ said: "Observe prayer while standing; but if you are unable, then pray sitting and if you are not able, then on your side."⁽¹⁾

So when quest comes along with absence of indolence; then true intention has combined out of the quest with determination resulting from the absence of indolence. An individual would seek what benefits him and continue upon it and then become lazy and abandon it. And this is different from what the Messenger ﷺ ordered. Therefore, as long as you know that this particular thing is beneficial, do not leave it because if you incapacitate yourself, you would have wasted the efforts you had put in and then make yourself become used to laziness. You would have also developed the habit of coming down from activeness and strength to laziness and despair.

How often does a person start a deed – especially something beneficial – and then the Satan comes and deters him? However, if it becomes apparent during the deed that it is harmful, it is obligatory for him to leave it because returning to the truth is better than persistence upon falsehood.

It is mentioned in the biography of Al-Kisaaee that he started learning Arabic Grammar but found it difficult. So once he saw an ant carrying some food and attempting to climb the wall with it. Each time it makes an attempt, it falls down. It continued to try until it succeeded and climbed over. So he took a lesson from that and endured until he attained a leading level in Arabic Grammar.

His statement: "If something happens to you; do not say: 'If I had done such-and-such, such-and-such would have happened': this is the fourth level of what was mentioned in this great hadith if the unexpected happens:

The First Level: Seeking what brings benefit.

1 Reported by Al-Bukhaaree in (Book of Shortening the Prayers, Chapter on If He is not Able to Pray Sitting He Prays Standing; 1/348) from 'Imraan bin Husayn -



The Second Level: Asking for Allah's help.

The Third Level: Carrying on with the affair and continuing to do it and not being lazy.

You have a choice regarding these levels.

The Fourth Level: When the unexpected happens then you have no control over that; it is determined by Allah's Preordainment. Thus, he said: "If something happens to you..." Then return the matter to Allah – the Mighty and Sublime.

"If something happens to you...": i.e., from the things you dislike and hate among those things that hinder you from attaining your objectives with respect to those beneficial things you begin to engage in. Whoever is contradicted by Preordainment and fails to attain his desires will definitely fall in one of two categories:

One: That he would say: "If I had not done it, such-and-such would not have happened."

Two: That he says: "If I had done such-and-such regarding a matter which I failed to do, such-and-such would have happened."

An instance of the first case is the statement that: "If I had not travelled, I would not have missed the profit."

An illustration for the second his saying: "If I had travelled, I would have gained."

The Prophet ﷺ mentioned the second and not the first, because the individual (here), is acting; he says: "If I had done such-and-such act instead of such-and-such my desire would have been achieved." Contrary to the individual who has not acted and his stand was rather negative vis-a-vis the action.

His saying: "**such-and-such**": is an indirect way of referring to something indefinite. And it is an object for "If I had done".

His saying: "**such-and-such would have happened**": is the doer for *Kaana*; the sentence is the response for the particle, *law* (If...).

His saying: "**Qadara Allahu** (Allah decreed)": is the predicate for an omitted subject (in a subject-predicate syntax); that is, this is Allah's Decree. And "Decree" here implies "what is preordained." This is because Allah's Decree could be generally used to refer to "decreeing" which is Allah's action. It is also employed to refer to "the Preordained matter" which occurs by Allah's decreeing; and that is what is intended

here. This is because the individual is talking about something that happens to him. So, Allah's decree; i.e., His preordained matters; and there is no preordained matter except through decreeing since the object is the result of an action.

The entire expression would then mean that: "What has happened is Allah's decree, beyond my ability. As for that within my capability, I have put forward what I think is beneficial as I was ordered." This entails complete submission to the Preordainment of Allah – the Mighty and Sublime –, and that if a person carries out what he is ordered to do lawfully, he should not be blamed; the matter should be returned to Allah.

His saying: "*wamaa shaa-a fa'ala* (and He does what He wills)": is a sentence begun with the particle, *maa* (in the Arabic text) which is a conditional. *Shaa-a* (He wills): is the verb of the conditional; and its response is: "*fa'ala*": i.e., "Whatever Allah wills to do, He does it" because Allah nothing that can hold back His Preordainment and no one supplements His rulings.

Allah – the Mighty and Sublime – said:

﴿وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ ۖ وَهُوَ سَرِيعُ الْحِسَابِ﴾

"And Allah judges, there is none to put back His Judgement and He is swift at reckoning." [ar-Ra'd: 41]

A principle had earlier been mentioned; and that is: The entire actions of Allah – the Exalted – connected to the Wish have to do with the Wisdom; none of His action is connected only to Wish. This is because Allah does not legislate or act except due to particular wisdom. This precept makes us understand that the Wish necessarily brings about the wished matter. Thus, the Muslims would say: Whatever Allah wishes will happen and whatever He does not wish will not occur.

As for Will and the occurrence of the willed, that requires some elaboration: the legislated may not necessarily occur; it is that which has the implications of "love". Allah – the Mighty and Sublime – said:

﴿وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْهِمْ﴾

"Allāh wishes to accept your repentance." [an-Nisaa: 27]

Meaning, "He likes". If it means "He wishes", Allah would have



accepted the repentance of the entire human beings.

The Creation-related Will necessitates that the willed matter happens as Allah the Exalted said:

﴿وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلُوا وَلَكِنْ اللَّهُ يَفْعَلُ مَا يُرِيدُ﴾

“If Allâh had willed, they would not have fought against one another, but Allâh does what He likes.” [al-Baqarah: 253]

His saying: “because saying *Law* (If...) opens the works of the Satan”: *Law* is a noun considering its wording; i.e., this word opens the works of the Satan.

The works of the Satan: what he suggests to the hearts of the peoples of despair, regret and sadness since the Satan likes these things. Allah – the Exalted – said:

﴿إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُونَ الَّذِينَ آمَنُوا وَلَيْسَ بِصَارِهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ﴾

“Secret counsels (conspiracies) are only from Shaitân (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits.” [al-Mujaadilah: 10]

Even during sleep, he shows him fearful dreams to unsettle and confuse him and in that case, he will not be able to completely pay attention to his worship as he should. This is why the Prophet ﷺ forbade observing the Prayer during perplexity. He said: “The prayer should not be observed when the food is served and when he is prompted by the call of nature.”⁽¹⁾

So when one is pleased with Allah as the Lord, and says: “This is Allah’s preordainment and his decree which must happen”; his soul rests and his mind calms.

The following could be derived from the hadith:

1. Affirming (the Attribute of) Love for Allah – the Mighty and Sublime – based on his saying: “is better and more beloved”.
2. The varying category of the people in the strength of their *Eemaan* according to his saying: “the strong believer is better and more beloved to Allah than the weak believer.”
3. Increase and decrease of *Eemaan* because the strength is an increase while the weakness shows decrease. This is the correct view upon which are the majority of the People of the Sunnah. Some of

1 Reported by Muslim in (Book of Mosques; 1/393).

the People of the Sunnah view that: It increases but does not decrease because reduction has not been mentioned in the Qur'an. Allah the exalted said:

﴿لِيَزِدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ﴾

"... and the believers may increase in Faith (as this Qur'an is the truth)." [al-Muddaththir: 31]

And Allah – the Mighty and Sublime – said:

﴿لِيَزِدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ﴾

"...that they may grow more in Faith along with their (present) Faith." [al-Fat'h: 4]

However, the most preponderant view is the first one because from the necessary implications of increment is that the increasing thing incumbently reduces. Thus, the Qur'an necessarily points to the incumbent reduction in Eemaan. However, the Sunnah clearly mentions it in his saying - ﷺ -: "I have never seen anyone with weak intellect and religion but quicker in stupefying a resolute man like any of you."⁽¹⁾ That is, the women.

Eemaan increases in magnitude and manner; the increment in open deeds is increase in magnitude and the increment in the inward deeds, such as certainty of faith, constitute increase in manner. This is why Ibraaheem – peace be upon him – said,

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَئِمَّا تَوَمَّنَ قَالَ بَلَىٰ وَلَكِنَّ لَيْطَمِينَ

قَلْبِي﴾

"My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He [Ibrâhim (Abraham)] said: "Yes (I believe), but to be stronger in Faith." [al-Baqarah: 260]

If an individual was given a piece of information by a trustworthy person, and then another comes and tells him about the same thing, his certainty increases. So, the people of knowledge say: The *Mutawaatir* report gives certain knowledge. And that is evidence for the difference in the level of the mind's affirmation. As for the deeds;

1 Reported by Muslim in (Book of Faith, Chapter on Reduction of Faith; 1/86) from Ibn Umar - ؓ. Al-Bukhaaree (304) and Muslim (80) both reported from Aboo Sa'eed al-Khudree - ؓ.



then that is obvious. The one who performs four units of prayer has done more than the one who observed two.

4. That the believer, even if his Eemaan becomes weak; has goodness in him based on his saying: “and in them both is goodness.”

5. That the *Sharee’ah* has come to perfect and establish benefits according to his saying: “Seek that which benefits you”. So if the believer obeys the order of the Messenger ﷺ, it constitutes worship even if the benefit is something related to the mundane.

6. It is not proper for the intelligent to continue to expend his efforts in useless things based on his saying: “Seek that which benefits you.”

7. It is incumbent for one to be patient and encourage patience according to his saying: “...and do not be lazy.”

8. That what an individual is incapable of doing, he could give Preordainment as evidence for not doing it according to his saying: “You should rather say, ‘*Qadara Allahu wamaa shaa-a fa’ala* (Allah decreed and He does what He wills)’”. As for what you can do, you should not give evidence with preordainment.

As for the argument between Adam and Moosa (عليه السلام) in which Moosa blamed Aadam – peace be upon them – and said, “Why did you take us away along with yourself from the Paradise?” He answered, “Are you blaming me for a thing Allah has written for me?”⁽¹⁾ This also is given excuse with Preordainment. The *Qadariyyah* who reject Preordainment belie this hadeeth because from the ways of the people of Innovations is that if it is possible they belie whatever contradicts their views or twist its meanings. But this hadeeth is authentically related in the two *Saheehs* and others.

Shaykh al-Islam Ibn Taymiyyah (رحمته الله) said: “This is from the aspects of giving excuse for afflictions with preordainments and not for iniquity. Moosa did not argue with Aadam based on the sin which was the cause of the expulsion; he rather related his arguments to the expulsion itself.”

That is to say: Your action became the cause of our expulsion; otherwise, Moosa – peace be upon him – is far from blaming his

1 Reported by Al-Bukhaaree in (Book of Preordainment, Chapter on the Argument Between Aadam and Moosa; 4/212) and Muslim in (Book of Preordainments, Chapter on the Arguments Between Aadam and Moosa; 4/2044) from Abu Hurayrah - رضي الله عنه.

father regarding a sin from which he repented and his Lord selected him and guided him. This is what is applicable to the hadeeth.

But Ibn Qayyim – ربه – gave a different view regarding the meaning of the hadeeth, and that is: that Aadaam gave an excuse with preordainment after it (i.e. his committing the sin) had passed and he had turned to Allah in repentance for his action; it was not like those who give preordainment as excuse by way of remaining and continuing upon sin. When the polytheists said:

﴿لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا﴾

“If Allāh had willed, we would not have taken partners (in worship) with him, nor would our fathers.” [al-An‘am: 148].

Allah declared them liars because they were not giving excuse for what had passed and saying (for example): “We repent unto Allah”. They rather gave excuses for remaining upon polytheism.

9. that Shaytan influences the descendants of Aadam based on his saying: “because saying *Law* (If...) opens the works of the Satan” and there is no doubt about that. Thus, the Prophet ﷺ said, “The Satan moves inside the son of Adam like the blood.”⁽¹⁾

So some of the people of knowledge say, “That refers to the doubts that he casts in the heart and it flows in the veins.”

The apparent meaning of the hadeeth is that: “The Satan himself moves inside the son of Aadam like the blood; and this is not impossible from the Power of Allah – the Mighty and Sublime -, just as the soul moves like the blood while in a body. When it is taken away, it is shrouded, preserved and the angels ascend with it to the heavens.

And among Allah’s favours is that the Satan has what opposes him – and that is, the angels’ exhortations -. The Satan has urges he casts in the heart of the son of Adam and the angel has exhortations too. Whoever is guided has the exhortations of the angels stronger than the urges of the Satan. They are both in conflict in the *Nafs Mutmainnah* (the tranquil soul) and *Nafs al-Ammaarat bis-Sooi* (The Sin Urging

1 Reported by Al-Bukhaaree in (Book of *I’tikaaf*, Chapter on A Woman Visiting Her Husband in His Place of *I’tikaaf*; 2/68) and Muslim in (Book of Greetings, Chapter on Encouragement for The One Seen Alone with A Woman to Make It Clear; 4/1712) from Safiyyah bint Huyay - ربه.



Soul). As for the *Nafs al-Lawwaamah* (The Self Reproaching Soul); it is an attribute of the two souls together.

10. The beautiful teaching approach of the Prophet ﷺ considering his connecting the prohibition of saying *Law* (If...) with an explanation of its reason so that the wisdom in the legislation could be known, and that will increase the believer in his faith and obedience.

Important Issues:

First: Explanation of the two verses in *Aal-'Imran*.

Second: Clear prohibition of the uttering; *Law* (If...) when an affliction reaches you.

Third: Given the reason for the ruling; it opens the works of the Satan.

Fourth: Guidance to the best speech.

Fifth: The exhortation to seek what is beneficial while asking for Allah's help.

Sixth: Prohibition of the opposite of that; i.e., indolence.

COMMENTARY

First: Explanation of the two verses in *Aal-'Imran*.

The first verse:

"(They are) the ones who said about their killed brethren while they themselves sat (at home): 'If only they had listened to us, they would not have been killed.'"

The second verse:

"Saying: 'If we had anything to do with the affair, none of us would have been killed here.'" That is, we would not have been sent out nor killed. But Allah refuted that in His saying:

"Say: 'Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death.'"

And in the other verse:

"If only they had listened to us, they would not have been killed."

However, Allah rebutted this claim of theirs by His Saying – the Mighty and Sublime:

"Say: 'Avert death from your own selves, if you speak the truth.'"

That is to say, "If you are truthful in your staying back and that not going out (for the Jihad in Allah's path) prevents death; then avert death from yourselves." They cannot elude death; they must die. But if they followed them and abandoned the Jihad they would have been on plain misguidance.

Second: Clear prohibition of the uttering; *Law* (If...) when an affliction reaches you: based on the statement of the Messenger ﷺ. If something happens to you; do not say: 'If I had done such-and-such, such-and-such would have happened.'

Third: Given the reason for the ruling: it opens the works of the Satan: The reason for prohibiting saying *Law* (If...) is that it opens the works of the Satan, and that is, the evil whisperings. So, the individual becomes sorrowful, regretting and saddening.

Fourth: Guidance to the best speech: That is, his saying: "You should rather say, '*Qadara Allahu wamaa shaa-a fa'ala* (Allah decreed and He does what He wills).'"

Fifth: The exhortation to seek what is beneficial while asking for Allah's help: according to his saying: "Seek what benefits you and ask Allah's assistance."

Sixth: Prohibition of the opposite of that; i.e., indolence: "and do not be lazy."

If an individual says: Laziness is not out of a person's choice; somebody could be afflicted by an illness and then he becomes indolent. So how could the Prophet ﷺ prohibit a thing over which the individual has no control?

I would respond that: The meaning of indolence here is negligence and laziness to do anything since they are those within the control of the individual.





CHAPTER:

PROHIBITION OF CURSING THE WIND

COMMENTARY:

The author - ﷺ - generally used the word, “prohibition” without being express whether it implies forbiddance or dislike. However, the matter will be clarified – Allah willing – from the Ahadith under the chapter.

His saying: *Ar-Reeh* (the Wind): the current of air which Allah – the Mighty and Sublime – controls; and its plural is *Riyaah*.

Its roots are four: North, South, East and West; and that between them is called *An-Nukbaa* (variance) because the points diverge from the north or the south, or from the east and the west.

Its control is among the signs of Allah – the Mighty and Sublime -; sometimes it would be so strong, uprooting trees, destroying homes and burying farmlands bringing about great disasters. Sometimes likewise, it will be gentle, and cold at other times. It could also be hot or high or low at other times. All these happen according to Allah’s preordainments and decree. If the entire creatures join to divert the winds from the direction Allah has set it, they will not be able to achieve that. Even if they gather the entire world-class engineers to bring about the strong wind they will be unable to do so. But Allah – the Mighty and Sublime – out of His Power, controls the wind as He wishes and wills. Is it then right for the Muslim to curse this wind?

The response: No, because this wind is controlled and directed; just as the sun would sometimes cause some harm, burning down trees and it is out of place for anyone to curse it; likewise the wind. That is why he said, “Do not curse the wind.”



Ubayy bin Ka'b - ؓ - said that Allah’s Messenger ﷺ said: “Do not curse the wind. If you see what you dislike you should say: *Allahumma inna nas-aluka min khayri haadhihi ar-Reeh wa khayri maa feehaa wa khayri maa umirat bihee. Wa na'oodhu bika min sharri haadhihee ar-Reeh wa sharri maa feehaa wa sharri maa umirat bihee* (O Allah, we ask of you the good of this wind and the good of what is in it and the good that it is ordered with. And we seek your protection from the harm of



this wind, the harm in it and the harm it is ordered with.”

Graded *Saheeh* (authentic) by At-Tirmidhee.⁽¹⁾

COMMENTARY:

His saying: “Do not curse the wind”: The particle, *laa* (Do not – as it occurs in the Arabic text), is negative; and the verb occurs in the jussive shown by the omission of the letter *noon* (as it occurs in *tasubboo* in the Arabic text) and the *waa* is the doer while the word, *ar-Reeh* (wind) is the object.

The word, *as-Sabb* (curse) means revilement, deficiency, fault and swearword and the like. Cursing the wind is prohibited because cursing a creature is tantamount to cursing its Creator. If you find a palace with some defects and you curse it, the condemnation will be directed to the builder; likewise cursing the wind. And that is for the reason that it is controlled and directed according to the wisdom of Allah – the Mighty and Sublime -. However, if the wind is strong, the Prophet ﷺ has guided us to what to say in such circumstance in his saying: “you should say: *Allahumma inna nas-aluka...*(O Allah! We ask of You...)”

His saying: “the good of this wind”: the wind itself contains good and evil; it may be violent uprooting trees and destroying buildings and causing torrential waves in the seas and ocean. It may also be gentle, soothing and spurring.

His saying: “and the good of what is in it”: i.e., what it contains since it could bear good like pollinating flowers, bring good smell. It can also bear evil such as causing flowers to fall off trees and transmit sickness to humans and animals.

His saying: “and the good that it is ordered with”: Such as the movement of the clouds and placing it where Allah wills.

His saying: “And we seek your protection”: That is, we seek your

1 Reported by Ahmad (5/123), at-Trimidhee in (Book of Tribulations, Chapter on What is Reported Regarding Cursing the Wind; 7/33) – and he said, “It is *Hasan Saheeh*”-, An-Nasaaee in *‘Amal al-Yaom wal-Laylah* (299), at-Tahaawee in *al-Mushkil* (1/398). Reported by an-Nasaaee (935, 936, 937), al-Kharraatee in *Makaarim al-Akhlaaq* (pg. 83), at-Tahaawee in *al-Mushkil* (1/398) from Ubayy bin Ka’b in the *Mawqoof* form. The hadith has corroborating proofs in the *Marfoo’* form from Aboo Hurayrah and ‘Aa’isha – رضى الله عنهما.

aid and refuge.

His saying: “from the evil of this wind”: i.e., its evil itself, like the uprooting of trees, destruction of plants and houses.

His saying: “the harm of what is in it”: i.e., the evil things it bears like dirt and filth and epidemic among other things.

His saying: “and the evil it is ordered with”: such as destruction and demolitions. Regarding the wind (that destroyed the people of) Aad, Allah said:

﴿تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا﴾

“Destroying everything by the command of its Lord!” [al-Ahqaaf: 25]

Likewise, causing drought, destruction of vegetation and wiping off pathways. It may be ordered to destroy due to far-reaching wisdom we may not understand.

His saying: “it is ordered with”: this matter is real; i.e., Allah orders it to go forth or to stop; all creatures possess understanding with respect to Allah’s orders. Allah the Exalted said to the earth and the heavens:

﴿أَفْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ﴾

“Come both of You willingly or unwillingly.” they both said: “We come, willingly.” [al-Fusilat: 11]

He – the Mighty and Sublime – also said to the Pen: “Write.” It said: “My Lord what do I write?” Allah said: Write all that will be till the establishment of the Hour.”⁽¹⁾



Important Matters:

First: Prohibition of cursing the wind.

Second: Guidance to beneficial words when someone sees what he dislikes.

Third: Pointer to the fact that it is ordered as well.

Fourth: That it may be ordered good or evil.

1 Its reference shall be given.

COMMENTARY

First: Prohibition of cursing the wind: This prohibition expresses forbiddance since cursing it is tantamount to cursing its Creator and Controller.

Second: Guidance to beneficial words when someone sees what he dislikes: That is, regarding the wind. He should then say: *Allahumma inna nas-aluka min khayri haadhihi ar-Reeh...* (O Allah, we ask of you the good of this wind...)” while carrying out the means as well, such as taking cover from its evil behind walls or rocks or the like.

Third: Pointer to the fact that it is ordered as well: based on his saying: “what it is ordered with.”

Fourth: That it may be ordered good or evil: according to his saying: “and the good that it is ordered with.”

Conclusion: It is incumbent on the individual not to dare Allah’s preordainments and decree. He should not curse it; one should rather submit to His creation-related orders as it is obligatory for him to follow his legislation-related orders because the entire creation cannot do anything except by Allah’s order – far is He away from imperfections and Exalted is He.





CHAPTER:

Allah the Almighty said:

﴿يَظُنُّونَ بِاللّٰهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ شَيْءٌ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلّٰهِ﴾

“They thought wrongly of Allah -the thought of ignorance. They said, ‘Have we any part in the affair?’ Say you (O Muhammad (May the peace and blessing of Allah be upon him)): ‘Indeed the affair belongs wholly to Allah...’” (Aal-‘Imraan: 154)

COMMENTARY:

The author - may Allah shower His blessings on him – cited two verses under this chapter:

The first verse: *“They thought wrongly”*: The pronoun goes back to the hypocrites. And the basic rule about *Dhann* (thought) is that it is the most preponderant possibility. It may also be generally used to refer to *Yaqaen* (certainty) as in His saying – the Exalted:

﴿الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ﴾

“(They are those) who are certain that they are going to meet their Lord” [al-Baqarah: 46].

That is to say, they are definite (without any doubt). And the opposite of preponderant is less weighty (possibility) which is referred to as *Wahm* (Illusion).

His saying: *“the thought of ignorance”*: is an explanatory apposition for His saying: *“wrongly of Allah.”*

And *Jaahiliyyah* (of Ignorance) refers to circumstance. And the entire meaning will be: they thought wrongly about Allah in the ways of the period of Ignorance during which the individual holding a thought about Allah would not know Allah's Power and Greatness. So, it is an evil, vain thought based on sheer ignorance.

Thoughts about Allah – the Mighty and Sublime - are of two forms:

First: That he thinks well of Allah.

Second: That he thinks evil of Allah.

The first has two things related to it:

1. That related to what he does in this universe; here it is obligatory



for you to think positively about Allah – the Mighty and Sublime – in what He does – free is He from imperfections and Exalted is He – in this universe. You should believe that what He does is for a far-reaching wisdom which may or may not be understood. This shows Allah's greatness and His wisdom in His preordainments. So do not think that if Allah does a thing in the universe He has done so for a bad reason. Even the accidents and disasters; Allah has not caused them to happen for a bad purpose connected to His own actions. As for being related to other than Him – by His willing something harmful to other than Him -; then such is possible as He said – the Exalted:

﴿قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً﴾

“Say: “Who is he who can protect you from Allâh if He intends to harm you, or intends mercy on you?” [al-Ahzaab: 17].

2. that related to what He does to you. Here likewise, it is incumbent that you think well of Allah in the best way. However, on condition that a cause that obligates you to give the good thought is found with you and that is: that you worship Allah according to His legislations with sincerity. When you do that, it becomes incumbent upon you believe that Allah will accept it from you. You should then not think evil of Allah that He will not accept it from you.

Similarly, when a person repents from a sin, he should think positive of Allah that He will accept his repentance. He should not think evil of Him that He will not accept the repentance. But if the individual leaves obligations and commits prohibitions and then thinks positively; this is the thinking of the negligent in the ravines of false-hope. In fact, it is from thinking negatively of Allah since Allah's wisdom rejects such a thing!

Second: that he thinks evil of Allah such as considering His action to be stupid or unfair or things like that. This is among the gravest sins and worst crimes in the way the hypocrites and others among those who think other than the truth about Allah.

His saying: *“They said, ‘Have we any part in the affair?’”*: they intended two things with that:

One: Freeing themselves from blames.

Two: Rebelling against Preordainment.

His saying: *“We”*: is a predicate brought forward.



His saying: *Min Shay-in (any part in the affair)*: is the subject brought backwards (in a subject-predicate syntax) occurring in the accusative shown by the *dommah* sign which is implied at its end and prevented from depiction because the place is occupied by the extra genitive sign.

His saying: *“indeed the affair belongs wholly to Allah”*: That is, if the matter is like that, there is no point in your seeking excuses with Allah’s preordainment and decree. Allah – the Mighty and Sublime – does what He wills regarding granting victory and loss.

His saying: *“indeed the affair”*: the singular of *Umoor* (affairs - in the Arabic form) and not the singular of *Awaamir* (orders). That is to say: The entire affairs relating to Allah’s actions and the actions of the creatures are all belonging to Allah – free is He from imperfections -. He is the One Who preordains disgrace or honour, good and evil even though the evils are in the “objects” and not His actions.

His saying: *“They hide within themselves what they dare not reveal to you”*: That is, what they will not make you know. Among the ways of the hypocrites is not being clear and truthful. So, he would conceal something which he will never tell to anyone because he thinks – out of his cowardice and fear – that if he were to tell the truth it will bring about his destruction. Thus, he conceals disbelief, sinfulness and rebellion.

His saying: *“None of us would have been killed here”*: that is, at Uhud. Those “killed” mentioned here refers to those who were martyred amongst the Muslims at Uhud. Because Abdullah bin Ubayy went back with about a third of the army during the campaign and said: “Muhammad is disobeying me and following the young ones and the youth.”

His saying: *“Say: ‘Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death’”*: This is a refutation of their statement that: *“If we had anything to do with the affair none of us would have been killed here.”* Their evidencing is not real because if being killed is preordained on anyone his taking cover in his house will not protect him; in fact he must go out to the place where he will die.

Preordainment has two forms:

1. **Legislation-related Writing**: here, the written may not necessarily occur such as Allah’s saying:

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾

“Verily, the prayer is enjoined on the believers at fixed hours.” [an-Nisaa: 103]

And His saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ﴾

“O you who believe! Observing As-Saum (the fasting) is prescribed for you” [al-Baqarah: 173]

2. Creation-related Writing: Here, the written matter must occur as in these verses:

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ﴾

“And indeed we have written in Zabûr (Psalms) [i.e. All the revealed Holy Books the Taurât (Torah), the Injeel (Gospel), the Qur’ân] after (We have already written in) Al-Lauh Al-Mahfûz (the Book, that is in the heaven with Allâh), that My righteous slaves shall inherit the land (i.e. the land of Paradise).” [Anbiyaa: 105]

And His saying:

﴿كَتَبَ اللَّهُ لَا إِلَهَ إِلَّا أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

“Allâh has decreed: “Verily! It is I and My Messengers who shall be the victorious.” Verily, Allâh is All-Powerful, All-Mighty.” [Mujaadilah: 21]

His saying: “But that Allah might test what is in your breasts”: that is, He will test the faith in Allah’s preordainment and predecree in your mind and belief in His wisdom. So, He tests what is in the servant’s heart through what He preordains for him of disliked things until those who submit to Allah’s preordainment are distinguished from others.

His saying: “And to purify that which was in your hearts (sins)”: i.e., when there is an affliction and it is faced with patience; that constitutes test for what is in the hearts. That is to say, it cleanses it and removes whatever reprehensible thing that would have stuck to it. Trial and purification happened during the Uhud campaign for the evidence that when the Messenger ﷺ urged them in his saying to them that:

﴿وَإِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ﴾

“Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.” [Aal-Imraan: 173].

They marched on until they reached a place called Humra al-Asad



but they did not see any enemy army and so, they returned home.

﴿فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّ لَهُمْ سُوءٌ وَأَتَّبِعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ﴾



“So they returned with Grace and Bounty from Allâh. No harm touched them; and they followed the good pleasure of Allâh. And Allâh is the Owner of Great Bounty.” [Aal-Imraan: 174].⁽¹⁾

His statement: “And Allah is All-Knower of what is in (your) breasts”: a predicative phrase containing an affirmation that Allah is the Knower of the contents of the breasts. That is to say, the hearts, as He – the Exalted – said:



﴿فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾

“Verily, it is not the eyes that grow blind, but it is the hearts which are In the breasts that grow blind.” [Hajj: 46]

So, nothing is hidden from Allah – the Mighty and Sublime –; He knows what is in the heart of a servant and what is not in his mind; when it will be and how it will be.



And His saying - the Exalted - :

1 The hadith of Aa'isha -  – regarding the verse: “Those who answered (the Call of) Allâh and the Messenger (Muhammad) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward.” She said to Urwah: “O nephew, your parents – Zubayr and Abu Bakr – were among them. After what afflicted the Messenger of Allah  on the Day of Uhud, and the polytheists turned away from him, he feared that they may come back. So he called out, ‘Who will pursue them?’ Thereupon, seventy men volunteered.” He said: “Abu Bakr and Zubayr were among them.”

Reported by Al-Bukhaaree in (Book of Military Campaigns, Chapter on *Those who answered (the call of) Allah and the Messenger*; 3/110). Al-Bukhaaree did not report in the Book of *Tafseer* under the chapter cited. Ibn Hajar rather mentioned it in *Fath al-Baaree* because al-Bukhaaree did not mention any hadith under the entire chapter. And Ibn Hajar pointed out that the hadith had been cited in the Book of (Military Campaigns – *Fath* – 8/76 – ar-Rayyan print) and Muslim in (Book of the Virtues of the Companions, Chapter on Virtues of Talha and az-Zubayr; 4/1880)

As for their marching out to Humraa al-Asad, An-Nasaaee, Ibn Abee Haatim, at-Tabaraanee have reported it from Ibn Abbass as in *ad-Durr al-Manthoor* (2/101). And as-Suyootee said: “With a *Saheeh* chain.”

﴿الظَّالِمِينَ يَلِيهِمْ ظُلُمٌ أَسْوَأَ مِنَ الظُّلُمِ الَّذِي فِي سَوَاءٍ عَلَيْهِمْ وَأَغْضَبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ

جَهَنَّمَ وَسَاءَتْ مَصِيرًا ۝١﴾

“Who think evil thoughts about Allah, for them is a disgraceful torment, and the Anger of Allâh is upon them, and He has cursed them and prepared Hell for them, and worst indeed is that destination.” (al-Fath: 6)

COMMENTARY

The second verse: The statement of Allah – the Mighty and Sublime -: “Who think evil thoughts about Allah”: Those intended here are the hypocrites and the polytheists. Allah – the Mighty and Sublime – said:

﴿وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ يَلِيهِمْ ظُلُمٌ أَسْوَأُ

عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۝١﴾

“And that He may punish the Munâfiqûn (hypocrites), men and women, and also the Mushrikûn men and women, who think evil thoughts about Allâh” [al-Fat’h: 6]

That is, thoughts of faults. A similar statement is His saying:

“Thought of ignorance” [Aal Imraan: 154]

An example is what the author cited from Ibn Qayyim - may Allah show mercy on them both - that: they think that this affair of the Messenger ﷺ shall fade away; and that it cannot remain and things like that.

His statement – the Mighty and Sublime: “For them is a disgraceful torment”: That is, evil will envelope them all from every direction as the circles turn round whatever it encircles. That is the same manner that the evil turns will return to them. So even though they think that He – the Exalted – left His Messenger in the lurch and that his affairs will soon fade away. However, the reality is opposite their thoughts. The disgraceful punishment shall be theirs.

His statement: “And the Anger of Allah is upon them”: Anger is among the Action-related Attributes of Allah which are connected to His Wish and from which His punishment emanates. Those who deny



Allah's Attributes view that: Allah does not really get angry. Some of them even opine that: The meaning of Anger (with respect to Allah) is punishment. Yet, some others say: It means the wish to punish. They explain that: Anger is the heart's blood rise for vengeance: "It is an ember which the Satan casts into the heart of son of Adam."⁽¹⁾

That will be answered that: That is regarding the anger of humans, and the congruence of the word does not necessarily mean congruence in kind and manner. Allah – the Exalted – said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

"There is nothing like unto Him." [ash-Shoorah: 11]

And pointing to the fact that anger is different from vengeance is Allah's saying:

﴿فَلَمَّا أَصْفَوْنَا آتَيْنَاهُمُ مِنْهُ﴾

"So when they angered Us, We punished them." [az-Zukhruf: 55]

Aasafoona (as it occurs in the Arabic text) means "*they angered us*"; "*We punished them*". So He mentioned the punishment as emanating from the anger pointing to the fact that this is not that.

His statement: "*And He has cursed them*": Al-La'n: means expulsion and removal from Allah's mercy.

His statement: "*and prepared Hell for them*": That is, He has made it ready for them in advance, and made it an everlasting abode for them.

His statement: "*...and worst indeed is that destination*": i.e., as a place of return.

His statement: *Maseera* (as it occurs in the Arabic text) is specification; its doer is concealed. That is to say, worst is the Fire as a place for them to return to.



Ibn Al-Qayyim said regarding the first verse that: "This *thought* is explained to mean that He – free is He from all imperfections – will not assist His messenger and that his affairs will soon fade away. It is

1 Reported by Imam Ahmad (3/19, 61), and at-Trimidhee in (Book of Tribulations, Chapter on What is Reported About What the Prophet ﷺ told His Companions Will Happen, 6/351) and said: It is *Hasan Saheeh*.



also explained to mean that whatever afflicted him was not by Allah's preordainment and wisdom. So, it is explained to mean rejection of wisdom, preordainment and a rejection of the fact that Allah shall aid His Messenger ﷺ and make him prevail over all other religions. This is the evil thought that the hypocrites and polytheists held as mentioned in *Soorah al-Fath*.

However, this is evil thought because it is one that does not befit Allah – free is He from all imperfections -. It does not also suit His wisdom, praiseworthiness, and His true promise. So, whoever thinks that evil will continuously triumph over the truth until the truth fades away or rejects that whatever happens is according to His preordainment and decree or denies that His preordainments are due to particular wisdom for which he deserves praise and rather thinks that they have just occurred due to a mere wish; then those are the thoughts of the disbelievers. Woe be upon the disbelievers in the Fire!

Majority of the people think evil of Allah in their private affairs and in what He does not others, and no one will be saved from that except he who knows Allah and His Names and Attributes and the implications of His Wisdom and praiseworthiness. So, the intelligent who is sincere to himself should pay attention to this. He should repent to Allah and ask for His forgiveness regarding his thinking evil of His Lord.

If you look closely at anyone, you will find that he will be opinionated about it, blaming it and saying that, 'such-and-such should have happened'; wishing a thing to smaller than it is or bigger. So examine yourself; are you safe from this?

If you are saved from it, you have been saved from a great evil

But if not, I don't see you being saved."

COMMENTARY

His statement: Ibn Al-Qayyim said: He is Muhammad Ibn Qayyim al-Jawziyyah, one of the eminent students of Shaykh al-Islam Ibn Taymiyyah – رحمه الله – who was regularly in his company. He mentioned it in (his book), *Zaad al-Ma'aad* after (the discussions on) the Battle of Uhud, under the discussions on rulings and the lofty objectives they contain.

His statement: "regarding the first verse": that is, His saying: "*They thought wrongly of Allah – the thought of ignorance.*" It "was explained



to mean that He – free is He from all imperfections – will not assist His messenger and that his affairs will soon fade away.” That is, it will peter out; “it was also explained to mean that whatever afflicted him was not by Allah’s preordainment and wisdom.”

This interpretation can be deduced from their saying: “*If we had anything to do with the affair, none of us would have been killed here.*” So, it was interpreted to mean rejection of wisdom, preordainment and a rejection of the fact that Allah shall aid His Messenger ﷺ and make him prevail over all other religions. Thus, it was given an interpretation that will impugn on *Ruboobiyyah* (Allah’s Lordship) and His Names and Attributes. Challenging preordainment is tantamount to challenging *Ruboobiyyah* of Allah – the Mighty and Sublime – since from the perfection of His *Ruboobiyyah* is that we believe that all what goes on in the universe are by His preordainment and decree.

The challenge on Allah’s Names and Attributes is included in disputing His actions and wisdom from the angle that we think that Allah – the Exalted – will not help His Messenger and will soon make his affair to fade away. This is because, if a person holds this thought about Allah, it implies that sending the Messenger - ﷺ - was otiose and preposterous. What is the benefit in sending a Messenger and ordering him to fight and destroy property and lives and then the result is that his affair fades away and becomes forgotten? This is farfetched! Especially (regarding) the Messenger of Allah who is the last of the Prophets. Allah the Exalted has permitted that his rulings and lines of conduct will remain until the Day of Resurrection.

Ibn Qayyim (رحمته الله) said: “This is the evil thought that the hypocrites and polytheists held as mentioned in *Soorah al-Fath*.” In summary, Ibn Qayyim mentioned three things regarding the interpretation of “evil thought”:

The First: That Allah will make evil triumph over the truth continuously until the truth fades away. This is the thought of the polytheists and hypocrites mentioned in *Soorah al-Fath*. Allah – the Mighty and Sublime – said:

﴿بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا﴾

“Nay, but you thought that the Messenger ﷺ and the believers would never return to their families.” [al-Fath: 12]

The Second: For him to deny what happens as from Allah’s

preordainment and decree since it includes that in His Dominion – free is He from all imperfections – there exists what He desires not although all what occurs in His Dominion is according to His Wish.

The Third: That he rejects the fact that His preordainments are because of a wisdom for which He deserves praise. This is because this implies that His decrees are mere play and stupidity. And we know certainly that Allah does not predecree a thing or legislate it except for particular wisdom which may or may not be known to us. Our intellect may fall short of understanding them. It is for this reason that the people widely differ in pointing out the reasons for rulings according to the variance in their understanding of Allah's wisdom – free is He from all imperfections and most Exalted.

The Jahmites and the Qadarites view that Allah preordains affairs merely for Wish and not for particular wisdom. They say: since He is not queried of what He does. This is from the worst forms of evil thoughts about Allah because if the creature does a thing without any wisdom such is referred to as stupidity; how then should the Creator, the All-Wise?!

Allah – the Mighty and Sublime – said:

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا﴾

“And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve!” [Saad: 27]

Thus, the thought that they were created without purpose and not for particular great wisdom is the thinking of disbelievers.

Allah – the Mighty and Sublime – said:

﴿وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ ۚ مَا خَلَقْنَهُمَا إِلَّا بِالْحَقِّ﴾

“And We created not the heavens and the earth, and all that is between them, for mere play, We created them not except with Truth...” [Dukhan: 38-39]

Which is the opposite of purposelessness; but those people say: Allah – the Exalted – has created them both for no purpose! Allah the Mighty and Sublime said: *“That is the consideration of those who disbelieve!”* That is to say: those who think that Allah created them both without purpose, for vanity, stupidly and for play.

The Mu'tazilites are opposite that; they say: He does not preordain except for a purpose. And they ascribe whatever they wanted to Allah. The author of *Mukhtasar at-Tahreer al-Futoohee* – ﷺ – said: there are two views on the issue in the school. However, the preponderant opinion without doubt is that; He does not anything nor preordains anything on His servant nor legislate a thing except for a grand purpose for which He deserves praise and thanks.

His statement:

﴿قَوْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ﴾

"Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire!" [Saad: 27]

Waylun (woe) is the subject which occurs in the indefinite form to express awe. And the predicate of the subject (in a subject-predicate syntax) is: *"those who disbelieve (in Islamic Monotheism)."* The genitive construction: *"from the Fire"* explains the *Wayl* (woe). This is evidence that the word, *wayl* expresses threat and not as they say: that it is a valley in the Fire. For this reason, we say: *"wayl on you in the cold"*, *"Wayl upon you from so-and-so."* The one grieving from pain would say, *"Waylaah"* (Lit. Woe to me) even though a valley called *wayl* may be found in the Fire. However, *wayl* in a verse such as this expresses threat.

His statement: **"Majority of the people"**: i.e., among the children of Adam, and not among the believers.

His saying: **"think evil of Allah"**: i.e., the deficiency is regarding something restricted to them such as when they supplicate to Allah in the approved manner, they think that Allah will not answer them, or that when they worship Allah according to His legislations, they think that Allah will not accept it from them. This is evil thought in their private affairs.

His statement: **"and in what He does to others"**: such as when they note that the disbelievers overrun the Muslims in a battle; they think that Allah will always grant triumph to those Muslims. So it is obligatory upon the Muslim to think well of Allah for obvious and necessitating reasons..

His statement: **"...and no one is saved from that"**: i.e., from evil thoughts.



His statement: “except he who knows Allah and His Names and Attributes and the implications of His Wisdom and praiseworthiness”: He has said the truth – ﷻ. No one is preserved from evil thoughts except the one who knows Allah – the Mighty and Sublime – and His wisdom and secrets in His preordainments and legislations. Likewise, he should know His Names and Attributes correctly and not knowing it by way of distortion and twisting the texts.

This is the reason why those who distort the texts and those who twist the texts are cut off from knowing Allah’s Names and His Attributes. You’ll find that their hearts are always gloomy; it tries to present problems, doubts and arguments. As for those who accept the Names of Allah and His Attributes as they indicate and follow the path of the pious predecessors in that, their hearts will not pose the doubts that the hearts of those who twist the texts throw up. That is because those who twist the texts are affected by their evil thoughts about Allah owing to the fact that they hold that the Book and the *Sunnah* point to *Tamtheel* (Comparison) and *Tashbeeh* (Likening). So they started twisting the words away from their actual meanings and denying what Allah affirms for Himself.

For this reason, Shaykh al-Islam Ibn Taimiyyah said: Everyone who denies the texts commits *Tamtheel* and everyone who compares, commits *Ta’teel* (Denial). As for everyone who denies the texts committing *Tamtheel*; that is for the fact that he denies the texts because he thinks that what the Book and *Sunnah* point to implies *Tamtheel*. So, after having this evil thought regarding the texts of the Book and the *Sunnah*, he started twisting them away from their apparent meanings. Thus, he initially committed *Tamtheel*, and then made *Ta’teel*. And when he makes *Ta’teel* of the Attributes of Allah – the Exalted – out of fear of likening Him to that which exists, he would have likened Him to that which does not exist.

As regards everyone who does *Tamtheel* committing *Ta’teel*; that is because the one who commits *Tamtheel* denies Allah’s obligatory perfection by his comparing Him to the creature that is deficient and then denies every text that indicates rejection of comparing the Creator to the created.

Based on this, the one who knows Allah’s Names and Attributes in the manner the pious predecessors of this *Ummah* understood it and her leading scholars and knows the implications of Allah’s wisdom –



i.e., the entailments of Allah's wisdom – it will not be possible for him to think evil of Allah.

His statement: “**implications**”: *Maujab* (as it occurs in the Arabic text) with a *Fatha* sign (on the letter, *Jeem*) means the result of an action. And when it occurs with a *kasrah* sign it refers to the action that brings about a thing. But the first is the intended here. So, the one who understands the implications of the wisdom of Allah and what the wisdom implicates, it will not be possible for him to think evil of Allah at all.

Consider the benefit that the defeat of the Muslims at Hunayn brought about and likewise their defeat at Uhud. They (i.e., the defeats) entail great benefits which Allah mentioned in *Soorah Aal-Imraan* and *at-Tawbah*. If an individual understands these wisdoms it is not possible for him to hold evil thoughts about Allah that He wanted to bring defeat to His Messenger and his army. Everything that Allah makes to occur in this universe such as drought and poverty are for particular pressing benefits we may not even grasp. And it is not possible to conceive of Allah being stingy towards His servants because, He – the Mighty and Sublime – is the most benevolent; and you may make further deductions from this.

His statement: *Al-Labeeb* (the intelligent) based on the word measure, *Fa'eel* means, “one who has intelligence”; that is, intellect.

His statement: “**this**”: what is referred to is the thought about Allah – the Mighty and Sublime –; he should pay attention to this so that he thinks well of Allah and not evil thought and thoughts of the days of Ignorance.

His statement: “**He should repent to Allah**”: i.e., he should turn towards him because repentance is to turn away from sin to obedience.

His statement: “**and ask for His forgiveness**”: i.e., he should beg forgiveness of Him. The letter *laam* in his saying, *falyatub* and *falyastagfirhu* (as they occur in the Arabic texts) expresses command.

His statement: “**opinionated about it, blaming it**”: that is, if Allah preordains a thing which does not suit him, he will say: “we should have been helped”, “the rain should have come”, “we should not have been afflicted with epidemics” “we should have been given more provisions” and so on.

His statement: “**wishing a thing to smaller than it is or bigger**”: *Mustaqill* (wishing a thing to be smaller) is the subject but its



predicate is omitted. *Mustakthir* (wishing a thing to be bigger): is a subject whose predicate is also omitted. It will read in full as: Some of the people crave a thing to be small while some others crave it to be bigger. A similar thing is that in Allah's saying:

﴿فَعَنَّهُمْ شِقِيٌّ وَسَعِيدٌ﴾ (105)

"Some among them will be wretched and (others) blessed..." [Hood: 105].

The word, *Sa'eed* (*blessed*) is the subject and its predicate is omitted and it will read in full as: And some of them will be blessed. It will not be considered that the word, *Sa'eed* (*blessed*) is connected in a conjunction with *Shaqiyyu* (*wretched*) such that it will be incumbent that the two attributes refer to a single thing.

His statement: "So examine yourself; are you safe from this?": This is incumbent in all the matters Allah has enjoined. Check yourself: Are you safe from deficiencies regarding them? And from the things He has forbidden you; are you safe from contravening them?

His statement: "If you are saved from it, you have been saved from a great evil": The first *tanju* (as in the Arabic text) is a conditional verb occurring in the jussive as shown by the omission of the letter *waw*. The second *tanju* is its response also occurring in the jussive indicated by the omission of the letter *waw*.

His statement: "from a great evil": i.e., from a huge calamity.

His statement: "But if not, I don't see you being saved": it will read in full as, and if you not already saved from this calamity, I personally do not see you surviving it.



Important Matters:

First: Explanation of the verse in *Aal-Imraan*.

Second: Explanation of the verse in *Al-Fath*.

Third: Information that that has various uncountable forms.

Fourth: That no one is saved from that except the one who knows Allah's Names and His Attributes and knows himself.

COMMENTARY

First: Explanation of the verse in *Aal-Imraan*: and that is His saying the Exalted: "They thought wrongly of Allah – the thought of ignorance..."



It had been explained; and the pronoun refers to the hypocrites.

Second: Explanation of the verse in *Al-Fath*: And that is Allah's saying – the Mighty and Sublime: “*Who think evil thoughts about Allah...*” It has also been explained. The pronoun therein refers as well to the hypocrites.

Third: Information that that has various uncountable forms: That is, evil thought. The source of the information was Ibn Qayyim - رحمه الله. The basic rule regarding these matters is that one thinks of Allah what befits Him not.

Fourth: That no one is saved from that except the one who knows Allah's Names and His Attributes and knows himself: That is, none will be safe from evil thoughts about Allah – the Mighty and Sublime – except he that knows Allah, His Names, His Attributes and the implications of His Wisdom and Praise. He should also know himself and examine himself regarding it. The fact remains that man is deficient and may be tempted to do evil. As for the Lord, He is absolutely perfect such that no deficiency can be ascribed to Him.

Do not conceive of your Lord, evil,

For Allah is most deserving of excellence.

Relevance of the Chapter to *Tawheed*

Certainly, evil thought (about Allah) negates perfect *Tawheed*, and it negates belief in Allah's Names and Attributes, because Allah said as regard the Names:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

“*And (all) the Most Beautiful Names belong to Allah, so call on Him by them.*” [al-A'raaf: 180]

So, if an individual thinks evil of Allah the Names are then not considered beautiful. He – the Mighty and Sublime – also said about the Attributes:

﴿وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ﴾

“*And for Allah is the Highest Description.*” [an-Nahl: 60]

If he thinks evil of Allah he would not have considered Him of the Highest Description.





CHAPTER:

WHAT IS REPORTED ABOUT THE DENIERS OF PREORDAINMENT

COMMENTARY

His statement: “**Deniers**” *Munkireen* (as it occurs in the Arabic text). Its root word is *Munkireen* – the perfect masculine plural. But the letter *noon* is omitted because of the connection to another noun just as the nunation is omitted in such circumstances: A poet versified:

If I’m a nunation and you are an appositive noun

Wherever you find me, you cannot be my neighbour.

It is said that “my place” should come in place of “my neighbour”.

His statement: *Al-Qadar* is the preordainment of Allah – the Mighty and Sublime – for the entire existence. It is a sealed secret no one knows except Allah or whom He wills among His creatures.

Some among people of knowledge have said: *Al-Qadar* is Allah’s secret regarding His creatures and we do not know it until it occurs whether good or bad. *Qadar* can be generally employed to mean two things:

The first: *At-Taqdeer* i.e., Allah’s willing a thing.

Two: *Al-Muqaddar* i.e., what Allah – the Mighty and Sublime – has willed.

At-Taqdeer comes along with the action and precedes it. What comes with the action is that by which the action occurs and that which precedes is what Allah – the Mighty and Sublime – has preordained in eternity. For instance; the creation of the foetus in its mother’s womb has preceding, knowledge-related *Taqdeer* fifty thousand years before the creation of the heavens and the earth. It also has *Taqdeer* related to creation and formation. This is that by which the action occurs; that is to say, Allah’s willing this thing during its creation.

Belief in *Qadar* is connected to *Tawheed ar-Ruboobiyyah* especially even though it is also related to *Tawheed al-Asmaa was-Sifaat* because it is from the Attributes of perfection belonging to Allah – the Mighty and Sublime.

The people are of three groups regarding *Qadar*:

The first: The Jabarite-Jahmites; they affirm the preordainments of



Allah the – Exalted – but went to extremes in affirming it, so much that they deny the servant of his choice and ability. They view that: the servant has no choice or ability in what he does or leaves. So, his eating, drinking, sleeping, wakefulness, obedience and disobedience are entirely without his choice or ability. That there is no difference between his descending from the rooftop through the staircase willingly and when he is thrown down the rooftop unwillingly!

The second: The Qadarite-Mu'tazilite; they affirm the servant's will and ability in his actions but went to extremes regarding that so much that they rejected the fact that Allah – the Exalted – has His Will regarding the servant's action or create them. The radicals amongst them even deny the fact of Allah's knowledge of events before their occurrence. So the servant's eating, drinking, sleep, wakefulness, obedience, and disobedience all occur absolutely by his choice and ability. Allah – the Exalted – does not have any Will regarding that neither did he create it. In fact, He has no knowledge of it before its occurrence as their radicals view!

The first group, the Jabarites give evidence with Allah's statement:

﴿اللَّهُ خَلَقَ كُلَّ شَيْءٍ﴾

"Allah is the Creator of all things..." [az-Zumar: 62]

And the servant and his actions are part of "all things".

They also cite His this Statement:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

"While Allah has created you and what you make!" [as-Saffaat: 96]

And His saying:

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكَ رَبٌّ﴾

"And You (Muhammad) threw not when you did throw but Allāh threw." [al-Anfaal: 17]

Allah's negating the Prophet's throw when he threw and affirming it for Himself.

And in Allah's saying:

﴿سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ﴾



“Those who took partners (in worship) with Allâh will say: ‘If Allâh had willed, we would not have taken partners (in worship) with him, nor would our fathers, and we would not have forbidden anything (against His Will).’” [al-An’aam: 148]

They have other doubts which we have left to avoid unnecessary prolongation.

The clarification of their doubts is as follow:

As for His saying, the Exalted: *“Allah is the Creator of all things”*; their giving evidence with is contradicted by numerous texts that entail affirmation of the servant’s will and connection of his actions to him and against him whether to show honour for him or dispraise. And they (i.e., the verses) are all from Allah. If he were compelled to act, connecting his actions to him and affirming it against him will be of no benefit.

As for His saying – the Exalted -: *“While Allâh has created you and what you make!”* It is rather evidence against them because He connected the action to them (i.e., the creatures). Regarding Allah’s creating them, that is for the reason that the servant’s action occurs by his strong wish and ability, and both the will and the ability are creatures of Allah – the Mighty and Sublime. So, what happens due to them is also Allah’s creature.

Concerning His saying – the Exalted -: *“And You (Muhammad) threw not when you did throw but Allah threw,”* it is also proof against them because Allah the Exalted connected the throwing to His Prophet ﷺ. However, the throw in the verse has two meanings:

The first of them: The concealed throw which is the Prophet’s action that Allah ascribed to him.

The second: Getting the thrown object to the eyes of the disbelievers to whom the Prophet ﷺ had thrown the dusts on the day of Badr and it reached the eyes of each of them. This is from Allah’s action since it is not within the Prophet’s ability – لا يقدر – to get the dusts to reach the eyes of each one of them.

As for Allah’s saying – the Mighty and Sublime: *“Those who took partners (in worship) with Allah will say: ‘If Allâh had willed, we would not have taken partners (in worship) with him, nor would our fathers, and we would not have forbidden anything (against His Will).’”*

By Allah! This it is rather a clear proof against those Jabarites. Allah

has rebutted those polytheists who give preordainment as evidence for their polytheism when He told us (of them) in the same verse that:

“Likewise belied those who were before them, (they argued falsely with Allah’s Messengers), till they tasted of Our Wrath.”

Allah would not have made them taste His wrath if they were upon the truth in their evidencing.

Thereafter, we say again: The view that the servant is compelled upon his deeds is rebutted by the Book, the *Sunnah*, the intellect, the senses and the consensus of the pious predecessors. There is not anyone that thinks rightly of Allah and knows the implications of His wisdom and mercy who will hold such an opinion.

Among the proofs in the Book is Allah’s statement – the Exalted –:

﴿مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ﴾

“Among you are some that desire this world and some that desire the Hereafter.” [Aal-Imran: 152].

So He – the Mighty and Sublime – affirmed will for the servant. Allah – the Exalted – also said:

﴿يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ﴾

“...saying with their mouths what was not in their hearts.” [Aal-Imraan: 167]

He said too:

﴿إِنَّهُ خَيْرٌ بِمَا تَفْعَلُونَ﴾

“Verily! He is Well-Acquainted with what you do.” [an-Naml: 88]

And He – the Mighty and Sublime – said:

﴿وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ﴾

“And Allah is All-Aware of what you do.” [al-Munâfiqûn: 11]

Thus, He affirmed will for the servant in his speech, action and deeds.

And from the proofs of the *Sunnah* is the statement of the Prophet ﷺ: “Certainly actions are considered according to the intentions, and every person will recompensed according to what he intended.”⁽¹⁾

1 Reported by Al-Bukhaaree (1) and Muslim (1907).

And his saying ﷺ: “Whatever I forbid you, abstain from it and what I order you, do as much as you are able to.”⁽¹⁾ For this reason if a person is compelled to make a statement, or carry out an action while his heart is firm contrary to what he was forced to do, the statement or action he was compelled to do does not have the ruling of what he does voluntarily.

As for the consensus of the pious predecessors regarding the baselessness of the opinion of the Jabarites; it is not reported from anyone among them that he held that opinion. In fact, the criticism of those who were alive among them for the innovation is well transmitted and known.

Concerning proof from intellect showing the futility of that opinion; that is for the fact that if the servant were compelled to perform his actions, punishing the one who commits a crime would constitute injustice and rewarding the righteous will be needless, and Allah is far above such. So Allah would not have raised an evidence against the servants if such is not suitable as evidence.

As for the evidence from the senses to refute the view; an individual would recognize the difference between what he does out of his own will such as eating, drinking, standing, sitting and what he does unwillingly like his shivering due to cold or fear or things like that.

The second group - the Qadarites - give evidence with His saying:

﴿وَمِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ﴾

“...among you are some that desire this world and some that desire the Hereafter.” [Aal-Imraan: 152]

So, He affirmed “wish” for the servant. And by His saying:

﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا﴾

“Whosoever does righteous good deed it is for (the benefit of) his ownself, and whosoever does evil, it is against his ownself.” [Al-Fussilat: 46]

And similar other texts of the Qur’ān and the Sunnah which show that the servant has “wish” and that he is the doer, the earner, the bowing and prostrating and so on.

1 Reported by Al-Bukhaaree (7288) and Muslim (1337).

The rebuttal against them is from different angles:

First: That the verses and the *Ahadith* that they give as evidence are of two forms: the specific form that indicates that the servant's wish and deeds are according to Allah's Will such as Allah's saying:

﴿لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ۖ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ (٢٨)

"To whomsoever among you who wills to walk straight, and you will not, unless (it be) that Allâh wills, the Lord of the 'Alamîn (mankind, jinns and all that exists)." [at-Takweer: 28-29]

And His saying:

﴿إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ۚ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ

اللَّهُ كَانَ عَلِيمًا حَكِيمًا﴾ (٣٠)

"Verily! This (verses of the Qur'ân) is an admonition, so whosoever wills, let him take a path to his Lord (Allâh). But you cannot will, unless Allâh wills. Verily, Allâh is ever All-Knowing, All-Wise." [al-Insaaan: 29-30]

And such as His statement regarding actions:

﴿وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا

فَعَيْنُهُمْ مَنَءَامَنَ وَمِنْهُمْ مَنَ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا وَلَكِنْ اللَّهُ يَفْعَلُ مَا يُرِيدُ﴾ (٢٥٣)

"... if Allâh had willed, succeeding generations would not have fought against each other, after clear Verses of Allâh had come to them, but they differed - some of them believed and others disbelieved. If Allâh had willed, they would not have fought against one another, but Allâh does what He likes." [al-Baqarah: 253]

The second form is general such Allah's saying – the Exalted -:

﴿فَاتُوا حَرْثَكُمْ أَنْ تَشْتُمُ﴾

"... so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus), when or how you will." [al-Baqarah: 223]

And His saying:

﴿فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ﴾



“Then whosoever wills, let him believe, and whosoever wills, let him disbelieve” [al-Kahf: 29]

And His statement – the Mighty and Sublime -:

﴿مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ۝۱۸ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ۝۱۹﴾

“Whoever wishes for the quick-passing (transitory enjoyment of this world), we readily grant him what we will for whom we like. Then, afterwards, we have appointed for him Hell, he will burn therein disgraced and rejected, (far away from Allâh’s Mercy). And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. do righteous deeds of Allâh’s obedience) while he is a believer (in the Oneness of Allâh Islâmic Monotheism), Then such are the ones whose striving shall be appreciated, thanked and rewarded (by Allâh).” [al-Israa: 18-19].

These general texts should be taken based on the specific ones as is well-known among the people of knowledge.

Second: That affirming the servant’s independence with regards to his actions even though he is owned by Allah the Exalted implies an affirmation of a thing in Allah’s Dominion out of the wish of Allah. And this is a form of joining partners with Allah. It is for this reason that the Prophet ﷺ named the Qadarites the Fire-worshippers in this *Ummah*.⁽¹⁾

Third: that we should ask them: Do you accept that Allah – the Mighty and Sublime – knows all the actions of the servant that will happen? The non-radicals among them will answer that, “yes, we affirm that.” Then we will say: Did their actions happen in concordance with Allah’s knowledge or in contradiction to it? If they answer that it is in line with it; we will say: “Then, He has willed it.” But if they insist that it occurred in contradiction to Allah’s knowledge, (we will then say): “then you have certainly denied His knowledge.”

The leading scholars have said about the Qadarites that: Rebut them with knowledge; if they affirm it, then they are defeated but if they deny it they have disbelieved. These two groups – the Jabarites

1 Reported by Ahmad (2/86), Abou Daawood (4691); it is popular among the people of knowledge but it has some weakness.

and the Qadarites – are astray from the path of truth because they are either extreme and radical or lax and neglectful. The Jabarites went to extremes regarding the affirmation of preordainment but neglectful about the servant's will and ability. And the Qadarites went overboard in affirming the servant's will and ability and negligent regarding preordainment. Therefore, the most successful in dealing with the texts and most consistent with wisdom and reason are:

The third group: The people of the *Sunnah* and the *Jamaa'ah*; the middle-course group, those who combine the texts and follow the best path. So, they believe in Allah's decree and preordainment and that the servant has choice and ability. Everything in the universe of movement, stillness, existence or non-existence occur according to the knowledge of Allah – the Exalted – and His Wish. All what happens in the universe is created by Allah – the Exalted –; there is no other creator except Allah, no Controller except Allah – the Mighty and sublime. They believe also that the servant has wish and ability even though his wish is connected to the wish of Allah – the Exalted – as Allah said:

﴿لَمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾﴾

“To whomsoever among you who wills to walk straight, and you will not, unless (it be) that Allâh wills, the Lord of the ‘Alamîn (mankind, jinns and all that exists).” [at-Takweer: 28-29]

So, if the servant wishes a thing and does it, we know then that the wish of Allah – the Exalted – has preceded that wish. These are those who combine between the transmitted proof and the intellectual proofs. Their proofs for affirming the *Qadar* are the evidences of those who affirm it among the Jabarites although they give evidence with them in a fair manner, combining between them and those that were employed by those who reject the *Qadar*. And their evidences for affirming the servant's wish and his ability are the same evidences used by those who affirm that among the Qadarites even though they are fair in their evidencing, combining between the evidences and those used by those who reject the servant's will and ability.

From the foregoing, we know that the Jabarites and the Qadarites consider the texts blindly, one-sidedly. But Allah guided the People of the *Sunnah* and the *Jamaa'ah* to the truth in what the people differ upon; and Allah guides whom He wills to the straight path.

A Narration:

From the narrations is that the judge, Abdil-Jabbaar al-Hamdhaanee who was a Mu'tazilite appeared before Ibn 'Abbaad who was also a Mu'tazilite while Abu Ishaq al-Isfiraayenees was with him. Abdul-Jabbaar then said, "Free is the One devoid of imperfections from any shameful deed!" Thereupon, Abu Ishaq said, "Glorious is He in Whose dominion nothing occurs except by His Wish!" Knowing that he understood what he meant, Abdul-Jabbaar averred, "Does our Lord wish to sin?" Abu Ishaq replied that, "Does our Lord sin forcibly?" Abdul-Jabbaar then said to him, "If He denies me guidance and preordains wretchedness on me; has He extended favour to me or evil?" Abu Ishaq then replied him, "If He had denied you what belongs to you, He has done evil but if He only did not give you what belongs to Him; then He has only chosen to grant His favour to whom He wills." The crowd stood in ovation and dispersed saying, "By Allah! There is not any other response to this."

Shaykh al-Islam Ibn Taymiyyah - رحمه الله - mentioned that the People of the *Sunnah* and the *Jamaa'ah* are of the middle-course among the sects of innovations in five fundamental matters which he mentioned in (his work), *al-'Aqeedat al-Waasitiyyah*. They should be checked there.

Levels of Qadar:

They are four; it is obligatory to believe them:

The First Level: *Al-Ilm* (Knowledge); and that is that you believe that Allah – the Exalted – knows all things as a whole and in details. So, He knows what has happened and what will happen; everything is known to Allah whether big or small of His own actions or the actions of His creatures. The evidences in the Book for that are numerous such as:

﴿وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ رِزْقٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥١﴾﴾

"And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record." [al-An'am: 59].

Thus, the dead leaves that fall – whether small or big, on the land



and in the sea - Allah the Exalted knows them all; that He knows the leaf that will grow is with a greater reason. Note the vastness of the knowledge of Allah – the Mighty and Sublime – and its inclusivity. If on a dark, moonless, thickly cloudy and rainy night and a grain is down the depths of a deep, wavy sea – consider the numerous coverings of darkness -; the levels of darkness on the earth and in the sea and those of the cloud, rain, waves and the darkness of the night. All these are contained in Allah's saying: *"There is not a grain in the darkness of the earth."* And then the general and absolute description followed: *"nor anything fresh or dry, but is written in a Clear Record."* And there cannot be recording except after Knowledge. Therefore, the verse affirms the Knowledge and the Recording.

Among that is Allah's Statement:

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

"Know you not that Allah knows all that is in heaven and on earth? Verily, it is (all) In the Book (Al-Lauh Al-Mahfûz). Verily! That is easy for Allah." [al-Hajj: 70]

This verse also entails affirmation of Knowledge and Recording.

The Second Level: *Al-Kitaabah* (Recording); the two previous verses point to that.

The Third Level: *Al-Masheeah* (Will) which is general. There is nothing in the heavens and the earth except that it exists by the Will and Wish of Allah – the Mighty and Sublime. What He does not Will can never exist in His Dominion whether such is regarding what He does Himself or what the creatures do. Allah – the Exalted – said:

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾

"Verily, His Command, when He intends a thing, is only that He says to it, 'Be!' and it is!" [Yaasin: 82]

He – the Mighty and Sublime – said:

﴿وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ﴾

"If your Lord had so willed, they would not have done it." [al-An'am: 112]

He also said:

﴿وَلَوْ شَاءَ اللَّهُ مَا أَفْتَسَلَ الَّذِينَ مِنْ بَعْدِهِمْ﴾

"If Allah had willed, succeeding generations would not have fought against each other..." [al-Baqarah: 253]

The Fourth level: *Al-Khalq* (Creation). There is nothing in the heavens and the earth except that Allah is its Creator, its Possessor, its Disposer and its Controller. Allah – the Mighty and Sublime – said:

﴿اللَّهُ خَلَقَ كُلَّ شَيْءٍ﴾

"Allah is the Creator of All things..." [az-Zumar: 62]

This general statement has not any restriction; even the actions of the creatures are Allah's creatures. That is because, the creature's actions are part of his attributes and both himself and his actions are created. Secondly, his actions arise from two things:

1. A firm will,
2. A perfect ability.

And it is Allah who has created in man the firm will and perfect ability. It is for this reason that a Bedouin was told, "By what did you know your Lord?" And he answered that, "Through change of decision and alteration of resolutions."

Two things are connected to the servant's actions:

1. *Khalq* (creation); this has to do with Allah.
2. *Mubaasharah* (undertaking); this has to do with the servant is ascribed to him. Allah – the Mighty and Sublime – said:

﴿جَزَاءَ مَا كَانُوا يَعْمَلُونَ﴾

"A reward for what they used to do." [al-Waaqiah: 24]

And He – the Mighty and Sublime – said:

﴿ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

"Enter you Paradise, because of (the good) which you used to do (in the world)." [an-Nahl: 32]

If not that actions are ascribed to the servant, praising the obedient believer and rewarding him will be of no benefit; likewise punishing the sinful and blaming him.

The people of the *Sunnah* and the *Jamaa'ah* believe all the four levels; they have been mentioned in the verse:

Knowledge, Record of our Master, His Will



And His Creation which is bringing to existence and forming.

There are some other decrees relatively; such as **Lifespan-related decree**: which occurs when the foetus is four months old in its mother's womb. An angel is sent to it, and it blows the soul into it and writes its provision, lifespan, deeds and whether it will be wretched or successful.

Among that also is the **Yearly decree** which occurs during the *Laylat al-Qadr* (the Night of Decree). All that will be in the year are written therein. Allah – the Mighty and Sublime – said:

﴿فِيهَا يُقَرَّرُ كُلُّ أَمْرٍ كَبِيرٍ﴾

“Therein (that night) is decreed every matter of ordainments.” [ad-Dukhaan: 4]

Another is the **Daily decree**; as stated by some of the people of knowledge and proven with the verse:

﴿يَسْتَلْهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ﴾

“Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every Day He has a matter to bring forth (such as giving honour to Some, disgrace to Some, life to Some, death to Some, etc.)!” [ar-Rahmaan: 29]

So everyday, he enriches a poor and makes the rich poor; the lost is found and the present is missing. He enlarges provisions and constricts it; He causes the cloud to form and rain; among other things.

If it is said: Does belief in *Qadar* negate what is known imperatively that an individual acts based on his own choice?

Answer: It does not contradict it because what the individual does out of his own volition is also part of Allah's preordainment as the leader of the Muslims, Umar bin al-Khattab ؓ said when he set out for Syria and they said to him that: “There is epidemic in Syria destroying lives.” He gathered the people and conferred with them and some of them said, “We should return” and he decided to go back. So, the trustworthy of the Ummah came and said, “O Leader of the believers, is that by way of *avoiding* Allah's preordainment?!” Thereupon, Umar said, “We are fleeing from Allah's preordainment.”⁽¹⁾

1 Reported by Al-Bukhaaree in (Book of Medicine, Chapter on What is Mentioned About Epidemics; 4/41) and Muslim in (Book of Greetings, Chapter on Epidemics

That is, our setting forth for the journey was according to Allah's preordainment and our returning is as well by Allah's preordainment. Then he gave him an illustration; he said: "If you have a camel and it descends a valley with two paths. One profusely rich (in forage) and the other, dry. If you follow the forage-rich path is it not by Allah's preordainment and likewise if you follow the dry path?" He continued, "If you follow the dry path and avoid the rich; would you be being lazy?" He answered, "Yes." He then said, "Then proceed." So, even though the individual is acting, he does so according to Allah's preordainment.

If it is said: If that is the case, then it becomes incumbent that the sinner is excused for his sins since he would have sinned according to Allah's preordainment?

I respond that: The sinful person's use of *Qadar* as reason for his sin is baseless according to Law and contemplation.

As for its baselessness according to Law; Allah – the Exalted – said:

﴿سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ﴾

"Those who took partners (in worship) with Allâh will say: "If Allâh had willed, we would not have taken partners (in worship) with him, nor would our fathers, and we would not have forbidden anything (against His Will)." [An'am: 148].

They said this by way of giving *Qadar* as excuse for disobeying Allah. So Allah refuted them by His saying:

﴿كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا﴾

"...likewise belied those who were before them, (they argued falsely with Allâh's Messengers), till they tasted of Our wrath."

If their excuse were genuine, Allah would not have made them taste His wrath. He – the Exalted – said:

﴿هَلْ عِندَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَوْلَا أَن تَلْعَبُوا إِلَّا لَظَنُّوا أَنَّهُمْ لَا تَحْزَنُونَ﴾

"Say: 'Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie.'"



This is clear proof indicating the baselessness of their giving excuse with the *Qadar* for their disobedience to Allah. Allah – the Exalted – said:

﴿رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾

“Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the Messengers.”
[an-Nisaa: 165]

So Allah – the Mighty and Sublime – rebutted the excuse of the people by sending the Messengers. If the excuse of *Qadar* for sin were correct; it would not have been negated by the sending of the Messengers since there is preordainment even after the sending of the Messengers. This indicates the futility of sinner’s excuse of *Qadar* for disobeying Allah.

As for its nullity from the aspects of contemplation; we say:

If a job of a particular category were published in a newspaper and another of a lower category; he’ll of course seek for the higher one. Otherwise, he seeks for the lesser one. If none of them works out for him, he blames himself for negligence for not applying with the earlier applicants. Now, we have a religious duty; the five daily prayers which atones for whatever one commits between them. They are like a river in front the door of the individual in which he takes his bath five times everyday. And the prayer in congregation is twenty-seven times more rewarding than the prayer observed alone. So why should you leave these jobs and give excuse with *Qadar* but seek the plummy worldly jobs. Why does he give evidence with the *Qadar* regarding the worldly matters but he gives it as excuse in the matters of the Hereafter?!

Another example: A man says, “My Lord will grant me a pious, knowledgeable and devout child” but he has not gotten married. So, we say: “get married so that you may have the child” and he insists and says, “No”. It is not possible that he has the child. But if he marries, Allah out of His Will may bestow the desired child on him. Likewise, the individual who asks Allah for the success of entering into the Paradise and salvation from the Fire but does not work for that. He may not get salvation from the Fire or the success of entrance into the Paradise because he has not worked towards that.

So, giving excuse with the *Qadar* for disobeying Allah is baseless according to the Texts and due contemplation. For this reason, the

Prophet ﷺ gave the all-embracing, exclusive and beneficial statement, that: "There is not anyone among you except that his place in the Paradise and in the Fire has been written." They asked, "O Messenger of Allah! Should we then not abandon deeds and just wait?" Thereupon, he said, "Carry out the deeds; everyone is facilitated towards what he is created for."⁽¹⁾ The Prophet ﷺ gave us a single word; he said, "Carry out the deeds..."; and this is an order, "...everyone is facilitated towards what he is created for."

Belief in *Qadar* has a number of benefits, such as:

1. It is from perfecting *Tawheed ar-Ruboobiyyah*.
2. It necessitates true dependence on Allah – the Mighty and Sublime -; because if you know that everything is according to Allah's predecree and preordainment, you will truly depend on Allah.
3. It brings tranquillity to the heart; if you know that whatever reaches you could not have missed you and that whatever misses you could not have reached you; you will be calm at whatever reaches you after following beneficial means.
4. It prevents a slave being self-important when he does a praiseworthy deed since it was Allah who actually bestowed it on him and preordained it for him. Allah the Exalted said:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾⁽²⁾ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ

"No calamity befalls on the earth or in yourselves but is inscribed In the Book of decrees (Al-Lauh Al-Mahfûz), before we bring it into existence. Verily, that is easy for Allâh. In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you." [al-Hadeed: 22-23]

5. Not despairing over whatever afflicts him since they are from his Lord, and they emanate from mercy and wisdom.
6. The individual will carry out the means since he believes in Allah's wisdom, and that He does not preordain affairs except that they are connected to their means.

1 Reported by al-Bukhaaree in (Book of *Tafseer*, Chapter on: As for those who give and fear Allah; 3/324) and Muslim (Book of Preordainment, Chapter on How Humans were Created in the Womb of their Mothers; 4/2039-2040) from 'Alee – رضى الله عنه.



Ibn ‘Umar said: “By Him in Whose Hand is the soul of Ibn Umar, if anyone among them has the like of mount Uhud in gold and then gives it out in Allah’s way, Allah will not accept it from him until he believes in *Qadar*.” Then he gave evidence with the statement of the Prophet ﷺ, “*Eemaan* is that you believe in Allah, His angels, Books, Messengers and the Last Day; and that you believe in the *Qadar* – the good of it and the evil of it.”⁽¹⁾

Reported by Muslim.

COMMENTARY

His saying: “By Him in Whose Hand is the soul of Ibn Umar”: the syntax here is one of oath; and its response is the sentence, “if anyone among them has the like of mount Uhud in gold and then gives it out in Allah’s way, Allah will not accept it from him until he believes in *Qadar*”: And Ibn Umar – ﷺ and his father – mentioned the ruling regarding the acceptance of their deeds; he did not state that they are disbelievers. But his ruling that their spending in Allah’s way will not be accepted implies the ruling of their disbelief.

Ibn Umar made the statement as a response to what was conveyed to him that some people in Basra are of the view that: Allah – the Might and Sublime – does not preordain the affairs of the servants; that occurrences are without His knowledge. He knows not of the actions of the servant until he carries them out. Thereupon, Ibn Umar ruled that they are disbelievers, necessarily implied in his saying: “Allah will not accept it from him until he believes in *Qadar*.” The one whose charity will not be accepted from him is the disbeliever based on His saying:

﴿وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ﴾

“And nothing prevents their contributions from being accepted from them except that they disbelieved in Allāh and in His Messenger (Muhammad).” [at-Tawbah: 54]

Then Ibn Umar gave evidence with the statement of the Prophet ﷺ that: “*Eemaan* is that you believe in Allah, His angels, Books, Messengers and the Last Day; and that you believe in the *Qadar* –

1 Reported by Muslim in (Book of Eemaan, Chapter on Explanation of Islam and Eemaan; 1/36).



the good of it and the evil of it.” So, you should believe in them all; if you disbelieve in any one of these six articles, you are a disbeliever in them all because the *Eemaan* is a whole, without partitions as Allah – the Exalted – says:

﴿وَيَقُولُونَ نُوْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا

﴿١٥٠﴾ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا﴾

“Saying, “We believe in some but reject others,” and wish to adopt a Way In between. They are in truth disbelievers.” [an-Nisaa: 150-151]

The point in Ibn Umar’s reference is that: the Prophet ﷺ explained *Eemaan* to be based on these six pillars; and when one of the pillars is missing, the structure falls. So, if a person rejects a single thing among these six, he becomes a disbeliever, and if he is a disbeliever Allah will not accept (his deeds) from him.

His saying: “that you believe in Allah”: Belief in Allah – the Mighty and Sublime – entails four things:

1. Belief in His Existence.
2. Belief in His *Ruboobiyyah*.
3. Belief in *Uloohiyyah*.
4. Belief in His Names and Attributes.

Whoever denies that Allah’s existence is not a believer at all; and whoever affirms His existence and that He is the *Rabb* (Lord) of everything but rejects His Names and Attributes or rejects that they are exclusive to Him alone is not a believer in Allah.

His saying: “...and His angels”: Belief in the angels includes four things:

1. Belief that they exist.
2. Belief in the name of those among them whose names we know.
3. Belief in their duties.
4. Belief in their attributes.

Among the ones whose attributes are known is Jibreel – peace be upon him. We know his actual form upon which he was created; he has six hundred wings and he covers the horizon as the Messenger of Allah ﷺ told us. This points to his massiveness and that he is tremendously huge. He is more than what we can imagine; yet he



would come in the human form. Once he came in the look of Dihya al-Kalbee and at another time in the look of a man with thickly dark hairs and plain white clothes. No trace of journeying was noticed on him and no one among the companions knew him. He sat before the Prophet ﷺ in the manner of a highly mannered student.⁽¹⁾

His saying: “and His Books”: i.e., the books that he revealed to His Messengers. Belief in the Books entails the following:

1. Belief that they are truth from Allah.
2. Believing the reports in them.
3. Sticking to their rulings as long as they are not abrogated. Based on this, it is not incumbent on us to follow the rulings of the past books because they are all abrogated by the Qur’an except what the Qur’an affirms. Likewise, it is not necessary for us to follow what is abrogated in the Qur’an because the Qur’an has rulings that are abrogated.
4. Belief in those among them we know specifically such as the *Taurât*, *Injeel*, the *Qur’an*, *Zaboor* and the Scrolls of Ibrahim and Moosa.
5. Belief that every Messenger sent by Allah has a book with him as Allah – the Exalted – said:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ﴾

“Indeed we have sent Our Messengers with clear proofs, and revealed with them the Scripture.” [al-Hadeed: 25]

And ‘Eesa said:

﴿قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۖ﴾

“Verily! I am a slave of Allâh, He has given me the Scripture and made me a Prophet.” [Maryam: 30].

He said similarly about Yahya.⁽²⁾

Point of Note:

The scriptures with the Jews and the Christians today have been affected by alterations and omissions. So, they are not reliable; thus, what is intended in the foregoing is belief in the original Books.

1 Reported by Muslim in (Book of Faith, Chapter on Explanation of faith; 1/36) from Ibn Umar on the authority of his father - رضي الله عنه.

2 As in His saying....Maryam: 12



His saying: “His Messengers”: they are those Allah gave revelation and sent them to convey his legislations to the creatures. Belief in the Messengers entails the following:

1. That we believe that they are true, honest and reliable.
2. That we believe in the narrations authentically transmitted from them and the rulings established to be from them as long as they are not abrogated.
3. To believe in those we specifically know amongst them. And those we do not know, we believe in them generally. We know that there was not a nation except that that a warner came to them, and that Allah – free is He from all imperfections and Exalted is He – sent a Messenger to every nation with whom He will make evidence against them as He – the Exalted – said:

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾

“Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the Messengers.” [an-Nisaa: 165]

If no Messenger came to men to explain to them; then they are excused since they will say: “O our Lord! You did not send any Messenger to us” as Allah – the Exalted – said:

﴿وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ﴾

﴿مِن قَبْلِ أَنْ نَنْزِلَ وَنَخْزِيَ﴾

“And if We had destroyed them with a torment before This (i.e. Messenger Muhammad and the Qur’ân), they would surely have said: “Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced.” [Ta-ha: 134].

So there must be a Messenger by whom Allah will guide the people.

If it is said: “His saying: ‘after a break in (the series of) Messengers’ [al-Maidah: 19] indicates that there was a period when there was no Messenger; was proof established as well against those?”



The answer: The break between ‘Eesa ﷺ and Muhammad - ﷺ - was a long one, and the proof was established against them because they had the remnants (of what the earlier messengers came with) as is mentioned in the authentic hadeeth reported by Muslim in his *Saheeh*: “Allah looked at the people of earth and was extremely angry with both the Arabs and non-Arabs amongst them except some remainders among the People of the Book.”⁽¹⁾

And as He – the Exalted – said:

﴿مَلَأْنَا مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةَ يَتَهُونَ عَنِ الْفَاسَادِ الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ

أَنْجَيْنَا مِنْهُمْ﴾

“If only there had been among the generations before you, persons having wisdom, prohibiting (others) from Al-Fasâd (disbelief, polytheism, and all kinds of crimes and sins) in the earth, except a few of those whom we saved from among them.” [Hood: 116]

His saying: “and the Last Day”: i.e., the end day after which there is no other day; and that is the Day of Resurrection. Shaykh al-Islâm Ibn Taymiyyah – رحمه الله – said: “Part of belief in the Last Day is belief in all what the Prophet ﷺ informed of from what will happen after death...” He mentioned this (in his book), *al-Aqeedat al-Waasitiyyah*, a concise but blessed book, from the most beneficial of what is authored on the subject.

For this reason, belief in the trial of the grave, its punishment and enjoyment is part of belief in the Last Day. Likewise, belief in the blowing of the Trumpet, the people’s rising from the grave before the Lord of the worlds; naked, barefooted and uncircumcised is part of belief in the Last Day.

Likewise, belief in the Scales, the Scrolls, the Bridge (over the Hell), Intercession, the Paradise and its delight, the Fire and its painful torment; all these are parts of the belief in the Last Day. Some of these matters are known from the Qur’an, some are known from widely reported Ahadith or in narrations reported by only few reporters. As long as the narrations are authentically related from the Messenger of Allah ﷺ of the affairs of the Last Day; it is obligatory for us to believe them.

1 Reported by Muslim in (Book of the Paradise, Chapter on the Attributes By Which the People of the Paradise Are Recognized in this World; 4/2197) from the hadith of ‘Iyaadh bin Himaar - رحمه الله.



His saying: “and that you believe in the *Qadar* – the good of it and the evil of it”: Here, he returned the verb (i.e., you believe...) and did not suffice with the conjunctive, *waw* owing to the fact that belief in *Qadar* is very important; it is as if it is distinct.

Belief in *Qadar*: It is that you believe in Allah’s preordainment for all things – whether such is related to His actions or that of any other. And that Allah – the Mighty and Sublime – preordained them and recorded them with himself fifty thousand years before the creation of the heavens and the earth. And it is known that there cannot be recording except that it is preceded by knowledge. So, the Knowledge precedes the recording.

In addition, it is not everything that is known to Allah – free is He from all imperfections – that was written since what was written was limited to the Day of Resurrection and there are numerous things after the Day; in fact, much more than what is in this world which are all known to Allah – the Mighty and Sublime – and they have not been mentioned in the Qur’an and the *Sunnah* to have been recorded as well.

Regarding *Qadar* some of the scholars say that: It is one of Allah’s secrets and rightly so. Allah has not shown it to anybody; not a near angel nor a sent Messenger except what Allah – the Mighty and sublime – reveals to His Messengers or what happens and then becomes known by the people. Otherwise, It is a written secret. He – the Exalted – said:

﴿وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا﴾

“No person knows what He will earn tomorrow.” [Luqman: 34]

If we say that: It is a written secret that rebuts the sinner’s giving excuse with the *Qadar* for his disobedience. Because when we say to the one who disobeys Allah – the Mighty and Sublime – and then he says: “that is preordained for me”! What informed you that it was preordained for you before you did it? Is it not better for you to consider it that Allah – the exalted – has preordained success for you so that you carry out the deeds of the people of success since you cannot know that Allah has preordained wretchedness for you until you do it?

Allah – the Mighty and Sublime – said:

﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ﴾

“So when they turned away (from the Path of Allāh), Allāh turned their hearts away (from the Right Path).” [as-Saff: 5]

The view that the *Qadar* is one of Allah’s sealed secrets, and that it cannot be known by anyone except when the preordained matters occur is calming to the soul, the hearts find tranquillity in it and it rebuts the proofs of the evil-doers.

His saying: **“the good of it and the evil of it”**: *al-Khayr* (good) is what is favourable to the servant, and *ash-Sharr* (evil) is what is not pleasing to him. And both good and evil are known to be preordained; acts of obedience constitute good and sins are evil. Richness is good while poverty is bad; sound health is good but sickness is bad and so on.

So if the *Qadar* is from Allah, how then should it be viewed that: belief in the *Qadar* includes its good and bad while evil must not be ascribed to Allah?

The response is that: Evil must not ascribed to Allah; the Prophet ﷺ said: **“And evil is not from You.”**⁽¹⁾ So, evil should not be ascribed to Him in His actions or preordainments or rulings. The evils are in the objects and not in His actions; His actions are entirely good and wise. Allah’s preordainment of these evils has great wisdoms; consider His saying:

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ

يَرْجِعُونَ ﴿١١﴾﴾

“Evil (sins and disobedience of Allāh, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allāh may make them taste a part of that which they have done, In order that they may return (by repenting to Allāh, and begging His Pardon).” [ar-Room: 41]

You will find that the sin and disobedience which has appeared on the land and sea was because of its expected praiseworthy end which is return to Allah – the Mighty and Sublime. The difference between the action and the object is illustrated in the instance that follows:

1 Reported by Muslim (no. 771).



When your child falls ill and requires cauterization you cauterize him with the fire. But the cauterization is evil (since it involves burning with the fire) but the action is good because you desire that he is cured. In addition, what Allah preordains cannot be absolute evil; it will only be that in its place and time. If Allah strongly seizes an oppressor that is evil with respect to him although it could be good for him from another angle. But as for someone else who took lessons from what Allah did to the oppressor, such is good. Regarding the people who transgressed about the Sabbath, Allah – the Mighty and Sublime – said:

﴿فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ﴾ (٦٦)

“So we made this punishment an example to their own and to succeeding generations and a lesson to those who are Al-Muttaqûn.”
[al-Baqarah: 66]

Likewise when an individual continues to receive mercy, that may lead him to rejoice and become arrogant; in fact if he continues to receive favours such that he has never tasted evil that shook his confidence; such an individual may neglect repentance and forget it, feel self-important and vainglorious about his knowledge. How many a person commits a sin and then remembers and asks for forgiveness and then becomes better after repentance than he had been. This is because each time he remembers his sin it sickens his mind and breaks its sublimity.

Consider Adam – peace be upon him –, he did not attain selection, forgiveness and guidance until he ate from the tree and regretted. He said,

﴿قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَرَحْمَةً لَّا تَكُونُ مِنَ الْخَاسِرِينَ﴾ (٣٣)

“They said: ‘Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.’” [al-A’raaf: 23]

He then said:

﴿ثُمَّ اجَّابَهُ رَبُّهُ، فَتَابَ عَلَيْهِ وَهَدَى﴾ (١٢٢)

“Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.” [Ta-ha: 122]

Likewise the three who tarried behind from the Tabook expedition and were left behind and what their condition was after the sin



and the afflictions that touched them so much that the earth got constrained against them despite its vastness and they themselves got fed up of themselves. The people started to avoid them, including their close associates – their close friends would look at them as if they are strange unknown persons – resulting in their feeling strange regarding themselves. After this great stiffening, they became so happy in a manner unequalled after their repentance.

So after Allah forgave them, they became better than they were; their mention became more exalted than it was previously. They were specifically mentioned; Allah the Exalted said:

﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَوْا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِّنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِسُجُودِهِمْ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ﴾

“And (He did forgive also) the three [who did not join the Tabûk expedition (whom the Prophet)] left (i.e. He did not give his judgement in their case, and their case was suspended for Allâh’s decision) till for them the earth, vast as it is, was straitened and their ownelves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. then, He accepted their repentance, that they might repent (unto Him). Verily, Allâh is the one who accepts repentance, Most Merciful.” [at-Tawbah: 118]

These great verses will be in the best gatherings of the Muslims and on their pulpits till the Day of Resurrection and the servant would come close to his Lord by reading about their story and listening to it; and this is indeed a great thing!

So, whether it is with regards to issues of the *Sharee’ah* or mundane matters; there is something incumbent for us to understand and that is; that goodness or badness is not with respect to Allah’s preordaining – free is He from all imperfections -. The preordainments of Allah – the Exalted – are entirely good; even what Allah preordains of evil is in reality, good. The evil is with regards to the preordained. As for Allah’s preordaining itself, it is good. The evidence for that is in the statement of the Messenger of Allah ﷺ: **“Good is in Your two Hands, evil is not from You.”**⁽¹⁾ He did not say: “Evil is Your two Hands.” Thus, evil

1 Reported by Muslim in (Book of Travelers’ Prayer; 771).



should not be ascribed to Allah; not by way willing or preordaining. Allah does not Will evil by an evil preordained matter; however, the evil could be in the preordained matter.

Such may please an individual and it may not suit him; it may be an act of obedience or disobedience. This is with respect to the preordained matter. Yet, if it is evil in its place, it will be good in another place; it cannot be absolutely evil. Even the preordained matter; even if it is evil, it is not absolutely evil. It is rather evil in a respect and good in another, or evil in a circumstance and good in another.

We cite an example on that: Drought and poverty are evil, but are good considering what results from them. Allah – the Exalted – said:

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا

لَعَلَّهُمْ يَرْجِعُونَ ﴿١١﴾

“Evil (sins and disobedience of Allāh, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allāh may make them taste a part of that which they have done, in order that they may return (by repenting to Allāh, and begging His Pardon).” [ar-Rûm: 41]

So, returning to Allah – the Mighty and Sublime –, from disobedience to Him to giving obedience to Him undoubtedly is good and tremendous good results from it. So, the pains of poverty, drought, sickness and the grief of being bereaved all turn to delight if righteousness follows them. As such, He said: *“...in order that they may return.”*

Similarly, cutting the hand of the thief is undoubtedly evil for him but it is good with respect to him and others. As with regard to him, that is because cutting it relieves him of his punishment in the Hereafter; and the worldly punishment is less severe than that of the Hereafter. And concerning other than the thief, it contains deterrence for whoever intends to steal. It also ensures protection of property because if the thief knows that if he steals his hand will be amputated he will avoid stealing. That therefore brings about protection of the people's property.

For this reason, one of the heretics versified that:

A hand is five hundred gold (coins) when paid as blood-money

But why is it amputated for a fourth of a gold coin?



Incongruence for which we must remain silent!
We ask our Master protection from the Fire.
But he was answered in a dumbstruck response:
Tell the nude to show nakedness in any form
The youth is ignorant and naked of cloak of piety
A hand is five hundred gold (coins) when paid as blood-money
But why is it amputated for a fourth of a gold coin?
To safeguard life, he made it high and low
To protect wealth; so understand the Wisdom of the Fashioner.



It is reported that 'Ubadah bin As-Samit said to his son: "My son, you would not have the taste of *Eemaan* until you know certainly that whatever afflicts you could not have missed you; and that whatever missed you would not have reached you. I heard Allah's Messenger ﷺ saying: 'The first of what Allah created was the Pen. He said to it, *Write*. It asked, *My Lord! What will I write?* He said, *Write the preordainments of everything till the Hour is established.*' My son, I heard the Allah's Messenger ﷺ saying, 'Whoever dies upon other than this is not of me.'⁽¹⁾

In a different version by Ahmad, (it says): "The first thing Allah created was the Pen. He said to it: 'Write' and in that very hour all that will happen till the Day of Resurrection went on."⁽²⁾

And in a version by Ibn Wahb, the Messenger of Allah ﷺ said, "So, whoever does not believe in the Preordainments - the good of it and

1 Reported by Abu Daawood in (Book of Sunnah, Chapter on Preordainment; 4/76) and it has Hubaysh bin Shurayh in its chain and he is *Maqbool* (considered in his reports). From another chain it is reported by at-Tirmidhee in (The Book of Preordainment; 6/325), at-Tayaalisee (557), Ibn Abee 'Aasim in *as-Sunnah* (105) but its chain includes Abdul-Wahid bin Saleem.

From another route, it is reported by Ibn Abee 'Aasim (104) in *as-Sunnah* and *al-Awaa-il* (2) but it has Baqiyyah bin al-Waleed and Mu'aawiyah bin Saleem in its chain of transmission.

Yet from another chain it is reported by Ahmad (5/317), Ibn Abee 'Aasim (107) and al-Aajurree (178) but it includes Ayyoob bin Ziyaad al-Humsee. Ibn Abee 'Aasim also reported it in *as-Sunnah* (103) but in has Ibn Lahee'ah in its chain. The graded is graded *Saheeh* (authentic) by al-Albaanee in his annotation of *al-Mishkaat* (1/34).

2 Reported by Imam Ahmad (5/317) and Ibn Abee 'Aasim (107) but its chain includes Ayyoob bin Ziyaad Al-Humsee and no one graded him reliable except Ibn Hibban as in *Tajjeel al-Munfi'ah* (pg. 79).



the evil of it -, Allah will burn him in the Fire.”

COMMENTARY

His saying in the hadeeth of ‘Ubaadah: “that he said to his son... (to the end)”: the hadeeth of ‘Ubaadah bin Saamit – ؓ – shows that it is incumbent for the father to give sincere words of advice to his children and family. He should select thoughtful heart-softening expressions considering Ubaadah’s saying: “My son”. Apparently, this expression contains courtesy and affection.

His saying: “you would not have the taste of *Eemaan*”: this indicates that *Eemaan* has taste as is mentioned in the *Sunnah*. The taste of *Eemaan* is not like the taste of sensual things; the taste of sensual things goes off when another taste is experienced. But the taste of *Eemaan* remains for a long time to such an extent that sometimes an individual may observe an act of worship with perfect attention and consciousness of Allah – the Mighty and Sublime - and you find him enjoying the worship for over a long time. So, *Eemaan* has sweetness and taste; only those on whom Allah has showered His favours experience this sweetness and taste.

His saying: “until you know certainly that whatever afflicts you could not have missed you”: you may say: that “what touched me could not have missed me” goes without question since what reached a person has reached him. Thus, it is mandatory for us to understand the meaning of this expression. So, it is understood to mean one of two things:

The first: that the meaning of “whatever afflicts you” is: What Allah has preordained to afflict you; so, he expressed preordainment as affliction since what Allah has preordained will occur. Thus, whatever Allah preordains to afflict you could not have missed you no matter the means you followed to avert it.

The second: whatever reaches you; do not think that it could have missed you. Do not think that: “If I had done such-and-such; such-and-such would not have happened.” Because what afflicted you now, it is not possible for it to miss you. So, all probabilities you draw and say: “If I had done such-and-such, such-and-such would not have happened” are useless; they have no effect whatsoever.

Therefore, the meaning is right in the two ways; whatever Allah preordains to reach the servant must reach him and it is not possible

that it misses him, and whatever happens to an individual, nothing will prevent it. So, if you believe this article then you have experienced the taste of *Eemaan* because you will have rest of mind and realize that the matter must be as it happened and that it could never have been otherwise.

For instance: A man goes out with his children for an excursion and one of the children crawls and falls into a deep pond, drowned and died. Do not say: "If I had not gone out the child would not have died." The affair must be as it were; it could not have been otherwise. So, whatever afflicts you could not have missed you. That is when the individual will find rest and pleasure. He will realize he has not an alternative and that all the probabilities and imaginations that popped up his mind are entirely from Shaytaan.

So, he should not say: "If I had done such-and-such, such-and-such would have happened" because, "If I had..." opens the works of the Shaytaan. Then he will be pleased and submit. Allah has pointed to something in this meaning in His saying:

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾﴾

"No calamity befalls on the earth or in yourselves but is inscribed In the Book of decrees (Al-Lauh Al-Mahfûz), before we bring it into existence. Verily, that is easy for Allâh. In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allâh likes not prideful boasters." [al-Hadeed: 22-23]

When you truly realize this fact and certainly believe it, then you have experienced the taste of *Eemaan*. You will rest, your heart finds tranquillity and you would have realized that the matter will follow its course; it is not possible to have changed it. For this reason, one will find many times that things will just move to bring about the affliction. You find him doing things he would not do ordinarily until he reaches what Allah – the Mighty and Sublime – wishes, pointing to the fact that the affairs occur according to Allah's preordainment and decrees.



His saying: "...and that whatever missed you would not have reached you": we say here too the like of what we explained regarding the first expression. If an individual hears about a Trade Fair in a city and travels with his wealth for the fair but when he reached the place he realized the Fair had ended. We say to him: "What missed you of the profit you were calculating could not have reached you, no matter how you worked." Or that: "It would not have reached you because the matter must follow Allah's preordainment and predecree."

Then he gave evidence for what he was saying that: "I heard Allah's Messenger ﷺ saying: 'The first thing Allah created was the Pen': the word, *Qalam* (Pen) occurs in the nominative although it is reported in the accusative too. According to the report of nominative, it will mean: The first thing Allah created was the Pen. However, this is not the case considering the entire creatures as we shall explain – Allah willing. But with respect to the report in the accusative; the meaning will be: Allah ordered the Pen to write at the first time He created it. That is to say; He created it and then ordered it to write. Based on this meaning; there is no ambiguity in it.

But regarding the first meaning – that it occurs in the nominative -: Does it mean that the first thing to be created of all things was the Pen?

The answer is that: No; because if we hold that the Pen is the first of all creatures and that He commanded the writing when He created; we know basically that Allah created other things and that the beginning of Allah's creation was fifty thousand years before the creation of the heavens and the earth. And we know that Allah – the Mighty and Sublime – created things before this period over the time no one knows except Allah – the Mighty and Sublime – owing to the fact that Allah – the Mighty and Sublime – did not stop and has not stopped creating. Based on this, it will be that: "The first thing Allah created was the Pen" deserves some elaboration in order for it to conform with the necessarily known fact that Allah – the Exalted – has creatures before that period.

The people of knowledge say: Its explanation is that; it means that the first thing Allah created is the Pen with respect to the things you see in the universe such as the heavens, the earth and so on such that the precedence is relative. Ibn Qayyim said in his letter *noon*-based verses:

The people differ regarding the Pen



By which the Predecree was written from al-Dayyaan
Did that occur before the 'Arsh or later?
Two different views held by Abu Al-'Alaa Al-Hamdhaani
But the truth is that the 'Arsh preceded
Because before the Writing it had pillars.

His saying: "He said to it, *Write*": The person who said was Allah – the Mighty and Sublime, addressing the Pen. Even though the Pen is inanimate, every inanimate understands, is sensible and wills before Allah. The evidence for that is His saying – the Exalted – in *Soorah Fusilat*:

﴿قُلْ أَيُّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَلِكَ رَبُّ الْعَالَمِينَ
وَجَعَلَ فِيهَا رُوسَىٰ مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ
ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ أَقْنِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ﴾

"Say (O Muhammad): "Do You Verily disbelieve In Him who created the earth in two days and you set up rivals (in worship) with him? That is the Lord of the 'Alamin (mankind, jinns and all that exists). He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four days equal (i.e. All these four 'days' were equal in the length of time), for All those who ask (about its creation). Then He Istawâ (rose over) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly."

That is, they must submit to Allah's Command – willingly or unwillingly -, and so, the response was:

"They both said: 'We come, willingly.'" [Fussilat: 9-11]

Allah has addressed the heavens and the earth and they answered; and "Willingly" indicates that they have will and that they could show obedience. So before Allah, everything understands, wills and responds and gives obedience.

His saying: "My Lord! What will I write?": *Maadhaa* (what) is a nominal interrogative brought forward, and *Aktub* (I write) is progressive verb in the nominative case indicated by the *dommah* sign occurring at the end of the word (in the Arabic syntax). This is if you omit the particle *dhaa* (from the *maa*). But if it is not omitted, we say:



maa is a nominal interrogative and a subject (in a subject-predicate syntax), and *dhaa* is its predicate; i.e., “what is it that I should write?”

This contains evidence that for an indefinite order there is no blame if the ordered seeks clarity regarding it. For this reason, we say: If the order is indefinite, seeking clarity will not be a sin. The Pen, no doubt, obeys the commands of Allah – free is He from all imperfections and Exalted –, yet, it asked: “*My Lord! What will I write?*” And He said, *Write the preordainments of everything till the Hour is established.*” And it wrote the preordainments.

If it is asked: Does the Pen know the Unseen?

The response goes that: No; but Allah – the Mighty and Sublime – ordered it and it must obey Allah’s order. So this Pen – which in our own understanding is inanimate – wrote everything that Allah ordered it to write because if Allah wants anything He says to it: “Be” and it happens according to Allah’s Will.

Kull (everything): is from the expressions of generality; so, it entails everything that is related to Allah’s action or the actions of the creatures.

His saying: “*till the Hour is established*”: “the Hour” refers to Resurrection. “The Hour” was generally employed to refer to it because every great event has its time; that is, the known Hour which will astonish the people, afflict them and envelop them when they rise up when the Blowing is made into the horn!

His saying: “My son, I heard the Allah’s Messenger ﷺ saying, ‘Whoever dies upon other than this’: i.e., *Eemaan* that Allah wrote the preordainments of all things.

His saying: “*is not of me*”: the Messenger ﷺ disconnected from him because such an individual is a disbeliever; and the Messenger ﷺ is disconnected from every disbeliever.

It could be deduced from the hadith that:

1. Kind treatment of children during admonitions; and that is deduced from his saying: “My son”.
2. It is incumbent to regularly repeat the rulings and their evidences to the children. And that is for the fact that, he did not say: “Allah wrote...” and them keep silent. He rather referenced the statement to the Messenger ﷺ. So, for example: If you intend to say to your child:



“Mention Allah’s Name before food and give praise to Allah when you finish” because when you employ this approach the objective will still be attained. But if you say: “mention Allah’s Name before food and give praise to Allah when you finish because the Prophet ﷺ ordered that Allah’s Name be mentioned before food that: ‘Allah certainly shows favour to the servant who takes a meal and thanks Him over it, and takes a drink and gives praises to Him over it.’⁽¹⁾”

If you follow this approach you gain two things:

One: You get your child accustomed to following proofs.

Two: You are nurturing him to love the Messenger – ﷺ – and that the Messenger ﷺ is the leader to be followed whose directives must be obeyed. Oftentimes, this reality is ignored; many of the people only direct their wards to follow the rulings but do not connect those instructions with its source which is the Qur’an and the *Sunnah*.



His saying: “In a different version by Ahmad, (it says): “The first thing Allah created was the Pen. He said to it: ‘Write...’: This version gives an additional point of benefit and that is his saying: “and in that very hour all that will happen till the Day of Resurrection went on.” It is clear-cut that the Pen gave obedience. The first hadith does not entail that it wrote except by way of imperative inference that it will write in obedience to the command of Allah – the Exalted. So, what was mentioned earlier regarding the Writing of Allah – free is He from all imperfections and Exalted – of everything until the Hour is established. And this is cited in the noble Qur’an in His saying:

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

“Know you not that Allāh knows all that is in heaven and on earth? Verily, it is (all) in the Book (Al-Lauh Al-Mahfûz). Verily! That is easy for Allāh.” [Hajj: 70]

He – the Exalted – also said:

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ

ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾

1 Reported by Muslim in (Book of Remembrance of Allah and Supplications, Chapter on Encouragement to Praise Allah After Food and Drink; 4/2095) from Anas -



"No calamity befalls on the earth or in yourselves but is inscribed in the Book of decrees (Al-Lauh Al-Mahfûz), before we bring it into existence."

That is, "before we bring the creation into existence."

"Verily, that is easy for Allâh." [al-Hadeed: 22]

His saying: "till the Day of Resurrection": That is the Day of Rising. And it is called Day of Resurrection for the occurrence of three events on it:

One: The people's rising from their graves before the Lord of the worlds; He – the Exalted - has said:

﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ۝١﴾

"On a Great Day, the Day when (all) mankind will stand before the Lord of the 'Alamîn (mankind, jinns and all that exists)?" [al-Mutaffifin: 5-6]

Two: The standing of witnesses who will witness in favour the Messengers and against nations. Allah – the Mighty and Sublime – said:

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ۝١١﴾

"Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh Islâmic Monotheism) in This world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection)." [al-Gaafir: 51]

Three: Establishment of Justice; and this is based on Allah's saying:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ﴾

"And We shall set up balances of justice on the Day of Resurrection." [al-Anbiyaa: 47]

His saying: "And in a version by Ibn Wahb": Apparently, this is part of 'Ubaadah's hadith and Ibn Wahb was one of its transmitters.

His saying: "whoever does not believe in the Preordainments - the good of it and the evil of it -, Allah will burn him in the Fire": this contains evidence that *Eemaan* in Preordainment is obligatory and that *Eemaan* is incomplete without it. As for the one who does not believe in it; such will be burned in the Fire.

His saying: "Allah will burn him in the Fire": after His saying:



“whoever does not believe” indicates that whoever rejects or doubts it will certainly be burned in the Fire. This is because we have three categories:

The first: Belief and affirmation of Preordainment according to its four levels.

Second: Rejecting it.

These two are clear because one is belief and the other is disbelief.

Third: Doubt and hesitation.

This is joined with disbelief. This is the reason why he – ﷺ – said: “whoever does not believe”. This negation includes the one who rejects it and whoever doubts it.

His saying: “Allah will burn him in the Fire”: contains evidence that Allah punishes by burning and that those who will receive the punishment are not as the people of innovations claim, explaining its “how” to the extent that they will not feel the pains anymore. They will rather continue to feel the pains and the burning of their bodies. It is authentically reported in the hadith about Intercession that Allah will take out from the Fire, those among the believers even if they had turned black pieces of coal.⁽¹⁾ The Qur’an points to that in Allah’s saying:

﴿وَذُوقُوا عَذَابَ الْخَرِيقِ ۝۲۳﴾

“And (it will be) said to them: ‘Taste the torment of burning!’” [Hajj: 22]

And in His Statement – the Mighty and Sublime:

﴿كَمَا نَضِجَتْ جُلُودُهُمْ بِدَلَنِهِمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۚ﴾

“As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment.” [an-Nisaa: 56]



It occurs in the *Musnad* and *As-Sunan* on the authority of Ibn ad-Daylamee that he said: “I went to Ubayy bin Ka’b and said, ‘I feel uneasy about the Preordainment. So give me a narration, perhaps Allah will take it away from my mind.’ So he said, ‘If you give out

1 Reported by Al-Bukhaaree in (Book of Heart-Softeners, Chapter on The Description of the Paradise and Hell; 1/20) and Muslim in (Book of Eemaan, Chapter About the Ways of Ru’yah 1/167 -171).



the like of Uhud in gold for charity, Allah will not accept it from you unless you believe in Preordainment. And you should know that certainly, whatever afflicts you was not to miss you, and whatever misses you was not to reach you. If you die upon other than this, you will be among the dwellers of the Fire.' Thereafter, I approached Abdullah bin Mas'ood and Hudhayfah bin al-Yamaan and Zayd bin Thaabit and each one of them narrated the same thing to me from the Prophet ﷺ."

A *Saheeh* hadith reported by al-Hakim in his *Saheeh*.⁽¹⁾

COMMENTARY:

His saying: "I feel uneasy about the Preordainment": he did not clearly state the matter; but may be when the Innovation regarding Preordainments started – and it was the first of Innovations in the people's religion – the people started doubting and discussing it. Otherwise, before the Innovation, they were upon the truth especially for the fact that the Messenger of Allah ﷺ came out to the companions one day while they were discussing the Preordainment and was annoyed due to that and he ordered them not to argue nor differ and consequently, the people refrained.⁽²⁾ Thereafter, the Innovation of the Qadarites began and doubts spread. For this reason, Ibn ad-Daylamee said, "I feel uneasy about the Preordainment..."

His saying: "So give me a narration, perhaps Allah will take it away

1 Reported by Ahmad in (5/185, 189), Aboo Daawood in (Book of *Sunnah*, Chapter on Preordainment; 5/75), Ibn Maajah in (Introduction, Chapter on Preordainment; 1/29), Abdullah bin Imam Ahmad in *as-Sunnah* (pg. 107), Ibn Abee 'Aasim in *as-Sunnah* (245), at-Tabaraanee in *al-Kabeer* (4940), Ibn Hibban (1817) and al-Khateeb in *al-Muwaddih* (1/184).

It is reported through other routes by al-Aajurree in *ash-Shareeah* (pg. 187). Al-Haythamee in *Majma'u az-Zawaaid* (7/198) said: "It is reported by at-Tabaraanee with two different chains and the reporters of these chains are trustworthy."

2 The hadith of Abdullah bin 'Amr bin al-Aas – رضي الله عنه – who said: "The Messenger of Allah ﷺ came out to his companions while they were arguing about Preordainments. It was as if the seeds of pomegranate were splashed on his face due to his anger. He said, 'Is that what you are ordered? Or 'Where you created for that? Should you present the Qur'an to contradict itself? It was for this the nations before you were destroyed.'" Reported by Ibn Maajah in (Introduction, Chapter on Preordainments; 1/33) – It says in *az-Zawaaid* "This chain is authentic; its reporters are trustworthy", al-Laalkaee in *Sharh Usool al-Itiqaad Ahl as-Sunnah* (1119). It is also reported by Ahmad in *al-Musnad* – with the checking and editing of Ahmad Shaakir – through Hammad (6846), and through Aboo Mu'aawiyah (6668) and through the route of Anas bin 'Iyyad from Abee Haazim (6702) and Ahmad Shaakir said, "A *Saheeh* chain."



from my mind”: i.e., that will remove the muddle. This is incumbent upon every individual; if he is afflicted by an illness, he should go to the doctors of that illness, and the doctors of the heart’s sickness are the scholars – especially, the likes of the companions, ﷺ, - such as Ubayy bin Ka’b: Every sickness certainly has its own cure.

His saying: “If you give out the like of Uhud in gold for charity, Allah will not accept it from you unless you believe in Preordainment”: this shows that whoever does not believe in the Preordainment is a disbeliever because those whose acts of charity will be rejected are the disbelievers. Such has been mentioned by Ibn Umar – ﷺ.

His saying: “unless you believe in Preordainment. And you should know that certainly, whatever afflicts you was not to miss you, and whatever misses you was not to reach you”: The explanations on this expression had been given.

His saying: “If you die upon other than this, you will be among the dwellers of the Fire”: *Mutta* (you die) such that the letter *meem* carries the *dommah* sign since its etymology is from *maata* – *yamootu* (he died – he will die). It can also occur in another form; i.e., with a *Kasrah* sign as in Allah’s saying:

﴿وَلَكِنْ مَتِّمٌ أَوْ قِتْلَةٌ﴾

“And whether you die, or are killed.” [Aal-Imran: 158]

In one of the two ways of its reading; and based on that it will occur basically as *maata* – *yameetu* (with the letter *yaa*).

His saying: “upon other than this, you will be among the dwellers of the Fire”: Ubayy bin Ka’b – ﷺ – averred that if he dies upon other than this, he will be among the dwellers of the Fire because whosoever rejects Preordainment is a disbeliever, and the disbelievers will be among the dwellers of the Fire who will dwell therein forever.

But will this treatment benefit?

Answer: Yes, it will; if anyone who believes in Allah knows that the end of whosoever does not believe in Preordainment is this; he will surely shudder, he will certainly believe in the Preordainments as is mentioned in Allah’s Book and the *Sunnah* of His Messenger ﷺ.

His saying: “Thereafter, I approached Abdullah bin Mas’ood and Hudhayfah bin al-Yamaan and Zayd bin Thaabit and each one of them narrated the same thing to me”: referring to belief in



Preordainment. And that one should know for certain, that whatever afflicts him was not to miss him and whatever misses him would not have reached him; and all of these great noble scholars were among the scholars of the Qur'an.

Ubayy bin Ka'b was among the specialists in the Qur'an and among its scribes. In fact, one day the Messenger ﷺ called him and recited "*Iam Yakuni...*" (Soorah) *al-Bayyinah* to him and said: "Allah ordered me to read it to you." He asked, bewildered: "O Messenger of Allah! Allah mentioned my name to you?" And he replied, "Yes", and he started shedding the tears of joy; that Allah – the Mighty and Sublime – called his name to His Prophet and commanded His Prophet to read the chapter to him.⁽¹⁾

As for Abdullah bin Mas'ood - ؓ -, the Prophet ﷺ had said: "Whoever will be delighted to read the Qur'an fresh as it was sent down; he should follow the reading of Ibn Umm 'Abd."⁽²⁾

As for Zayd bin Thaabit - ؓ -, he was one of the scribes of the Qur'an in the time of Abu Bakr (ؓ).⁽³⁾ Hudhayfah bin al-Yaman (may Allaah be pleased with both the son and the father) was the keeper of secrets to whom the Prophet ﷺ told the names of the hypocrites.⁽⁴⁾

In a nutshell, this chapter points to the obligation of belief in

1 Reported by Al-Bukhaaree in (Book of the Excellence of the Ansaar, Chapter on the Virtues of Ubayy bin Ka'b; 3/44) and Muslim in (Book of Excellence of the Companions, Chapter on the Virtues of Ubayy; 4/1914) from Anas - ؓ.

2 Reported by Ahmad (1/7) and Ibn Maajah in (Introduction, Virtues of Abdullah bin Mas'ood - ؓ -; 1/49) from Aboo Bakr and Umar.

Likewise, Ahmad reported it (1/26, 37), Ibn Sa'd (2/432, 7/35) and al-Hakim (3/318) who graded it authentic on the conditions of the two Shaykhs; and adh-Dhahabee concurred - from Umar - ؓ.

And Ahmad (1/445, 454), Ibn Sa'd, At-Tayaalisee (2/15) and at-Tabaraanee and al-Bazaar as in Majma'u az-Zawaa'id (9/287) from Ibn Mas'ood. Al-Haythamee said, "Its chain contains 'Aasim bin Abee Najood, and although he is has some weakness, his narrations are *Hasan* and the rest of the reporters in the chain of Ahmad are those of the *Saheeh*, the reporters of at-Tabaraanee are also of the *Saheeh* except Furaat bin Mahboob who is just a reliable reporter."

Al-Bukhaaree also reported it in at-Tareekh al-Kabeer (1/360) from 'Ammaar bin Yaasir - ؓ.

3 Reported by Al-Bukhaaree in (Book of *Tafseer*, Chapter on: Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty; 3/240).

4 Reported by Al-Bukhaaree in (Book of Excellence of the Companions, Chapter on the Virtues of 'Ammaar and Hudhayfah; 3/30) from Aboo Dardaa - ؓ.



Preordainment and Predecree according to its four levels.

An issue: Is belief in Preordainment connected to *Tawheed ar-Ruboobiyyah* or *Uloohiyyah* or *Asmaa was-Sifaat*?

Response: Its connection with *Ruboobiyyah* is more than its relation to *Uloohiyyah* and *Asmaa was-Sifaat*; and then, its connection to *Asmaa was-Sifaat* is more than its relation to *Uloohiyyah* and its connection to *Uloohiyyah* is also clear. This is because with respect to Allah it is called *Tawheed al-Uloohiyyah* and regarding the servant, it is referred to as *Tawheed al-Ibaadah*. The *Ibaadah* (worship) is the servant's action and it is connected to Preordainment. Therefore, belief in Preordainments has basic connection to the three forms of *Tawheed*.

An Issue: Did people differ regarding Preordainment?

Answer: Yes, they differed regarding it into three different sects and that had been discussed.



Important Issues:

First: Explanation of the obligation of believing in Preordainments.


Second: Explanation of the "how" of the belief.

Third: The wasting of the deeds of whosoever does not believe in it.

Fourth: Informing that no one will have the taste of *Eemaan* until he believes in it.

Fifth: Mentioning the first thing Allah created.

Sixth: That it went on with the Predecrees of that moment to the establishment of the Hour.

Seventh: His disconnection –  – from whosoever does not believe in Preordainments.

Eighth: The way of the pious predecessors regarding clarification of doubts by asking the scholars.

Ninth: The scholars would respond with what clears the doubts; and that is by their ascribing the statements to Allah's Messenger ﷺ alone.

COMMENTARY

First: Explanation of the obligation of believing in Preordainments: Its proof is his saying: "*Eemaan* is that you believe in Allah, His

angels, Books, Messengers and the Last Day; and that you believe in the *Qadar* – the good of it and the evil of it.”

Second: Explanation of the “how” of the belief: i.e., in the Preordainments which is to believe that whatever afflicts you could not have missed you and whatever missed you could not have afflicted you. The author did not discuss the categories of Preordainments; and for this reason, we have mentioned them that they are four, put together in a single verse and that is:

Knowledge, the Recording of our Master, His Will

His Creation and that is bringing into existence and formation.

Belief in all these categories is included in the “how” of the belief in Preordainment.

Third: The wasting of the deeds of whosoever does not believe in it: could be deduced from Ibn ‘Umar’s statement that: “if anyone among them has the like of mount Uhud in gold and then gives it out in Allah’s way, Allah will not accept it from him until he believes in *Qadar*.” What we had discussed earlier that it points to the fact that whoever does not believe in Preordainment is a disbeliever follows from this. This is because the disbeliever is the one whose deeds are not accepted.


Fourth: Informing that no one will have the taste of *Eemaan* until he believes in it: i.e., in Preordainments, and that is the fact based on ‘Ubaadah bin Saamit’s statement to his son: “My son, you will not have the taste of *Eemaan*...” It had been explained that belief in Preordainments necessarily brings about the person’s finding tranquillity in what Allah – the Mighty and Sublime – preordains and so he rests owing to his knowing that this a thing that must occur according to Preordainment. He will never be lazy and “you should not say: ‘If I had done such-and-such, such-and-such would have happened; because *If* opens the works of the Satan⁽¹⁾” and that cannot remove whatever happens no matter how much you say it.

Fifth: Mentioning the first thing Allah created: Apparently, the author’s statement inclines towards the Pen being the first of Allah’s creatures. However, the correct view is contrary to that; that the Pen was not the first of Allah’s creatures. This is for the fact that it is authentically related in *Saheeh al-Bukhaaree* that: “Allah was and nothing preceded

1 Its reference had preceded.


Him and His 'Arsh was on the water. Then He created the heavens and the earth and wrote in the Record, the Preordainment of all things."⁽¹⁾ This clearly proves sequence. For this reason, the correct view without any doubt is that the creation of the Pen was after the creation of the 'Arsh, and we had explained the two reports and that based on the version which showed that the Pen was the first thing to be created, it will be viewed that it was the first thing to be created with respect to this visible world; and that was before the creation of the heavens and the earth. As such, its precedence is relative.

Sixth: That it went on with the Predecree of that moment to the establishment of the Hour; based on his saying in the hadith: "in that very hour all that will happen till the Day of Resurrection went on". It also contains other points of benefit: Directing Allah's address to inanimate things, and that they understand Allah's orders because Allah directed the address to the Pen and it understood and answered although it first asked, "What will I write."

Seventh: His disconnection –  – from whosoever does not believe in Preordainments: based on his saying: "whoever dies upon other than this is not of me." This disconnection is general because whosoever does not believe in Preordainments is a disbeliever that has left the fold of Islam.

Eighth: The way of the pious predecessors regarding clarification of doubts by asking the scholars: Because Ibn ad-Daylamee said: "Then I approached Abdullah bin Mas'ood and Hudhayfah bin al-Yamaan and Zayd bin Thaabit" after he had met Ubayy bin Ka'b. So this points to the fact that from the customs of the pious predecessors is asking about whatever was unclear to them. It also entails another issue; and that is, the allowance of asking more than one scholar by way of verifying since Ibn ad-Daylamee asked a number of scholars. As for asking more than one scholar by way of searching for concession, this is not allowed as the people of knowledge have categorically stated.

That is one of the ways of the Jews. Because it is written in the *Taoraat* that the married person who commits illicit sexual intercourse should be stoned to death, and that was common among their high ranks, they changed the penalty. So when the Prophet ﷺ arrived in Madeenah

1 Reported by Al-Bukhaaree in (Book of *Tawheed*, Chapter on And His 'Arsh was on the Water; 4/387) from 'Imraan bin Husayn – .



and a man amongst them committed illicit intercourse with a woman; they said: "Go to that man, perhaps you'll get something else" because they only wanted to look for concessions.

Ninth: The scholars would respond with what clears the doubts; and that is by their ascribing the statements to Allah's Messenger ﷺ alone: based on Ibn ad-Daylamee's statement that: "each of narrated something like that to me from the Prophet ﷺ." This clarifies doubts; when the evidence is ascribed to Allah and His Messenger the issue becomes absolutely clarified. However, it will only be cleared from the believer; as for the non-believer, it will not benefit him. Allah – the Mighty and Sublime – says:

﴿وَمَا تَنْفَعِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ۝۱۱﴾

"...but neither Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not." [Yoonus: 101]

He – the Mighty and Sublime – also said:

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۝۱۲ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ ۝۱۳ بَرَأُ الْعَذَابَ الْآلِيمَ ۝۱۴﴾

"Truly! Those, against whom the word (Wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, - until they see the painful torment." [Yoonus: 96-97]

However, it is the believer whose doubts gets clarified by what comes from Allah and His Messenger as Allah – the Exalted – said:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۚ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ۝۱۵﴾

"It is not for a believer, man or woman, when Allâh and his Messenger have decreed a matter that they should have any option in their decision." [al-Ahzaab: 36]

This was why when Aa'isha (رضي الله عنها) said to a woman that, "that would happen to us – that is menstruation -; we would be ordered to pay back our fasts but we were not told to repay our Prayers." She did not begin to give reasons even though there is no blame on a person if he mentions the ruling together with its ruling to the one who does



not believe perhaps he may believe. This is why Allah – free is He from imperfections – mentioned bringing the dead to life and cited the intellectual and sensual evidences for it. Regarding the intellectual proofs He said:

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

“And He it is who originates the creation, Then will repeat it (after it has been perished), and this is easier for Him.” [Rûm: 27]

This is intellect-based evidence. The intellect believes perfectly that for the One who is capable of beginning a thing, that He will be able to return it is greater and clearer. He also cited the sensual evidence among which is His saying – the Exalted:

﴿وَمِنْ آيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا

لَمَجِي الْمَوْتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

“And among his signs (in this), that you see the earth barren, but when we send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He who gives it life, surely, (He) is Able to give life to the dead (on the Day of Resurrection).” [Fussilat: 39]

Therefore, there is no inhibition for you to present intellect-based and sense-based evidences in order to convince the opposing party and calm the consenting party.

It contains a fourth proof – and that is the instinct-related proof -; it is not wrong likewise to present it to evince the truth you’re presenting to persuade the opposing party and assure the agreeing party. The scholars have continued to follow this path. We had cited the story of Abu al-Ma’aalee al-Juwaynee with al-Hamdaanee when Abu al-Ma’aalee al-Juwaynee – may Allah forgive us and him – was insisting upon rejecting Allah’s *Istiwa* (rising over) His *‘Arsh*. Al-Hamdaanee then said to him, “Let’s leave talking about the *‘Arsh*; what would you say about this strong drive we have in our minds: ‘No knower ever said, O Allah! except that he finds the pressing drive for exaltedness.’”

Thereupon, Abu al-Ma’aalee cried and slapped his own head and said, “Al-Hamdaanee stunned me! Al-Hamdaanee has stunned me!”

So, the evidences could be text, intellect, instinct or sense-based. But the most convincing of them to the believer are the text-based proofs

because he stops at them and realizes that whatever contradicts the text-based proofs is baseless even if its bearer considers it to be the truth.



CHAPTER:

WHAT IS REPORTED ABOUT PICTURE-MAKERS

Abu Hurayrah - - narrated that Allah's Messenger said, "Allah the Exalted said, 'Who is more unjust than the one who goes on creating the likes of my creatures; let him create the smallest ant or create a seed or barley.'"

They have both reported it.⁽¹⁾

COMMENTARY

His saying: Chapter on: What is Reported About Picture-makers: that is, in terms of severe warning.

Relevance of the Chapter to *Tawheed*

That picture-making involves some kind of creation and making by which the picture-maker joins in partnership with Allah in creating and making.

His saying in the hadith: "Who is more unjust than the one who goes on creating the likes of my creatures": the chain of transmission of this hadith links to Allah – the Mighty and Sublime – and is referred to as a *Hadith Qudsee*. The explanation regarding that had been given under the Chapter on the Excellence of *Tawheed* and the sins It Expiates (1/80).

His saying: "Who is more unjust": *man* (who) is an interrogative noun expressing negation; that is to say: "There is no one more unjust". If a negative in a syntax of an interrogative, it shows more eloquence that the mere negative owing to the fact that it would entail challenge and thwarting.

If it is asked: How do reconcile between this hadith and Allah's saying that:

﴿وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ﴾

1 Reported by al-Bukhaaree in (Book of Clothing, Chapter on Obliterating Pictures 4/82) and Muslim in (Book of Clothing and Adornment, Chapter on Prohibition of Making Animate Pictures; 3/1671).



“And who is more unjust than those who forbid that Allâh’s Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allâh’s Mosques...” [al-Baqarah: 114].

And His Statement – the Mighty and Sublime:

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ﴾

“And who does more wrong than he who invents a lie against Allâh or rejects his Ayât (proofs, evidences, verses, lessons, revelations, etc.)?” [al-Baqarah: 21].

And similar other texts?

The answer is from two angles:

One: That it refers to the fact that they share in the attribute of being worse in wrongdoing; i.e., they are of the same intensity of injustice.

Two: That the intensity of injustice referred to is relative. That is to say, there is no one more unjust than this individual regarding this kind of action and not regarding all things. So it could be said – for example -: Who is more unjust about copying a person in what he does like the individual who goes on to make the likes of Allah’s creatures, who is more unjust about denying rights than the individual who prevents Allah’s Name being mentioned in Allah’s mosques, who is more unfair about fabricating lies than the individual who fabricates lies against Allah.

His saying: “creating”: *yakhluq* is the adverbial of the doer of the verb, *dhahaba* (goes on). That means, than the one who goes on making creation.

Al-Khalqu (creation) in the Arabic lexicon means *at-Taqdeer* (estimation). A poet versified that:

And because you made what you estimated

But some of the people would estimate but will not make.

The word, *Khalq* is also employed generally to refer to the action after estimation, and that is the most common. With respect to humans, estimation occurs after deep thought, contemplation and assessment. But with respect to the Creator, He does not need to contemplate or think owing to His perfect knowledge. So, regarding the picture-maker, *Khalq* would mean “to make” after deep thought and contemplation.



His saying: “creating the like of My creatures”: It indicates the permissibility of generally using the word, *Khalq* regarding other than Allah; and the explanation about that had been given at the beginning of this book.

His saying: “let him create the smallest ant”: the letter *laam* (in *falyakhluqoo* – as it occurs in the Arabic text) expresses command, meaning challenge and thwarting. This is from the aspects of challenging mankind regarding the matters of the universe. But His saying –the Exalted –:

﴿لَيَأْتِيَنَّكُمْ آيَاتِي وَإِنَّ كَلَامِي لَمُتْلَلٍ﴾

“Let them then produce a recital like unto it (the Qur’ân).” [at-Toor: 34].

Is from the angle of challenging (mankind) in the matters of the *Sharee’ah*.

Adh-Dharrah is singular form of *Adh-Dharru* which refer to small ants. As for the one who says: that the *Dharrah* refers to the makeup of the nucleus, he has erred because the Prophet ﷺ was addressing the companions with the Arabic language and they did not know the nucleus to be *Dharrah*. Also Allah mentioned *Dharrah* (in the above hadith) because it has life; it is one of the smallest ants.

His saying: “or create a seed”: *aw* (or) by way of broadening the scope; i.e., he moved from challenging them to create an animate thing with life to creating a seed which is the origin of plants like barley and others and which does not have a soul.

His saying: “or barley”: It could mean the barley tree and as such, the first will be challenge regarding the origin of plants, the seed. And it is possible that it meant only a seed of barley and that (with respect to the first) will imply (the principle) of particularizing after generalizing since a seed of barley is more particular than the seed. The particle *aw* (or) could even be a doubt from one of the reporters (of the hadith).

So, Allah challenged the creatures to the Day of Resurrection to create a small ant or create a seed or barley.

It may be said that: It is possible to find artificial American rice.

I answer that: This artificially-produced rice does not grow like the natural one. Perhaps that was the reason he said, “let them create a

﴿إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى﴾

“Verily! It is Allāh who causes the seed-grain and the fruit-stone (like date -tone, etc.) to split and sprout.” [al-An’aam: 95]

He – the Mighty and Sublime – also said:

﴿يَتَأَيَّهَا النَّاسُ ضَرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ﴾

“O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allāh, cannot create (Even) a fly, even though they combine together for the purpose.”

That is, if they gather to create it, cooperating and gathering all their resources

“And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought.” [Hajj: 73].

Scholars say: If a fly were to perch on these idols and takes anything away from it they cannot retrieve it, and so, the fly overruns it, *“Weak is the seeker”* that is, the worshipper (of those idols) and the idol itself; *“And what is sought”* that is, the fly.

It could be deduced from this hadith that – and that was the reason why the author cited it here – It is forbidden to make pictures because the picture-maker goes on creating the likes of Allah’s creatures in order to compete with Allah in His creation.

Picture-making has conditions:

First Condition:

That the individual makes something that has shade - as they say -, that is, something corporeal like that of the humans or camels or lion or things like that. The scholars are agreed – to my knowledge – that it is prohibited. If you say: If an individual makes a picture not by way of competing with Allah’s creation but just uselessly. That is, he moulded

something using clay or carved with wood and his intension was not to contend Allah's creation; he only intended frivolity or to calm a child with (as with a doll); is this included in the hadith?

Answer: Yes it comes under the hadith since he would have made the like of Allah's creation and for the fact that contest does not have to be preceded by intention. This is the secret of the matter; whenever contest is established, the ruling becomes applicable. Therefore, if a person wears a garment particular with the non-Muslims and then says: "I do not intend copying them"; we would say: Your copying them is already established whether you intended it or not. Likewise, if a man imitates a woman in her manner of dressing or style of hair or things like that and says: "I did not intend imitation" we would say to him: Imitation is already established whether you intended it or not.

Second Condition:

That he makes a non-corporeal picture using colours and lines. This is also forbidden based on the generality of the hadith. It is also evinced by the hadith of the cushion when the Prophet ﷺ returned home while entering the house and saw a cushion having pictures. He stayed back and was annoyed such that the abhorrence was noticed on his face. Thereupon, Aa'isha ؓ said, "Messenger of Allah, have I committed a sin?" He said, "Certainly, those who made these pictures will be punished on the Day of Resurrection; it will be said to them, 'Give life to what you have created.'"⁽¹⁾

Therefore, pictures made by drawing have the same ruling as those moulded. His saying in *Saheeh al-Bukhaaree* that: "except a drawing on the cloth"⁽²⁾ – if the report is authentic – is regarding the pictures that are allowed such as those of trees and similar others.

Third Condition:

To make the pictures using snapshots without adjustments and beautifying by the picture-maker; this is an area of difference among the scholars of our time:

First view: That it also constitutes picture-making; and in that case, the actions of the picture-maker while adjusting the device is

- 1 Reported by Al-Bukhaaree in (Book of Clothing, Chapter on The One who Dislikes Trading On Pictures; 4/82) and Muslim in (Book of Clothing, Chapter of Prohibition of Making Pictures of Animals 3/1669) from Aa'isha - ؓ.
- 2 Reported by Al-Bukhaaree in the last reference given, and Muslim in the given reference.



considered as from picture-making. Because if not for his operating it, the image will not be printed on the paper and we all agree that the image is also picture. So, his movements are considered picture-making and so, it falls under the general prohibition.

Second View: That it is not picture-making because picture-making is the action of the picture-maker and the man has not actually made it; he only picked it with a device while Allah makes the image (of His creatures). An illustration is when you put a book into the photocopier and it comes out of the device; the writings are from the writer of the first paper and not the operator of the device for the reason that even a layman who knows not any writing or even the blind can operate the device. This opinion is more preponderant because the person making pictures in this manner cannot be considered as the originator or artist.

Nevertheless, is this action allowed or not?

The response: If it is for a prohibited purpose; then it is prohibited and if it is for an allowed purpose then it is allowed because the means have the ruling of the goal. For this reason, if a person snaps a person for remembrance – whether the remembrance is for lustful looking or delight or because of affection and inclination towards him – then it is prohibited since that results from the pictures. There is no doubt that such is also a picture; no one will deny that.

But if it is for permissible purpose such as is the case with identity cards, licenses or passports and the like; then it is allowed. If a person who wants to make an ID card goes to the picture-maker who will produce the picture immediately without any work and says to him, “snap me” and then he snaps him; we will not say that this picture-maker is included in the hadith; i.e., the hadiths that warn the picture-maker. But if he says, “snap me for such-and-such reason” which is forbidden in that case making the picture falls under cooperating upon sin and transgression.

Fourth Condition:

That the picture-making is of an inanimate object; this has two forms;

The first form: That it be from the things humans can produce; there is no blame in this by consensus. This is because, if the basis is right then making its picture right as well. For instance; that a person



snaps his car is allowed since producing the car itself is basically allowed; and so, that the picture, which is its subsidiary is allowed is with a greater reason.

Two: What humans cannot produce; that Allah alone created. These are of two forms too: what grows and what does not grow. Those that do not grow include the mountains, the valleys, the seas and oceans. There is no blame making the pictures of these objects by consensus. As for those that grow, the people of knowledge have differed about their ruling. However, the majority are of the view that it is allowed as will be evinced in the hadith soon.

Some of the people of knowledge among the early and later scholars hold the opinion that it is forbidden to make pictures of these things and they cite the fact that it is part of the creation of Allah – the Mighty and Sublime – and the hadith is general: **“Who is more unjust that the one who goes on creating the likes of my creatures”**. Additionally, for the reason that Allah – the Mighty and Sublime – challenged those people to create a seed or create barley. And both the seed and barley have no soul even though they undoubtedly grow. Based on this, making a picture of these is forbidden. Mujahid – رحمه الله, the most learned about the interpretation of the Qur’an among the *Taabi’oon* – held this opinion. He said: “It is prohibited for a person to make a picture of a tree” even though the majority of the people of knowledge allow it.

But, does this hadith support the view of the majority or that of Mujahid and those who held the same view as his?

The response is that: It establishes the view of Mujahid and those upon his view for two reasons:


One: The generality of the statement; **“Who is more unjust than the one who goes on making the like of my creatures.”**

Two: His saying: **“or create a seed or barley”**; and these things do not possess soul. So apparently, the hadith supports the opinion of Mujahid and those with him. However, the majority replied employing the ahadith will follow, that **“...give life to what you have created”** and his saying: **“he will be held responsible to blow life into it”** both indicate that what is intended (in the prohibition) are the objects with soul. As for his saying: **“or create a seed or barley”**; he said that by way of challenging, i.e., that those picture-makers are incapable; they



cannot create even the things that have no soul.



They both also reported from Aa'isha -  - that Allah's Messenger ﷺ said: "The people who will receive the severest punishment on the Day of Resurrection will be those who try to imitate Allah's creation."⁽¹⁾

COMMENTARY

His statement: The word, *Ashaddu* (the severest) is a superlative adjective meaning roughest and harshest.

His saying: "The people": expresses generality; and it refers to those who will be punished.

His saying: "punishment": is specification explaining the meaning of *Ashadd* (severest) because specifications according to Ibn Maalik:

Is a noun meaning, "among" which explains and occurs in the indefinite form

It is in the accusative by way of specifying what it explained."⁽²⁾

Al-Adhaab (punishment) is employed to mean *Al-'Iqaab* (penalty) and used as well for something that pains and hurts even if it is not a penalty. An example of the first is Allah's saying – the Mighty and Sublime:

﴿ادْخُلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ۚ﴾

"Cause Fir'aun's (Pharaoh) people to enter the severest torment!" [al-Ghaafir: 46]

That is, punishment and torment, because he will enter the Fire as He – the Mighty and Sublime – said:

﴿يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ النَّارَ﴾

"He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire." [Hood: 98]

An example of the second is the statement of the Messenger of Allah ﷺ that: "Travelling is part of punishment"⁽³⁾ and his saying:

- 1 Reported by Al-Bukhaaree in (Book of Clothing, Chapter on Pictures that Are Not Respected; 4/82) and Muslim in (Book of Clothing, Chapter on Prohibition of Making Animate Pictures; 3/1668).
- 2 Ibn Maalik's *Alfiyyah*, pp. 31
- 3 Reported by Al-Bukhaaree in (Book of Lesser Hajj, Chapter on Journey is a Part



“The dead is punished for the wailing over him.”⁽¹⁾

His saying: “the Day of Resurrection”: is the day people will be raised; the reasons for its being so named had been explained.

His saying: *Ashaddu* (severest) is the subject (in the subject-predicate syntax), and “those who imitate Allah’s creation” is its predicate. And “imitate Allah’s creation” implies that they make its resemblance.

“Allah’s creation”: i.e., the creatures of Allah – free is He from all imperfections -. And those who imitate Allah’s creation are the picture-makers. They make the like of Allah’s creatures whether what is imitated is corporeal or incorporeal. The corporeal is when he makes a bodily image and the incorporeal is when he makes a painting because painting and drawing with the hand give the attributes of the creature. Even though the person has neither created the paper nor produced it, he made the painting which describes the creature of Allah – the Mighty and Sublime.

This hadith shows that the picture-makers will be punished and that they will receive the severest punishment and that the reason for that is their imitating the creation of Allah – the Mighty and Sublime – and not because – as many claim –, they make them in order to be worshipped besides Allah; and that is something else. So whosoever makes anything in order for it to be worshipped besides Allah even if he does not make an image such if he brings a piece of wood and says: “worship this”, such – according to Allah’s saying - has fallen into the prohibited matter:

﴿وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

“...but do not help one another in sin and transgression” [al-Maidah: 2]

Because he assisted in a wrongdoing and transgression.

His statement: they imitate (*Yudaai’un*): does the verb indicate intention; i.e., that he must intend imitation, or should we say: that imitation becomes established whether intentionally or not?

of Punishment; 1/545) and Muslim in (Book of Leadership, Chapter on Journey is Part of Punishment; 3/1526) from Abu Hurayrah - رضي الله عنه.

1 Reported by Al-Bukhaaree in (Book of Funerals, Chapter on Whoever Tears Clothes Mourning is Not of Us; 1/398) and Muslim in (Book of *Eemaan*, Chapter on Prohibition of Wailing and Tearing Clothes; 1/99) from Abdullah bin ‘Umar – may Allah be pleased with them.



The answer, the second, is that: Imitation becomes established when he intended it or not because the basic reason (for the prohibition) is imitation. If a person were to come and say: "I do not intend to imitate Allah's creation; I am making this picture for remembrance" – for example –, or something similar to that, we would respond that: Such is prohibited. Because, whenever imitation occurs, the ruling becomes applicable since the rulings change according to their reasons as we had explained in the case of the individual who wears a cloth particular known with the non-Muslims that such is prohibited even if he says that he is not imitating them. So, we say (likewise), that imitation has already occurred. When a ruling is followed with its reason, no precondition is needed to employ the ruling; whenever the reason is found, the ruling is applied.

So the following could be derived from the *hadith*:

1. Prohibition of picture-making; that it is among the Major sins owing to the establishment of the warning regarding it and because the reason for the prohibition is imitation of the creation of Allah – the Mighty and Sublime.

2. The obligation of respecting Allah's *Ruboobiyyah*; and that no one should desire to make the like of the creation of Allah – the Mighty and Sublime because of his saying: "they imitate Allah's creation". For this reason also, arrogance is prohibited because it involves "contending" with Allah – free is He from all imperfections -. Likewise priding over people is prohibited because it entails contention with Allah – the Mighty and Sublime -. Similarly, the one who makes pictures imitates Allah's creation in His *Ruboobiyyah* in His actions and creatures and Makings. So the *hadith* indicates the obligation of revering Allah's *Ruboobiyyah*.

His saying: "people who will receive the severest punishment": may contain some ambiguity since there are those whose sins are more grievous than those of the picture-makers such as the polytheists and disbelievers. So, they should necessarily receive more punishment. The response could be given from different angles:

One: That the *hadith* implies *min* (among those); that is to say, "among the people who will receive the severest punishment" for the reason that the version is also reported that: "Among those who will receive the severest punishment...".

Two: That the severity does not mean that others will not share in it; others will share in the severity. Allah – the Exalted – said,

﴿أَذْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾

“Cause Fir’aun’s (Pharaoh) people to enter the severest torment!”
[al-Ghaafir: 46]

However, it remains that this explains the fact that the picture-maker only commits a Major sin therewith; how should he be compared to those who already left the fold of Islam and the arrogant?

Three: That the severity is relative; that is to say, among those who make and originate things, those who will receive the severest punishment among them are those who imitate Allah’s creation – and this is the most preponderant.

Four: That this is from the aspects of warning generally employed to discourage the people from the action. I have not seen anyone giving this point (to explain the hadith) but if it were given, we would be relieved of these counter-presentations. In any case, we must not say other than what the Prophet ﷺ has said: “The people who will receive the severest punishment on the Day of Resurrection will be those who imitate Allah’s creation.”



They both also reported on the authority of Ibn Abbass that: “I heard Allah’s Messenger ﷺ saying: ‘Every picture-maker will be in the Fire; for every picture he makes, a soul with which he’ll be punished in the Hell.’”⁽¹⁾

Similarly, they reported from him in the *Marfoo’* form that: “Whoever makes a picture in this world will be charged with blowing life into it; and he will be unable.”⁽²⁾

Muslim reported on the authority of Aboo Hayyaaj that he said, “Alee said to me, ‘Should I send you an errand that Allah’s Messenger ﷺ sent me: that you leave not any picture unless you obliterate it and any raised grave unless you level it.’”⁽³⁾

1 Reported by Al-Bukhaaree (5963), Muslim (2110).

2 Reported by al-Bukhaaree in (Book on Clothing, Chapter on the Person Who Curses a Picture-maker; 4/83) and Muslim (Book on Clothing, Chapter on Making Pictures of Animate Things; 3/1671).

3 Reported by Muslim in (Book of Funerals, Chapter on the Command to Level Raised Graves; 2/666).



COMMENTARY

His saying: “They both also reported”: i.e., al-Bukhaaree and Muslim.

His saying: “Every picture-maker will be in the Fire”: *kull* (every) is among the strongest expressions of generality, and its origin is *al-Ikleel* meaning, what encompasses things. From that also is *al-Kalaalah* (those who leave no descendants or ascendants are heirs) under the subject of inheritance for the relatives around the individual.

So, the expression (in the hadith) includes the person who makes the picture of humans or animals or trees or seas. However, his saying, “for every picture he makes, a soul will be created” indicates that it actually refers to animate pictures; that is to say, what has soul.

His saying: “for every picture he makes, a soul will be created”: the hadith is in *Muslim* and not in the *Two Saheehs* and also with the wording *yaj’alu*, in the active voice; and so, *Nafs* (soul) will occur in the accusative. It will thus ends as: “and it will punish him in the Hell.”

His saying: “with which he’ll be punished”: how the punishment will go is contained in the hadith that follows this; that he will be charged to blow life into it and he will be unable.

His saying: “Every picture-maker will be in the Fire”: i.e., will dwell in the Fire. This dwelling (in the Hell) in the view of the Mu’tazilites and Kharijites is forever because the one who commits Major sin – in their opinion – will dwell in the Fire forever. In the opinion of the *Murji’ah*, the picture-maker intended here is the disbeliever since the believer – in their opinion – will never enter the Fire. As for the People of the *Sunnah* and the *Jama’ah*, he is deserving of entering the Fire; he may enter and may not; but if he does enter the Fire, he will not dwell therein forever.

His saying: “for every picture he makes”: implies that if he makes ten pictures on a day; even if it is from a single object, ten similar images will be made for him in the Fire and it will be said to him: “Blow life into them.” The hadith on the face of it, shows that he will be punished in the Fire until the pictures finish.



His saying: “he will be charged”: that is to say, it will be made incumbent on him; and the One who will charge him is Allah – the



Mighty and Sublime.

His saying: “**and he will be unable**”: i.e., he will be charged with a matter he will be unable to fulfil by way of punishing him. He will be given this punishment so that he tastes the recompense of his action and by that, his regret and grief will increase since he will be punished with what he considered delightful in this world – whether he earned therefrom or was pleased with an associate who did it or even produced it himself.



His saying: “**on the authority of Aboo Hayyaa**”: one of the *Taabieen*.

His saying: “**Alee said to me**”: that is, Alee bin Abee Taalib – ؓ.

His saying: “**Should I send you**”: *al-Ba’th* (as in the Arabic text), means, sending (someone) on an important assignment such as inviting to Allah. He – the Exalted – said,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا﴾

“*And verily, we have sent among every Ummah (community, nation) a Messenger*” [n-Nahl: 36]

His saying: “**an errand that Allah’s Messenger ؐ sent me**”: it could be ‘*alaa*’ (as it occurs in the Arabic text) upon its apparent meaning, “upon” since the envoy goes according to what he is sent with; as if it is a way for him. This is the most preponderant thing owing to the fact that, whatever conforms with the apparent meaning of expressions is more appropriately given consideration. The particle, ‘*Alaa*’ could also be used as the letter, *baa*; i.e., “with what he sent me.”

The Prophet ؐ had sent Alee to Yemen after distributing the booty from the Hunayn Battle and he returned to the Prophet ؐ during the Farewell Hajj.⁽¹⁾

His saying: “**that you leave not**”: *an* (that) is related to the verbal noun; the particle, *laa* (not) is negative; *tada’u* (leave) is made to occur in the accusative by the *an* related to the verbal noun which is a partial appositive of the entire kind of *maa* in his saying, ‘*alaa maa ba’thane*’ (what [Allah’s Messenger] sent me); because the Prophet ؐ sent Alee bin Abee Taalib more than that. However, this was among the things

1 Reported by Al-Bukhaaree in (Book of Warfare, Chapter on Alee bin Abee Taalib and Khaalid bin al-Waleed’s Mission to Yemen; 3/162) and Muslim in (Book of Hajj, Chapter on Explanation of the Forms of Consecration for Hajj; 2/883).



the Prophet ﷺ sent him.

His saying: *Sooratan* “any picture”: is an infinitive in a negative syntax expressing generality.

But the majority of the people of knowledge are of the view that: Only animate pictures are prohibited according to what is related in the *Sunan* from the hadith of Jibreel that the Prophet ﷺ said: “Command that the head of the statue be cut off so that it remains like a tree.”⁽¹⁾

Its explanation had just been given.

His saying: “unless you obliterate it”: if it was painted, obliterating it would be by altering its major sides using another colour. But if it is a statue its head should be removed as in the hadith of Jibreel cited above. If it is an engraved image, another graving should be made on the face so that its main sides are effaced. So, the erasing varies. On the face of it, the hadith shows that (it should be effaced) whether it is worshipped besides Allah or not.

His saying: “and any raised grave”: i.e., elevated (above the ground).

His saying: “unless you level it”: It has two meanings: First; that you get it down to the same level with other nearby graves. Second: that you keep according to the dictates of the Sharee’ah. Allah – the Mighty and Sublime – said:



“Who has created (everything), and then proportioned it.” [Al-A’la: 2]

That is, “He proportioned His creation in the best form”; and this is more preferred even though the two meanings are similar.

Al-Ishraaf (the verbal noun form of *Mushrifan* – lit. meaning, elevated) has a number of meanings:

One: That it is elevated due to the height of the symbols placed on it generally referred to as *Nasaail* or *Nasaaiib* amongst the people although *Nasaaiib* is more correct linguistically.

Two: That a building be constructed on it. And this is among the Major sins because the Prophet ﷺ “Cursed those who build mosques

1 Reported by Ahmad (2/305), Abou Daawood in (Book of Clothing, Chapter on Pictures; 4/388), at-Trimidhee in (Book of Manners, Chapter on What is Reported that the angels do not enter a home in which there is a dog or picture; 8/35) – and said, “It is *Hasan Saheeh*.”

and lamps over the graves.”⁽¹⁾

Three: That it is elevated by painting it; and that is by beautifully painting its structures.

Four: To raise the sand over the grave above the surrounding graves such that it becomes clearly apparent.

Whatever is elevated; i.e., high above others, distinct from them, it is mandatory to bring it down equal to the others so that it does not constitute extremism regarding the graves and idol worship. The relevance of mentioning the elevated graves along with pictures is that: Each of them both could be taken as a means to polytheism because the origin of polytheism among the people of Nooh – عليه السلام – was that, they made the pictures of pious men and after a long period, they worshipped them. Likewise the elevated graves; extremism regarding them may get worse and then they are made idols worshipped besides Allah. This has happened in some Muslim lands.

The one who gave the first commentary of this book (*Kitaab at-Tawheed*) – رحمه الله – had given some detailed explanations under this chapter regarding making structures on graves and that was for the reason that the trials regarding it had been and still remains in the Muslim lands – except our lands, and all praise is due to Allah – for it is free from that. We supplicate to Allah to make it remain as such and protect the lands of the Muslims from the evils of grave worship.

The punishment of a picture-maker is as follow:

1. That he will be most severely punished or among the most severely punished.
2. That for every picture he makes, Allah will create a soul for him with which he will be punished in the Fire.
3. That he will be charged to blow life into them and he will be incapable.
4. He will be in the Hell.
5. That he is accursed; as contained in the hadith of Juhayfah in *al-Bukhaaree* and others.

Two points of benefit:

One: “He will be charged to blow life into it and he will be unable”: implies that the picture-making means making the image of the full

1 Its reference had been given.



body. Then, if he makes the picture of the head alone without the body or the body alone without the head; such is apparently allowed. This is strengthened by what the hadith contains that: **“command that the head of the image be removed.”** He did not say, “be broken”. As for making the image of the head alone, I would hesitate to give an opinion; but regarding the body without a head, such is similar to a tree; I have not hesitation on that.

Two: It could be deduced from the hadith of Alee – ؓ – above that – and that is his saying -: **“...that you should not leave any picture unless you obliterate it”** that it is not allowed keep pictures. However, this deserves some elaboration because keeping pictures are of different forms:

1. Keeping it to venerate the individual in the picture because he was a king or high-ranking personality or leading model or an ardent worshipper or a parent and the like. This without any doubt is prohibited, and the angels will not enter a house containing these pictures. This is because, venerating a ruler by keeping his pictures is a crack on aspects of *Ruboobiyyah*, and venerating a worshipper by keeping his pictures too constitute dent on aspects of (the keeper's) *Uloohiyyah*.

2. Keeping pictures for delight of looking at them and enjoying them. This is also forbidden due to the trials of corrupting the character that it involves.

3. That he keeps it for remembrance out of affection and compassion like those who make the pictures of their kid children in order to remind them of that when they become of age. This as well is prohibited because the warning is linked to it too in his saying: **“The angels will certainly not enter a house in which there is a picture.”**⁽¹⁾

4. He may keep the pictures for absolutely no crave for it, but for extraneous reasons such as those in magazines and newspapers; the person keeping them does not actually intend the pictures, he only needs the news, researches and other contents of the papers and magazines. Apparently, there is no blame about this because the pictures in them are not intended. However, if they can be obliterated without bringing about difficulty and serious inconvenience, then such is better.

1 Reported by al-Bukhaaree in (Book of Clothing, Chapter on An Individual Not Entering A House In Which There Is A Picture; 4/83) and Muslim (Book of Clothing, Chapter on Prohibition of Making Animate Pictures; 3/1669) from Aa'isha – ؓ.



5. That he keeps pictures in a manner that is demeaning such as in the dustbins or spreads on the ground or rugs; this – in the view of the majority of scholars – is allowed. But does this include the clothes with pictures since that also includes demeaning the pictures – especially when the clothing is an underwear?

Answer: We would say, it is not included; wearing clothes with pictures is rather prohibited for the young and old but not with respect to rugs and the like for the obvious difference between both. The scholars of Islamic jurisprudence – ﷺ - have clearly stated the prohibition of clothes that have pictures whether such is a shirt or trouser or turban and others. These days there are diapers which are pieces of clothes fastened to the waist of children and used also by menstruating women in order that the filth does not leak to other parts of the body and clothes. Is it connected here to dress here or to the debased things? It appears nearer to the second; however, since the debasement in this case is hidden and not as those of the rugs and carpets, then to encourage keeping away from it is stronger.

6. When the individual has to use them by necessity such as the pictures on identification cards and currencies, there is no blame in that since it is unavoidable, and Allah – the Exalted – has said;

﴿وَمَا جَعَلَ عَلَيْكَ فِي الدِّينِ مِنْ حَرَجٍ﴾

“...and has not laid upon you in religion any hardship...” [Hajj: 78]



Important Matters:

First: Severe warning for picture-makers.

Second: Noting the reason; that it constitutes insolence towards Allah as deduced from his saying, “Who is more unjust than the one who goes on imitating Allah’s creation”.

Third: Calling attention to His Ability and their weakness according to His saying: “let them create the smallest ant or barley.”

Fourth: Declaration that they (i.e., the picture-makers) will get the most severe punishment.

Fifth: Allah will create souls in the number of the pictures which will be used to punish the picture-maker in the Hell.

Sixth: He will be charged to blow life into it.



Seventh: The command to deface them when found.

COMMENTARY

First: Severe warning for picture-makers: it could be derived from his saying: "The people who will receive the severest punishment..."

Second: Noting the reason; that it constitutes insolence towards Allah as deduced from his saying, "Who is more unjust than the one who goes on imitating Allah's creation"; Whoever goes on making the like of Allah's creation is being unmannerly towards Allah – the Mighty and Sublime – for his attempting to make the like of Allah's creation. Similarly, the one who contends with Him in His legislations is insolent towards Him.

Third: Calling attention to His Ability and their weakness according to His saying: "let them create the smallest ant or barley": since Allah created things that are bigger than that and they are incapable of creating the smallest ant or barley.

Fourth: Declaration that they (i.e., the picture-makers) will get the most severe punishment: based on his saying: "The people who will receive the severest punishment..."

Fifth: Allah will create souls in the number of the pictures which will be used to punish the picture-maker in the Hell: according to his saying: "a soul will be created with which he'll be punished in the Hell."

Sixth: He will be charged to blow life into it: based on his saying: "he will be charged to blow life into it and he will be unable." This is a form of punishment among the severest penalties.

Seventh: The command to deface them when found: based on his saying: "that you do not leave a picture unless you obliterate it." It can be deduced from the hadith as well, that there is connection between the evils of image-making and grave-worshipping according to his saying: "that you leave not any picture unless you obliterate it and any raised grave unless you level it" because each of them constitutes a means to idol worship.

It can also be derived from it: Affirmation of the punishment of the Day of Resurrection, and that recompense is from the kind of deeds since for every picture he made, he will be given a soul that will punish him in the Hell.

It can also be deduced from it: Being charged with responsibility beyond the individual's ability by way of punishing him.



CHAPTER:

WHAT IS REPORTED ABOUT FREQUENT OATH MAKING

The statement of Allah – the Exalted -

﴿وَأَحْفَظُوا أَيْمَانَكُمْ﴾

“And protect your oaths.” (al-Maaidah:89)

COMMENTARY:

Al-Halif (oath): means swearing and vow; which is to affirm a thing by mentioning a thing of reverence, using particular expression with any of the Letters of Oath which are: letters *baa*, *waw*, and *taa*.

Relevance of the Chapter to *Kitaab at-Tawheed*

A person's frequent oath making with Allah indicates that the individual hasn't enough reverence for Allah in his heart which will necessitate respect for oath with Allah, and having high reverence for Allah – the Exalted – is from the perfection of *Tawheed*.



His statement: “And protect your oaths”: Allah mentioned this verse in the context of the atonement for oath; and all oaths have their beginnings, ends and middle. The beginning is oath making and the end is the atonement and the middle-course is breaking the oath which occurs when an individual carries out what he made an oath to leave or leaves what he swore an oath to do. Therefore, every oath to do a thing that has already gone past does not involve oath breaking, and what does not include oath breaking does not also entail atonement. However, if he was truthful, he has fulfilled the oath; otherwise, he is a sinner because atonement only comes with respect to a future matter.

Is it permissible for an individual to swear an oath over a mere thought he has?

The response: Yes; and that has many evidences such as the statement of the one who had sexual intercourse with his wife during the day in the month of Ramadan to the Messenger of Allah ﷺ: “By Allah! There is no household between its two lavas poorer than me.” But if you swear an oath regarding a future affair depending on preponderant possibility and it does not happen; it is said: it is incumbent on you to

atone. Others say: It is not, and that is the correct opinion just as if you swore regarding a past event.

An example: if you say: "By Allah! Zayd will arrive tomorrow" depending on your speculation but he did not arrive; the correct thing is that atonement is not mandatory on you because you swore regarding what was truly in your mind. As if you were saying: "By Allah! This is what I have in mind." However, is it allowed for you to swear depending on what you merely think? That had shortly been explained.

Therefore, His statement – the Mighty and Sublime: *"And protect your oaths"* comes after He – the Mighty and Sublime – mentioned oath, atonement and oath-breaking. So, what is the meaning of guarding the oath; is it the beginning, the end or the middle? That is to say, does protecting oaths mean not frequently swearing with Allah? Or that: When you swear, do not break your oaths? Or that: When you make oaths and break them, do not abandon the atonement?

The response: It means all; so it involves the three conditions of oaths. It is for this reason the author cited it under this chapter because from the meanings of protecting oaths is not to frequently swear oaths. Pay attention to an important rule regarding that: If the text of the Qur'an or the Sunnah accommodate a number of harmonious meanings and without an index for preponderance of any of the meanings, it becomes obligatory to accept all the meanings.

What infrequent swearing means is: that which is binding and intentional. As for what is freely said unintentionally, such as "No! By Allah!" and "Yes, by Allah!" during discussions there is no blame on that based on His saying:

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ﴾

"Allāh will not punish you for what is unintentional in your oaths."
[al-Maaidah: 89]

Likewise, from the aspects of protecting oaths is not breaking them; but this requires some elaboration because the Prophet ﷺ told Abdur-Rahman bin Samurah that: **"If you swear an oath and you find a better thing, atone for your oath and do the better thing."**⁽¹⁾

1 Reported by Al-Bukhaaree in (Book of Oaths, Chapter on Allah's saying: Allah will not punish you for what is unintentional in your oaths; 4/214) and Muslim in (Book of Oaths, Chapter on The One who swears an oath and finds a better taking to the better thing; 3/1274) from Abdur-Rahman bin Samurah - ؓ.



Therefore, guarding oath regarding oath-breaking is that the oath is not broken unless a better thing is found appropriate. Otherwise, the best thing is to fulfil the oath and not break it.

An example: A man says, "By Allah, I will never speak to so-and-so!" And the individual is a Muslim from whom we must not breakup; then it is mandatory to break his oath and speak to him and it is incumbent on him to make atonement.

Another instance: A man says: "I will help so-and-so upon a forbidden thing!" Such an individual must break the oath and not assist the person based on Allah's saying:

﴿وَلَا تَعَاوُذُوا عَلَى الْإِنِّمِ وَالْمُدُونِ﴾

"...but do not help one another in sin and transgression..." [al-Maaidah: 2]

But if the matters are close such that breaking the oath or upholding it brings the same sin; then the best thing is to fulfil the oath. Likewise, part of guarding oaths is to give the atonement after breaking an oath which is an immediate obligation because the basic ruling about obligations is that they must be carried out immediately which here means fulfilling what the oath necessitates.

The *Kaffaarah* (Atonement) for breaking oaths: Feeding ten poor persons with average quantity of the meal in your household or to clothe them or freeing a slave. An individual could choose what is easy for him. But whoever has not any of these, then he must fast for three days – and according to the reading of Ibn Mas'ood – consecutively.⁽¹⁾


Therefore, guarding the oath has three meanings:

1. Guarding it from the beginning by not frequently swearing. It should also be known that much swearing damages the individual's credibility and brings about people's doubting his narrations.
2. Guarding it in the middle by not breaking it except as explained earlier.
3. Protecting it at its end by giving out the atonement after breaking the oath.

1 Reported by Ibn Jareer (7/21, no. 12503), Abdur-Razaaq (16102) and Bahiahagi (10/60). Its chain is authentic as contained in *Al-Irwaa* (8/203).

4. We can add a fourth meaning; and that is: that he does not swear by other than Allah because the Messenger ﷺ referred to swearing by other than Allah as *half* (oath).



Abu Hurayrah –  – said, “I heard Allah’s Messenger ﷺ saying: ‘Swearing promotes the item but deprives of profit.’”

They both reported it.⁽¹⁾

COMMENTARY

His saying: *Al-Halif* (swearing): that is, false oath as is explained in the version reported by Ahmad, “False oath...”⁽²⁾

As for a true oath, it is not punished; however, do not frequently swear as explained earlier.

His saying: “it promotes the item” i.e., it popularizes the commodity; taken (that is, the word, *manfaqa*) from the word, *Nifaq* which is the thing’s moving and penetration.

Vowing about a commodity could be regarding the commodity itself or a form of it or its attribute or value:

Regarding the commodity itself: such as swearing that it is from so-and-so industry known for quality products while the case is not so.

Its form: such as swearing that it is made of iron while it is actually made of wood.

Its attribute: Like swearing that it is good while it is really bad.

Its value: such as swearing that its price is ten units while it is actually eight.

His saying: “but deprives of profit”: i.e., it wastes it. The wastage includes the physical when Allah brings a thing by which his wealth will be ruined such as fire or spoilage or that the owner of the wealth himself falls ill and he spends the entire wealth seeking cure. The wastage could also be abstract near him, and how many have tremendous wealth but do not benefit from it – the refuge is with Allah – out of stinginess; he would live like a pauper while he is rich because the wealth is bereft of blessings.



1 Reported by al-Bukhaaree in (Book of Business Transactions, Chapter on Allah will annihilate Usury; 2/84) and Muslim in (Book of *Musaqaat*, Chapter on Prohibition of Swearing during Business Transactions; 3/1228).

2 Reported by Ahmad in the *Musnad* (2/235-243, 413).



Salman reported that the Messenger of Allah ﷺ said: “Three kinds of people; Allah will not speak to them neither will He purify them and a severe torment awaits them: the grey-haired adulterer, the arrogant pauper and the man who makes Allah his own commodity; he would neither purchase nor sell except he swears by Him.”

Reported by At- Tabaraanee with a *Saheeh* (authentic) chain.⁽¹⁾

COMMENTARY

His saying: “Three kinds of people”: is the subject (in a subject-predicate syntax); and it is used to begin the sentence because it expresses classification.

His saying: “Allah will not speak to them”: *at-Takleem* (the verbal noun of *yukallimu* used in the Arabic text) means making a speech to be heard. As for what an individual thinks within himself, such is not referred to as speech generally even though when particularized to the individual, it may still be called speech such as His saying:

﴿وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ﴾

“...and say within themselves: ‘Why should Allah punish us’” [al-Mujaadilah: 8]

‘Umar (رضي الله عنه) said - in the story of (the events leading to Abu Bakr’s selection as caliph under) the Shed - that: “I conceived of a speech”⁽²⁾ meaning, “I imagined it.” Therefore, generally speaking, speech can only be through letters and heard voice. The people have eight different views regarding the speech of Allah according to Ibn al-Qayyim in *as-Sawaa’iq al-Mursalah*.

But if we go back to the Allah’s Book and the *Sunnah* of His Messenger ﷺ and take our creed from them both purely, and ignore these argumentations – because no people are given to argumentations except that go go astray -; we will realize that the speech of Allah is real, heard; but the voice is not like the voices of the creatures. As for what is heard of Allah’s speech, there is no doubt that it is with letters understood by the addressed because if He were to speak with letters

1 Reported by at-Tabaraanee in *Al-Kabeer* (6111) and in *As-Sageer* (2/21) and *al-Awsat* as is in *Al-Majma’u*. Al-Mundhiree said in *at-Targeeb* (2/587) and al-Haythamee in *al-Majma’u* (4/78): “Its reporters are relied on in the *Saheeh*.”

2 Reported by Al-Bukhaaree in (Book of Prescribed Punishments, Chapter on Stoning the Married Woman who gets Pregnant from Illicit Sexual Intercourse; 4/258).

not understood by the addressed party, he will not understand His speech at all. So, the letters that are heard are those of the language with which Allah addresses whomever He addresses – and Allah, the Mighty and Sublime, would address everyone in his language.

Rejecting speech here is evidence that it is essentially affirmed; considering the fact that since he rejected it with respect to some people that points to its been affirmed regarding others. In the same manner, some of the scholars have proven the fact of the believer seeing Allah on the Day of Resurrection using His saying – the Exalted – that:

﴿كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُورُونَ﴾ (10)

“Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.” [al-Mutaffifeen: 15]

He would not veil the evil-doers from seeing Him except for the fact that the righteous will see Him; because if the seeing would be absolutely impossible, then the wrongdoers and the pious would be on a par about it. Likewise here, if Allah’s speech were completely rejected regarding everyone, then there would be no need to specifically mention a rejection of speech with respect to those others.

For the fact that He speaks – free is He from all imperfections – it is not incumbent that He has the device of speech as in humans such as the tongue, teeth, throat and the like. Similarly, it is not incumbent that for the fact that Allah hears then He has ears. The earth – for example – hears and speaks but it has neither tongue nor ears. Allah – the Exalted – said:

﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا﴾ (1) ﴿بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا﴾ (5)

“That Day it will declare its information (about all what happened over it of good or evil). Because your Lord has inspired it.” [Zalzalah: 4-5].

Likewise the skin, it will speak on the day of Resurrection. Allah the Exalted said:

﴿يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾ (21)

“Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do.” [Fussilat: 20]

So also are the hand and the legs; Allah – the Mighty and Sublime

– said:

﴿وَلَا تَقْرَبُوا الزَّيْفَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ۝٢٢﴾

“On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do.” [An-Noor: 24]

So, the hands, the legs, tongues and the skins, the hearing and the sight do not have tongue and lips; this is something well-known to us.

If it is said: But Allah will speak to worst crooks than these; i.e., the dwellers of the Fire?

The response is that: The meaning of rejection of speech here is speech of pleasure; as for that of anger and strong censure, this hadith does not point to its rejection.

His saying: “neither will He purify them”: *tazkiyah* (lit. purification) here means, certification and endorsement. So on the Day of Resurrection, He will not certify them neither will He endorse them nor bear witness for their *Eemaan* because of this evil deed of theirs.

His saying: “theirs is a painful punishment”: *Adhaab* (punishment) means penalty, and *aleem* (painful) i.e., severe, agonizing and excruciating.

His saying: “the grey-haired”: is the individual whose black hairs have become mixed-up with white hairs due to ageing. The sexual drive in the aged is basically calm; so he hasn’t anything to drive him towards illicit sexual intercourse. But that he commits adultery then is indication of his evil intentions. And because customarily he had reached his peak, settled and known wisdom such that his intellect should control him more than his desires, that his like commits illicit sexual intercourse will be very strange since that would not have been due to any uncontrollable urge but rather due to some ill-will and weak belief in Allah.

Therefore, his reason for committing adultery will be extremely weak coupled with the fact that he would have attained great wisdom having reached his peak – as if to say, it is incumbent that sensibility holds sway in him at that age. But unfortunately, he contradicts the implications of all these, and for that reason, he is mentioned in the diminutive out of strong censure for what he has done. So he said, *Ushaymeet* (as it occurs in the Arabic text) which is the diminutive of

the word, *Ashmit* (the grey-haired).

His saying: “*adulterer*”: an adjective for *Ushaymeet* (the grey-haired) which occurs in the sentence in the nominative case indicated by the *dommah* sign implied in the letter *yaa* which is itself omitted, and the sign on the letter *noon* is not one that accepts inflection.

Zina (illicit sexual intercourse) is an obscene act in the anterior or posterior, and Allah has forbidden it and clarified that it is obscenity:

﴿وَلَا تَقْرَبُوا الزَّيْفَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا﴾ (32)

“*And come not near to the unlawful sexual intercourse. Verily, it is a Fāhishah [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives Him).*” [al-Israa: 32]

His saying: “the arrogant beggar”: i.e., the poor. Allah – the Exalted said:

﴿وَوَجَدَكَ عَائِلًا فَأَغْنَى﴾ (A)

“*And He found you poor, and made you rich (self-sufficient with self-contentment, etc.)?*” [ad-Duhaa: 8]

The opposite is mentioned here in His saying: “*and made you rich*” explains the fact that ‘*Aailan* (poor) refers to the pauper.

Al-Istikbaar: arrogance and self-importance; and it has two forms:

- Arrogance towards the truth, by rejecting it or feeling superior to accepting it.
- Pluming yourself over others by despising them and demeaning them. The Prophet ﷺ has said, “Arrogance is rejecting the truth and despising the people.”⁽¹⁾

The poor person has little reason to be arrogant; so, his arrogance is evidence of his weak *Eemaan* and his evil intensions. It is for this reason that his punishment is severe.

His saying: “and the man who makes Allah his own commodity; he would neither purchase nor sell except he swears by Him”: i.e., he made swearing with Allah a commodity. Giving this interpretation is incumbent here because the Prophet ﷺ gave the explanation in his saying: “he would neither purchase nor sell except he swears by Him”

1 Reported by Muslim in (Book of *Eemaan*, Chapter on Prohibition of Arrogance; 1/93) from Ibn Mas'ood - رضي الله عنه.

considering the fact that the speaker gave an explanation indicating that the meaning is not as merely expressed – and he knows best what he intended. This is similar to what we have in the *hadith Qudsee*, “My slave! I asked you to feed Me but you did not feed Me; I asked you for water and you did not provide Me”; but Allah – the Mighty and Sublime – explained it His saying: “My slave! So-and-so was hungry and you did not give him food, he asked you for water but you did not provide it.”⁽¹⁾

His saying: “he would neither purchase nor sell except he swears by Him”: is resuming and explanatory for his saying: “he makes Allah his own commodity” meaning that: each time he buys he swears and whenever he sells he swears seeking profit. This deserves punishment because if he was truthful his frequent swearing gives the feeling that he disdains and is careless about making oaths and his contradicting His saying: “*And protect your oaths.*”

But if he is lying he would have combined four terrible things:

1. Taking the matter of oath with levity and contradicting Allah’s order to guard oaths.
2. His lie.
3. Devouring wealth unjustly.
4. That his oath is a deceptive one; and it is authentically reported from the Prophet ﷺ that he said: “Whoever swears an oath while he is being unjust in it, devouring the wealth of a Muslim therewith, he will meet Allah while He will be angry with him.”⁽²⁾

It is obligatory to be mindful of all that this hadith contains and avoid them because that was the reason why the Prophet ﷺ told us about them. Otherwise, what is the benefit in our hearing it if the implications of the texts do not reflect in our ideas, statements and actions?! Then we would be on a par with the ignorant or even worse. For this reason, it should not be told to us without our gaining therefrom such that we would only know its meanings. It is rather mandatory for us to know the meanings and act upon its lessons.

1 The reference had been given.

2 Reported by Al-Bukhaaree in (Book of Oaths, Chapter on Verily, those who purchase a small gain at the cost of Allah’s Covenant and their oaths; 4/22) and Muslim in (Book of Oaths, Chapter on Warning for the one who devours the rights of a Muslim with false oath; 1/122) from Ibn Ma’sood - ؓ.



In addition, it is obligatory for us as well, being among those Allah has bestowed knowledge to warn the people against that so that we be among the inheritors of the Messenger ﷺ; the Prophet ﷺ was learned and he followed his statements with deeds and invited to Allah's path.

As for the student of knowledge, he cannot be regarded as an inheritor of the Messenger ﷺ until he follows the lines of conduct of the Prophet ﷺ in deeds and invitation. So it is incumbent on us to warn our brothers among the Muslims against this evil act which is now common among the people: making Allah their own commodity; they would not sell except by swearing neither will they buy except by swearing!

Relevance of the hadith to the Chapter:

That whoever makes Allah his own commodity - in most cases - will frequently swear by Allah - the Mighty and Sublime.



In the *Saheeh* on the authority of 'Imran bin Husain - ؓ - who said, "The Messenger of Allah ﷺ said, "The best of my *Ummah* are those in my generation, then those who come after them and then those who follow those" - Imraan said, "I would not remember whether he mentioned the generation after his time twice or thrice" - "Then after you are those who will give witness without been asked to witness; and they will be deceptive and fraudulent, they will swear oath and not fulfil it and obesity will be clearly seen of them."⁽¹⁾

Similarly, Ibn Mas'ood related that the Prophet ﷺ said, "The best people are those in my time; then those who come after them, and then those who follow those. Thereafter, some people will come; the witnessing of any of them will precede his oath; and his oath will precede his witnessing."

Ibraaheem said: "They used to beat us for witnessing and promises while we were still young."⁽²⁾

1 Reported by Al-Bukhaaree in (Book of Witnesses, Chapter on Prohibition of Perjury; 2/251) and Muslim in (Book of Excellence of the Companions, Chapter on Excellence of the Companions and those Who Come After Them; 4/1962).

2 Reported by al-Bukhaaree in (Witnesses, Chapter on Prohibition of Perjury; 2/251) and in (Book of Excellence of the Companions, 3651) and in (Book of Heart-softeners, 6429) and in (Book of Oaths, 6658) and Muslim in (Book on Excellence of the Companions, Chapter on Excellence of the Companions and those who come after them; 4/1692, 1693).

COMMENTARY

His saying: “In the *Saheeh*”: that is, the *Two Saheehs*. Refer to our explanations under: Chapter on the Explanation of *Tawheed* and the Testimony that, *La ilaaha illallah* (There is no deity worthy of worship except Allah).

His saying: “the best of my *Ummah* are those in my generation”: *Khayr* (the best) is the subject (in a subject-predicate syntax), and “my generation” is its predicate. In another version reported by them both (i.e., al-Bukhaaree and Muslim), it says: “The best of you are those in my generation.” In the version reported by Ibn Mas’ood in *al-Bukhaaree* it says: “The best of people are those in my generation”⁽¹⁾ and this is the meaning. It refers to goodness in relation to the entirety of mankind and not just his *Ummah*. For this reason, it is authentically related from him that he – ﷺ – said, “I have been raised in the best generation of the descendants of Adam.”⁽²⁾

Therefore, the virtuousness of the first generation is general over all mankind and not only regarding this *Ummah* alone.

As for his saying: “the best of my *Ummah*”: it will be said that: if the virtuousness is related to the generality of people, then this *Ummah* will be included; but if we specify it to relate to this *Ummah* alone, the rest of the people will then be excluded. And taking the general which is inclusive of the specific is stronger. It may also be said that: The meanings of the two expressions are the same; this *Ummah* is the best of the *Umam* (nations); so if the companions are the best of its generations then they are necessarily the best of people.

The word, *Qarn* (generation) is taken from the word, *Iqtiraan* (connection); meaning – the people connected by a thing such as religion, age and the like. Some of the scholars define it as “a group of people” as mentioned earlier, and there are those who define it to mean, “time”. These scholars then differed in the range: some say it is forty years, others give eighty and among them are those who specify a hundred years and others, gave a hundred and twenty years range.

According to the first definition of “the best of my *Ummah* are

1 Reported by al-Bukhaaree in (Book of Witnesses, Chapter on Prohibition of Perjury; 2/251) and Muslim in (Book on the Excellence of the Companions and those who come after them; 4/1963).

2 Reported by al-Bukhaaree in (Book of Excellence, Chapter on Attributes of the Prophet ﷺ 2/517) from Abu Hurayrah – رضى الله عنه.



those in my generation” will mean: “the best of my *Ummah* are the companions” whether they reached a hundred years or not, and it is well-known that the last that died among the companions died in the year 110 or 120 AH. So if we hold: 120 years; this is certainly more than that. And if we consider it from the time of the Prophet’s commission it will be 133 AH since chronology only started with the Migration which itself took place 13 years after the commissioning. So, this is the first generation.

As for the *Taabi’oon* (i.e., those who followed the companions), the last of them died 180 AH and so, between them and the companions is about 60 years. Regarding the *Taabi’u at-Taabi’een* (i.e., those after the *Taabi’oon*) the last who died among them was in 230 AH. This is the end of the third generation. If the period of the companions started from the time of the Prophet’s been raised as a Prophet – ﷺ – it becomes 133 AH and if it started from the Hijrah, it will be 120 AH. The generation of the *Taabi’oon* is 60 years, while that of the *Taabi’u at-Taabi’een* is forty years.

However, Shaykh al-Islam Ibn Taymiyyah - رحمه الله - said: “The generation is considered according to the majority of the people; if the majority of the people were companions, then the generation is considered theirs; and if the majority of the people were *Taabi’oon* then the generation is theirs, and so on.”

His saying: “my *Ummah*”: Meaning, the *Ummah* that accepted his message; because the *Ummah* he invited has no good if they failed to believe in him.

His saying: “I would not remember whether he mentioned the generation after his time twice or thrice”: So, if ‘Imraan would not know for certain; then the basic thing is that he mentioned two; then the praised generation would be three, and this is the popular view.

His saying: “Then after you are those”: in the version of al-Bukhaaree it says: “then after you are those” (in which the word, *Qawm* – meaning people) occurs in the accusative case. At that, there is no ambiguity; but in the version that occurs in the nominative, there is some ambiguity because the word, *Qawmun* in the nominative case is the noun of the particle of stress, *Inna*; and the scholars have differed regarding that:

It is said that in the language of *Rabee’ah* (an Arab tribe); those who



do not stop at a word in the accusative case using the letter *alif*; so, the writer did not include the *alif* and it became read as *Qawmun* in the nominative. But this response is not sound because the report is not only written, it is written and read verbally when the student receives the narrations from the teachers, and more so, it does not occur at a place of stoppage.

It is also explained that: the *Inna* has a noun in an omitted pronoun whose connection with *Inna* is only light because *Inna* itself when light performs the function of the said pronoun. A poet versified that:

And *Inna* (certainly), your wealth is the best of resources.

The stressed form is taken here to be light; and as such, its noun will be the omitted pronoun. Thus, *ba'dakum* (after you) will be the predicate brought forward, and *Qawmun* will be the subject brought backward and the sentence occurs as the predicate for the particle, *Inna*.

It is also said that *Inna* here means, *Na'm* (good) such that the entire phrase will mean: "Then, yes after you will come a people..." But this is some burdensome.

Nevertheless, the second view is the most preponderant if the report is authentic with that wording.

His saying: "who will give witness": i.e., they will say what they know of what they saw or heard or touched or sensed – since witnessing is a person's reporting what he knows. Allah the Exalted said:

﴿إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ﴾ (٨٩)

"...except those who bear witness to the Truth (i.e. believed in the Oneness of Allāh, and obeyed His Orders)." [Zhukruf: 86].

And based on the correct opinion, it does not have to be with the expression, "I testify that..." It was said to Imam Ahmad that: "So-and-so says, 'the Ten will enter the Paradise but I am not making an attestation'" and he replied that, "if he said it, he has already attested to it."

His saying: "without been asked to witness": the scholars have differed regarding what this means: Some say: it means that; they are to requested to bear the burdens of witnessing. In that case, the entire expression will mean: those who will give witness without knowledge; false witnesses.



It is also said that (it means): they were not asked to give witness; and as such, the meaning will be giving testimony before been called to do so. So that will be evidence for their hastiness in giving testimony and their carelessness in that regard. However, this view will be problematic considering the hadith of Zayd bin Khalid recorded by Muslim that the Prophet ﷺ said: “Should I not inform you of the best of witnesses: The one who gives testimony before he is asked for it.”⁽¹⁾ This is encouragement towards giving testimony before been requested of it based on the proof in his saying that, “Should I not inform you of the best witnesses.”

On the face of it, it contradicts the hadith of ‘Imraan but some of the scholars have harmonized between both that, “the meaning of the hadith of Zayd is for those who give true testimony not even known to the person in whose favour it is given.” Others explain that the meaning of the hadith of Zayd is regarding; those who give testimony about Allah’s rights because the rights of Allah – the Exalted – does not have a particular plaintiff and so, the individual should give the testimony without been requested to do so. In that case, those referred to in the hadith would be the law enforcement agents who command good and forbid evil and their likes.

Others reconcile that: the hadith of Zayd bin Khalid refers indirectly to being hasty to give testimony; as if for his quickness to give it, he did so before been asked to. Some among the people of knowledge give preponderance to the hadith of ‘Imraan on the basis that it occurs in the *Two Saheehs* while that of Zayd is only contained in *Muslim*. However, the fact remains that once reconciliation is possible, it is not allowed to resort to giving preponderance because that would imply nullifying one of the two texts, and reconciling is possible as given above.

His saying: “they will be deceptive and fraudulent”: this is their second attribute; i.e., that they are people of deception and are not trustworthy. So the people cannot rely on them; it does not mean that they will deceive after being trusted such that it could be asked: “why was it not said that they will be trusted and will betray the trust?” For them, it is as if deception is their trait; because of their deception they will never be trusted.

Al-Khiyaanah is treachery and deceit in the position of trust; it is

1 Reported by Muslim in (Book of Rulings, Chapter on The Best Witness; 3/1344).



a dispraise trait in every sense. As for craftiness and stratagem, they could be blameworthy in some conditions and not in other situations. It could be praiseworthy in circumstance of war with a tactical and deceptive enemy because it then indicates strength and catching the enemy unawares. For this reason, Allah – free is He from all imperfections – may be mentioned with the attributes of Plot and Beguilement in the circumstance that such is praiseworthy. Allah – the Exalted said:

﴿وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ (٣٠)﴾

“They were plotting and Allâh too was planning, and Allâh is the best of the planners.” [Al-Anfaal; 30]

He – the Mighty and Sublime – also said:

﴿يَخْدَعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ﴾

“The hypocrites seek to deceive Allâh, but it is He who deceives them.” [an-Nisaa: 142]

As for treachery, it must never be attributed to Allah because it is absolutely blameworthy. Thus, the statement of the laymen that: “Allah will deceive whoever deceives” is forbidden because they attribute to Allah what must not be attributed to Him. Allah – the Exalted – said:

﴿وَلِنْ يَرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٧١)﴾

“But if they intend to betray you (O Muhammad), they have already betrayed Allâh before. So He gave (you) power over them.” [Al-Anfaal: 71].

He did not say: “and He betrayed them.”

His saying: “...fraudulent”: i.e., they do not deserve to be trusted; so they will neither be trusted over blood nor wealth nor honour and any other thing. On the face of it, this will occur in the fourth generation; how about the in the fifteenth generation?! In another hadith, it says, “and falsehood will be spread amongst them.”⁽¹⁾

His saying: “they will swear oath and not fulfil it”: this is the third attribute of those. *An-Nadhr* is when a person compels himself to do

1 Reported by Ahmad (1/18), at-Trimidhee in (Book of Tribulations, Chapter on What is Reported About Sticking to the Group; 6/333) – and he said: “It is *Hasan Saheeh Gareeb*”, Ibn Maajah in (Book of Rulings, Chapter on Discouragement for witnessing for the one who has not been invited to give evidence; 2/791) from ‘Umar bin Al-Khattaab - ؓ.



a thing; it could be for a human, meaning: a promise that a person brings between himself and someone else. It could also be towards Allah such as making an oath to perform particular acts of worship which he must fulfil. So, those would make oaths to Allah but will fail to fulfil it, they will promise the creatures and break it: these are among the traits of hypocrites!

His saying: “and obesity will be clearly seen of them”: this is the fourth attribute. Obesity: much fat and flesh. The hadith may not be well understood considering the fact that flesh is clearly seen of them is not by the choice of the individual; how should that then be blameworthy?

The people of knowledge say: those people pay great attention to the food, drink and luxury that bring about obesity. So their major concern is enhancing their body and getting it fat! As for the fatness that the individual cannot control, such is not blameworthy just as an individual is not blamed for being tall or short or black or white; blame is with regards to something for which he is responsible.



His saying: “Similarly”: i.e., “In the *Saheeh*”; explanations had been given about such expressions by the author – ﷺ – under: **Chapter on the Explanation of *Tawheed* and the Testimony that, *La ilaaha illallah* (There is no deity worthy of worship except Allah).**

His saying: “The best people”: is evidence that his generation had the best people. His companions – ﷺ – are more virtuous than the disciples who were the helpers of ‘Eesa bin Maryam – peace be upon him; and are better than the seventy chiefs Moosa – peace be upon him - selected (to meet Allah with).

His saying: “Thereafter, some people will come”: i.e., after the first three generations.

His saying: “the witnessing of any of them will precede his oath; and his oath will precede his witnessing”: There are two possibilities here:

One: That because of their little credibility, they will not give testimony except by making oath; and so, sometimes, the testimony comes first and at other times the oath comes first.

Two: That it is an indirect way of saying that those people will carefree about testimony and oath such that both testimony and oath making to them are in a contest.

And the two meanings are not contradictory; and so, the hadith applies to them both.

His saying: “**Thereafter, some people will come**”: indicates that not all the people of the generation will be like that because he has not said, “then the people will be...” and the difference between both expressions is obvious. This superlativeness is one in the general aspects and kind and not from the aspects of unit individual. It then means that we may find among the *Taabi’u Taabi’een* someone more virtuous than some of the *Taabi’oon* or among the *Taabi’oon* one who is more learned than some of the companions. But the virtue of companionship with the Prophet ﷺ no one attained that except the companions and no one will surpass them in that. As for knowledge and worship, there may be among those who came after the companions who will be more knowledgeable and worshipful than some of the companions – ﷺ.

Point of Benefit: In some of the manuscripts, the author of the book – ﷺ – cited the word, “**and then those who come after them**” thrice and in the *Two Saheehs* it occurs only twice.

His saying: “**Ibraaheem said**”: he is Ibraaheem an-Nakha’ee among the *Taabi’oon* and one of the scholars of Islamic jurisprudence among them.

His saying: “**They used to beat us over witnessing while were still young**”: in another manuscript it says: “**They used to beat us over witnessing and promises**”; apparently, it was their ruler who used to beat them.

His saying: “**over witnessing**”: i.e., they used to beat us over that if we give false witness or if we witnessed but did not give testimony. It is also possible that it means that they used to be beaten for hastening to give testimony and make promises – and that was the interpretation of Ibn Abdil-Barr.

His saying: “**Promises**”: i.e., if they make promises they were beaten to be sure that they fulfilled their pledges.

His saying: “**while we were still young**”: the phrase is adverbial. They used to be beaten while they were still young by way of disciplining them.

It could be derived from the statement of Ibrahim An-Nakha’ee - ﷺ – that the testimony of a young individual is accepted because his saying: “**while we were still young**” means, they had not reached maturity even though that is an area of difference among the people of knowledge.

Some of them say: Maturity is a condition for giving testimony; even if



it were recorded while he was still young, it will not be accepted until he matures. Some others say: The testimony of the young about one another could be accepted for records since it is difficult to find a grown-up among kids. Other say yet that: the testimony of the young can be accepted regarding one another if they give the witness on the spot because after separating they could forget or be conditioned and action must be taken; otherwise many rights will be violated among children.

It could be derived from this narration that it is allowed to beat a child by way of discipline if he will not show good character unless he is beaten.



Important Issues:

First: Admonition to guard oaths.

Second: Information that swearing promotes commodities and deprives it of profit.

Third: Strong warning for the individual who will neither sell nor buy except he swears an oath.

Fourth: Calling attention to the fact that, sins get more grievous worse as its justification weakens.

Fifth: Dispraise for those who swear without being required to swear.

Sixth: The Prophet's praise for the first three or four generations and his informing of what would happen after them.

Seventh: Dispraise for those who give testimony without be asked to testify.

Eighth: That the pious predecessors would beat their young ones over testimony and promises.

COMMENTARY

First: Admonition to guard oaths: taken from His saying: – the Mighty and Sublime - : “*And protect your oaths.*” The command (in the verse) is an enjoinder.

Second: Information that swearing promotes commodities and deprives it of profit: derived from his saying: “Swearing promotes the item...”

Third: Strong warning for the individual who will neither sell nor buy except he swears an oath: deduced from his saying: “and a man who



makes Allah his own commodity; he would not buy except by swearing...”

Fourth: Calling attention to the fact that, sins get more grievous worse as its justification weakens: taken from the hadith of Salman wherein he mentioned the grey-haired adulterer and the arrogant pauper and stated their severe punishment because the justifications for their actions are so farfetched.

Fifth: Dispraise for those who swear without being required to swear: based on his saying – “and a man who makes Allah his own commodity; he would not buy except by swearing...” although that is not absolute. The Prophet ﷺ swore and was not asked to swear on many occasions. In fact, Allah – the Mighty and Sublime - ordered him to swear in three places in the Qur’an without being asked to swear: In Allah’s saying:

﴿وَسْتَئْتُونَا أَحقُّ هُوَ قُلْ إِي وَرَبِّي﴾

“And they ask You (O Muhammad) to Inform them (saying): “Is it true (i.e. the torment and the establishment of the Hour; - the Day of Resurrection)?” say: “Yes! By My Lord!” [Yoonus: 53].

And in His saying – the Mighty and Sublime:

﴿زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّيَنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

“The disbelievers pretend that they will never be resurrected (for the account). Say (O Muhammad): ‘Yes! By My Lord, You will certainly be resurrected.’” [at-Taghaabun: 7].

And in His saying – free is he from imperfections -:

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَى وَرَبِّي لَتَأْتِيَ كُكُمْ﴾

“Those who disbelieve say: ‘The Hour will not come to us.’” say: “Yes, by My Lord, it will come to you.” [Saba: 3].

For this reason, swearing when one has to or if doing so brings about benefit is allowed. In fact, it may even be encouraged such as the Prophet’s swearing in the story of the lady from the Makhzoom tribe when he said, “By Allah! If it were Fatimah the daughter of Muhammad that stole, I would have cut her hand.”⁽¹⁾ It had great

1 Reported by Al-Bukhaaree in (Book of Prescribed Punishments, Chapter on Prohibition of Interceding Regarding Legal Punishments after the Case Is Raised to the Authority; 4/248) and Muslim in (Book of Prescribed Punishments, Chapter on Cutting the Hands of the Noble Who Steals; 3/1315) from Aa’isha - ؓ.

impacts on those who pioneered and took interest in the case of the lady and those who came after them.

Sixth: The Prophet's praise for the first three or four generations and his informing of what would happen after them: deduced from his saying, "The best people are those in my generation..." and his saying, "...or the fourth" depending on the authenticity of the report of the fourth even though the majority and most reliable of the reports have not mentioned it.

His saying: "and his informing of what would happen after them": If you make this a separate topic, it would have been clearer; because informing about future events and its occurring as told is evidence for his being a messenger – ﷺ.

Seventh: Dispraise for those who give testimony without being asked to testify: taken from the hadith of 'Imran bin Husayn. Similarly, those who deceive and are fraudulent, who make oaths and break them are dispraise together with those who crave for being fat but are negligent about the thickness of the heart, *Eemaan* and knowledge.

Eighth: That the pious predecessors would beat their young ones over testimony and promises: deduced from Ibraaheem an-Nakha'ee's saying: "They used to beat us over testimony and promises". So that shows the seriousness of promises and testimony to the extent that children were beaten over them. It also points to the fact that the pious predecessors paid attention to the education and discipline of their children and that from their approach to actualize that was beating depending on the guidance of their Prophet ﷺ who had ordered that the kid who attains age ten should be beaten over the Prayers. However, that is preconditioned on:

One: That the kid is amenable; so, the one who does not understand the meaning for his been beaten should then not be beaten.

Two: That the disciplining should be from the one who has rights over the kid.

Three: That it should not exceed acceptable bounds in measure and kind or form or place or the like.

Four: That the child should have done something deserving the discipline.

Five: That he should not intend desire for retaliation for himself because revenge is not disciplinary; it is rather retaliatory.





CHAPTER:

WHAT IS REPORTED REGARDING ALLAH'S COVENANT AND THAT OF HIS PROPHET ﷺ

And His saying – the Exalted – :

﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ

عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾﴾

“And fulfill the Covenant of Allah (Bai’a: pledge for Islam) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed Allah your surety. Verily! Allah knows what you do.” (An-Nahl: 91)

COMMENTARY

His saying: “Allah’s Covenant and that of His Prophet ﷺ”: Adh-Dhimah means Al-‘Ahd (covenant); so named because it is upheld as the creditor would rightly stick to his facility.

And Allah has covenant with His creatures: that they must worship Him and not associate any partner with Him. Likewise, the servants have a covenant that: Allah will not punish whoever does not join any partner with Him. Allah – the Exalted – says:

﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ

اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ

وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ﴿٩٢﴾﴾

“Indeed Allāh took the Covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allāh said: “I am with you if you perform As-Salāt (Iqâmat-as-Salât) and give Zakât and believe In My Messengers; honour and assist them, and lend to Allāh a good loan.”

This was Allah’s pledge over them; and then He said:

“Verily, I will remit your sins and admit you to Gardens under which rivers flow (in Paradise).” [al-Maidah: 12].

That was Allah’s pledge for them. And He – the Mighty and Sublime



– had said:

﴿وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ﴾

“...and fulfill (your obligations to) My Covenant (with you) so that I fulfill (My obligations to) your covenant (with Me).” [al-Baqarah: 40]

Similarly, the Prophet ﷺ has a pledge over the *Ummah* which is that they should follow him in his *Sharee'ah* and not innovate anything into it. The *Ummah* also has a covenant from him – ﷺ – that he conveys the message to them and not hide anything. The Prophet ﷺ had informed us that there is not a Prophet except that it is incumbent on him to guide his *Ummah* towards the right thing.⁽¹⁾ However, the meaning of *Ahd* (covenant) here is: the solemn agreement between two agreeing parties as was between the Prophet ﷺ and the Makkans during the Treaty of Hudaibiyyah.

His saying: “*And fulfill...*”: *Awfoo* (as it occurs in the Arabic text) is an imperative form of a four-letter based word, *Aufaa* – *yoofee* (as in the Arabic text – meaning: he fulfilled – he will fulfil); and *Eefaa* (accomplishment) means completion of something. From that also is *Eefaa al-Mikyaal wal-Meezaan* (giving proper measure and weights).

His saying: “*the Covenant of Allah*”: It could be from the aspects of connecting the verbal noun to its doer or object as an appositive; i.e., “your covenanting with Allah” or “Allah’s pledging to you” because when a verb occurs in the measure *Faa’ala* it necessitates - in most cases – the participation by the two parties such as the words, *Qaatala* (fought) and *Daafa’a* (defended).

His saying: “*when you have covenanted*”: it expresses emphasis and a call to pay attention to the obligation of fulfilling the covenant. That is to say, If you give a pledge it is not befitting for you to renege on it. Then He further emphasized that with His saying: “*and break not the oaths after you have confirmed them.*”

To make a *naqd* of a thing is to go back on the commitments; and the *Ahd* (covenant) is similar to an *Uqdah* (bond) because it is also a tie between two agreeing parties.

His saying: “*after you have confirmed them*”: confirming a thing here means affirming it. *At-Tawkeed* is the verbal noun form of the verb, *wakkada* (he affirmed) such that it is said: *wakkada al-Amr*

1 Reported by Muslim in (1844) from Abdullah bin ‘Amr bin Al-‘Aas - ؓ.

(he affirmed the matter) *wa akkadahu ta'keedan* or *taokeedan* (and he strongly affirmed it); and using the letter, *waw* is better than the *hamza*.

His saying: "*and indeed you have appointed Allah your surety*": The sentence is adverbial expressing strong censure for breaking covenant and oaths. The manner of making Allah a surety is that: if an individual makes a pledge to another that, "I pledge to you by Allah"; i.e., he has made Allah a surety over it.

His saying: "*Verily! Allah knows what you do*": Allah – the Mighty and Sublime – ended the verse by mentioning Knowledge by way of warning against breaking covenants because if the individual recognizes that Allah knows all that he does, he will then not break his covenants.

The relevance of the verse to the chapter heading is very obvious because Allah said, "*And fulfill the Covenant of Allah.*" And also said, "*And indeed you have appointed Allah your surety.*"

And the 'Ahd is *Adh-Dhimmah* (the covenant).

Relevance of the Chapter to *Tawheed*

Breaking the covenants of Allah is disrespect for Him – the Mighty and Sublime – and it constitutes breach of *Tawheed*.



Buraydah related that: "Whenever the Messenger of Allah ﷺ appoints a leader of an army or unit, he would admonish him to give the fear of Allah and treat those under his authority among the Muslims well. He would say, 'Advance in the Name of Allah in the path of Allah; fight those who disbelieve in Allah. Fight; do not conceal anything from the booty, do not break your treaties, do not mutilate and do not kill children. When you meet your enemy among the polytheists invite them to three traits – or practices – in whichever of them they follow you, accept and leave them, and then invite them to Islam; if they obey you, take it from them.

Then invite them to leave their homes to the homes of those who have made the *Hijrah*, and tell them that if they do that they will have what those who had made the *Hijrah* have and the same obligations as those who made *Hijrah*. But if they refuse to move, tell them they will be like the Bedouin Muslims; the rulings of Allah – the Exalted – will apply to them and they will not have any share of the war booty



and other takings unless they fight alongside the Muslims.

But if they refuse, ask them to pay the *Jizyah* (protection fee). If they respond, take it and leave them but if they refuse rely on Allah and fight them. If you lay siege on the people of any fortress and they request you to make Allah's covenant and the covenant of His Prophet with them, do not grant them the covenant of Allah or that of His Prophet. You should rather give them your own pledge and the pledge of your companions because that you break your pledge and that of your companions is less burdensome than breaking the covenant of Allah and the covenant of His Prophet.

And if you lay siege on the people of a fortress and they desire you to place them upon Allah's rulings, do not place them upon Allah's rulings; you should rather make them be under your own rulings because you may not know whether you were right regarding them in Allah's rulings or not.”

Reported by Muslim.⁽¹⁾

COMMENTARY:

His saying: “Whenever the Messenger of Allah ﷺ appoints a leader”: i.e., when he assigns him the duty of a head; the leader in the early period of Islam would be in-charge of the rulings, verdicts and leading the Prayers.

His saying: “or unit”: this was not an expression of doubt; it was rather expressing the alternative. The *Jaysh* (army) is made up of more than four hundred men while the *Sariyyah* (unit) is less than that. However, the *Sariyyah* are of three kinds:

1. The unit dispatched from the city; this is clear, they divide the booty they take just as the *Jaysh* (army) does divide its booty.
2. The unit dispatched at the beginning of advancing for a Military campaign. The army advances all at once but it dispatches the unit for reconnaissance.
3. The unit that is left at the rear when the army is returning from a campaign.

The scholars distinguish between the army and the unit from the aspects of the rulings on the booty; the advance unit gets a fourth after

1 Reported by Muslim in (Book of Jihad, Chapter on The Ruler's Selection of Military Heads; 3/1356).



a fifth is removed from the total because the army comes behind it as its reinforcement. The rear unit gets a third after the fifth is removed because the army had returned and it would more exposed to possible danger. What is given to these two units still remains at the discretion of the ruler; if he wills he gives and if not, he does not depending on the circumstance.

His saying: “he would counsel him”: *al-Wasiyyah* (counsel) is advice given to another out of genuine concern for him.

His saying: “to give the fear of Allah”: *at-Taqwaa* is obedience to the orders of Allah and abstinence from His prohibitions based on knowledge and clear guidance. It is derived from the word, *Wiqayah* (protection) meaning, taking a means of protection from Alla’s punishment which is only possible through carrying out His orders and avoiding His prohibitions. Some others say: *Taqwaa* is for you to obey Allah based on guidance from Allah anticipating Allah’s reward and to avoid what Allah prohibits based on guidance from Allah fearing Allah’s punishment.

Yet, some say:

Shun sins - whether big or small -,

And that is *Taqwaa*

Perform deeds like the walking person

Upon a thorny ground, wary of what he sees.

Do not underrate a minor sin,

Verily the mountains are formed from pebbles.

All these definitions point to the same meaning. The counsel to fear Allah is directed to the leader of the army because the leader may be tempted to feel self-important which may lead him to err and for the reason that, his fearing Allah will encourage those under his authority to fear Allah as well.

His saying: “and treat those under his authority among the Muslims well”: i.e., he advised him to be kind to those Muslims under his authority in their worldly affairs in the matters of their hereafter. So, he should make them follow the easiest paths and ride on the most comfortable if they have camels or horses; he will protect them all against any aggression, order them to do good and forbid them evil and other things that ensure their well-being in their worldly affairs



and the matters of the hereafter.

It would be derived from this hadith that: It is obligatory upon anyone in-charge of any of the affairs of the Muslims to guide them towards the best. Contrariwise when an individual does his own work, he would only do what is obligatory on him (as an individual).

His saying: “**Advance in the Name of Allah**”: It is possible that he wanted to teach them to depend on Allah at all times. It is also possible that he said that by way of commencing their march on in the Name of Allah. The first appears most correct even though the second is also strong because dispatching an army is a crucial matter and every affair that is not commenced with Allah’s Name will be deficient.

His saying: “**in the path of Allah**”: is related to the expression, “**Advance**” which is instruction from the Messenger ﷺ for them to set their intentions and goals right since fighters in battles have various intentions. However, the beneficial battle from which one of the two goods is certainly attained is that fought sincerely for the sake of Allah: by fighting in order for Allah’s Words to reign supreme; not for mere zealotry or gallantry or show-off or merely seeking the things of this world.

If an individual fights for his country: whoever fights because it is a Muslim country and it is obligatory to defend it and protect the Muslims in it; such is a right and Islamic intention. But if it is for nationalism or patriotism only, that is sheer zealotry and not for the sake of Allah.

His saying: “**in the path of Allah**”: includes the intention and deeds, and the intention had preceded. As for that in the deeds, it is that the battle is to establish His religion and *Sharee’ah*; and so, it must be according to the stipulations of the Giver of the *Sharee’ah*.

His saying: “**fight whoever disbelieves in Allah**”: *Qaatiloo* (fight - in the plural) is an imperative and indicates obligation; i.e., it is obligatory on us to fight those who disbelieve in Allah. Allah – the Exalted – said:

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَا لَهُمْ جَهَنَّمَ وَيْسَ

الْمَصِيرُ ﴿١﴾

“O Prophet (Muhammad)! Strive hard against the disbelievers and



the hypocrites, and be Severe against them, their abode will be Hell, and worst indeed is that destination." [at-Tahrim: 9]

He – the Mighty and Sublime – also said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ﴾

"O You who believe! Fight those of the disbelievers who are close to you." [at-Tawbah: 123]

If we fight those near us, and they accept Islam, we will then fight those after them and so on until we liberate the lands; east and the west.

Man (whoever) is a relative pronoun, and it is related to the word, *Kafara* (disbelieves – as it occurs in the Arabic syntax); and the relative pronoun and the word to which it is related express reason. That is to say, owing to his disbelief. So, we will not fight people for mere fanaticism or patriotism or nationalism; we will fight them because of their disbelief for their own benefits: salvation from the Fire.

Disbeliefs stems basically from two things: *Juhood* (Denial) and *Istikbaar* (Arrogance). That is, arrogant towards obedience to Him or denying what is incumbent for him to accept and affirm.

His saying: **"Fight"**: is emphasis; and He stated it secondly as if to say: "do not take the battle with levity; fight hard."

His saying: **"do not conceal anything from the booty"**: *al-Gulool* is for an individual to hide something from the war booty and take possession of it, and it is one of the Major sins. Allah – the Exalted – said

﴿وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ﴾

"And whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally)." [Aal-Imraan: 161]

That is, being punished with it; that is to say; he will be punished with what he concealed on the Day of Resurrection and rebuked in this world. The people of knowledge say: The person who conceals booty will be rebuked by burning his luggage except his copy of the Qur'an due to its sanctity and his sword for its benefit and whatever living thing he has since punishing an animate with the Fire is not allowed.

His saying: **"do not break your treaties"**: *al-Gadr* means treachery;



and that is the point of reference in the hadith. So, when we make an agreement it is prohibited to break it. As for treachery without any agreement – we say this owing to the fact that war is strategy. It is reported that about Alee bin Abee Taalib – ؓ - that a polytheist once challenged him to a fight. When the man advanced towards him, Alee shouted: “I have not come to fight two men” and so, the polytheist turned aside thinking that one of his men had actually come out to assist him and Alee – ؓ - struck the man.

It should be noted that regarding the polytheists, we have three situations:

One: When there is no treaty between us; in that case, it is obligatory for us to fight them after they reject our inviting them to Islam and asking them to pay the *Jizya* all on the condition that we have the ability to do that.

Two: When there is an existing treaty between we and them which they honour. In that situation, it is obligatory to honour such agreements with them according to Allah’s saying:

﴿فَمَا اسْتَقَمُّوْا لَكُمْ فَاسْتَقِيْمُوْا لَهُمْ اِنَّ اِلٰهَكُمْ يُّحِبُّ الْمُتَّقِيْنَ ۝۷﴾

“So long, as they are true to you, stand you true to them. Verily, Allâh loves Al-Muttaqûn.” [at-Tawbah: 9]

And His Statement – the Mighty and Sublime –:

﴿فَانْتَبِهُوا عَلَيْهِمْ عَهْدُهُمْ اِلٰى مُدَّتِهِمْ ۝۸﴾

“So fulfill their treaty to them to the end of their term.” [at-Tawbah: 4]

Three: When there is an existing treaty between we and them which we fear they may violate; in that case, we should revoke the treaty and tell them there no more exists any treaty between we and them based on His saying – the Exalted –:

﴿وَلَمَّا تَخَافُ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ اِلَيْهِمْ عَلَى سَوَاءٍ اِنَّ اِلٰهَكُمْ لَا يُحِبُّ الْفٰئِزِيْنَ ۝۵۸﴾

“If you fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allâh likes not the treacherous.” [al-Anfaal: 58].

His saying: “do not mutilate”: that is, destroying the limbs such



is the nose, the tongue and the like. And that is after they have been captured since there is no need for that – such would amount to unnecessary vengeance -. The scholars differ about when they are doing that to the Muslims:

Some say: Do not mutilate them owing to the generality of the texts; and the Prophet ﷺ had not given any exemption; and for the fact that, if we mutilate anyone amongst them it may be that he was not even pleased with what his people did. So why should we mutilate him?

Others say: We will mutilate them as they mutilate us; because the generality of the text should be understood in the context of another general text, and that is His saying that:

﴿فَمَنْ أَعَدَّى عَلَيْكُمْ فَأَعِدُوا عَلَيْهِ بِمِثْلِ مَا أَعَدَّى عَلَيْكُمْ﴾

“Then whoever transgresses the prohibition against you, you transgress likewise against him.” [al-Baqarah: 194]

And if we do not mutilate them as they mutilate us, it could be interpreted to mean weakness on our part; but if we mutilate them in that circumstance, they will know for sure that we are strong and stop any further mutilation of our people.

Apparently, the most preponderant is the second view.

If it is asked: It is likely that we mutilate an individual who had not mutilated any Muslim nor supported that a Muslim be mutilated?

It is answered that: the *Ummah* is one, an individual's action among its people is as that of the entire people. For this reason, Allah – the Mighty and Sublime – addressed the Jews during the time of the Messenger ﷺ regarding a matter that happened during the period of Moosa (alayhi as-salam). Allah – the Exalted – said:

﴿وَإِذْ قَتَلْتُمْ نَفْسًا قَادَرْتُمْ فِيهَا﴾

“And (remember) when you killed a man and fell into dispute among yourselves as to the crime.” [al-Baqarah: 72]

And He – the Mighty and Sublime – said:

﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ﴾

“And (remember) when we took your covenant and we raised above you the Mount.” [al-Baqarah: 93]

And similar others.



His saying: “and do not kill children”: i.e., do not kill the young ones since they do not fight and may even accept Islam. It is reported in other *Ahadith* that: The monk should not be killed, the very elderly, the women⁽¹⁾ unless they are fighting too or inciting (the army) to fight or when they support the war as Durayd bin Sammah was killed during the Thaqeef campaign despite his old age and his being blind.⁽²⁾

This hadith is given as evidence that fighting is not to make them accept Islam, it is rather in order to protect Islam for the evidence that we would not fight those. If it were for the purpose of them accepting Islam, we would have fought them if they don't accept Islam. Shaykh al-Islam Ibn Taimiyyah gave preponderance for this position and he even has a separate piece on it titled: “*Qitaal al-Kuffaar* - Fighting the Unbelievers.”

His saying: “When you meet your enemy”: i.e., “when you come face-to-face” or “find them”; he started by mentioning enmity by way of arousing them towards the battle because if you put it in mind that they are your enemies, it awakens you to fight them. For this reason, Allah – the Exalted – said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾

“O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends” [al-Mumtahinah: 1]

This is more effective than His saying in another verse that:

1 The hadith of Ibn Umar ؓ that: “A woman was found killed in one of the battles of the Messenger of Allah ﷺ; and then, he forbade killing women and children.”

Reported by Al-Bukhaaree in (Book of Jihad, Chapter on Killing Children; 2/362) and Muslim in (Book of Jihād, Chapter on Prohibition of Killing Women; 3/1363). And the hadith of Anas - ؓ - who said: “The Messenger of Allah ﷺ said, ‘Proceed in Allah’s Name, and with Allah and upon the path of the Messenger of Allah. Do not kill the very elderly, kids, the young people, the women...’” Reported by Abu Daawood in (Book of Jihād, Chapter on the Supplications of the Polytheists; 3/86). As-Shawkaanee said in *Nayl* (7/246): “There is Khaalid Al-Fizr in the chain of Anas, and he is not good enough.”

And the hadith of Ibn Abbass - ؓ - which contains that the Messenger of Allah ﷺ said: “Do not break your treaties, do not hide the booty to take possession of it unlawfully, do not kill the children and those in synagogues.” Reported by Ahmad (1/300) and At-Tahaawee in *Sharh Ma’aani Al-Aathaar* (3/225). Ibn Hajar said in *At-Talkhees Al-Habeer* (2/103): “There is Ibraaheem bin Ismaa’eel bin Abee Habeebah in its chain and he is a weak reporter.”

2 Reported by Al-Bukhaaree in (Book of Military Campaigns, Chapter on Battle of Autaas; 3/156).



﴿لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ﴾

“Take not the Jews and the Christians as Auliya’ (friends, protectors, helpers, etc).” [al-Maidah: 51]

Here, He – free is He from all imperfections – specifically mentioned the Jews and the Christians because the context deserved that they are mentioned.

The enemy is the opposite of a friend; the *waliyy* (friend, associate) cares for your affairs and pays attention to you through rendering assistance to and protecting you among other things. As for the enemy, he (seeks to) disgrace you, avoids you and attacks you if he has the ability.

His saying: **“among the polytheists”**: includes every disbeliever and even the Jews and the Christians.

His saying: **“traits – or practices”**: they both mean the same thing. Therefore, **“or”** expresses doubt but the meaning does not change.

His saying: **“in whichever of them they follow you”**: *ayyatuhunna* (as it occurs in the Arabic text), is a nominal conditional occurring as the subject (in a subject-predicate syntax); the particle, *maa* is an additional and it gives intensity to the general sense of the phrase. This is similar to His saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَقْبِلُوا أَسْمَاءَ الْحُسْنَىٰ﴾

“...by whatever Name you invoke Him (it is the same), for to Him belong the best Names.” [al-Israa: 110]

The letter *Kaaf* (in *ajaabook* – meaning: ...you), is the object which returns to the omitted nominal conditional. So the expression will all read in full as: Any of them in which they follow you; accept it from them and leave them; do not fight them.

His saying: **“and then invite them”**: *Thumma* (literally meaning: and then) here (in the Arabic text), is an additional as contained in the version of Abu Daawood since it really carries no linguistic import. It may be said that: It is not from the statement of the Messenger ﷺ; that it is rather from one of the reporters considering the saying that: **“then invite them...”**



His statement: “to Islam”: i.e., which includes *Eemaan* because when it is mentioned alone, it includes *Eemaan* and when they are both mentioned in a text, they have different meanings as the Prophet ﷺ differentiated between them in the hadith of Jibreel.

Eemaan according to the People of the *Sunnah* and the *Jamaa'ah* includes deeds. He - ﷺ - said: “*Eemaan* is seventy-some branches; its peak is the saying: *Laa ilaaha Illallah* (There is no deity worthy of worship except Allah), and its lowest is removing harm from the path; and bashfulness is a branch of *Eemaan*.”⁽¹⁾

If they accept your invitation and enter Islam – and this is what the Muslims want -, in that case, it will not be allowed for us to fight them. It is for this reason the Prophet ﷺ said, “take it from them.”

His saying: “Then invite them to leave their homes to the homes of those who have made the *Hijrah*”: This sentence indicates that after those who were fought among the people living in remote areas accept Islam, they are asked to relocate to the lands of those who had made the *Hijrah* in order for them to learn the religion of Allah because the person living in a distant place is far from knowledge as Allah – the Exalted – has said:

﴿الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَنْ لَا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ﴾

“The Bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allâh’s Commandments and his legal laws, etc.) which Allâh has revealed to his Messenger.” [at-Tawbah: 97]

This is a basic rule about living in remote communities.

His saying: “to the homes of those who have made the *Hijrah*”: it is possible that it refers to a particular place; i.e., *al-Madeenat an-Nabawiyyah*. It may also refer to the kind; that is to say, the home to which migration could be made owing to its being the land of Islam whether *Madeenah Nabawiyyah* or any other. However, the second probability is supported – that it refers to the kind – by the fact that: If it actually intended *Madeenah Nabawiyyah*, the Messenger ﷺ would have mentioned its name and not its general attribute. Although the

1 Reported by al-Bukhaaree in (Book of *Eemaan*, Chapter on the Matters of *Eemaan*; 1/20) – and its wording is: “*Eemaan* is sixty-some branches; bashfulness is a branch of *Eemaan*” – and Muslim in (Book of *Eemaan*, Chapter Explaining the Number of the Branches of *Eemaan*; 1/63) from Abu Hurayrah – ؓ.



first view is given credence by the fact that: the first home of those who made the Hijrah was *al-Madeenah* but the second appears stronger still.

His saying: “they will have what those who had made the *Hijrah* have and the same obligations as those who made *Hijrah*”: This is perfect justice. It should not be asked that the original owners of the land are more rightful: so they will be entitled to the booty and share from other earnings as those who had made the *Hijrah* earlier, and they will have the same obligations as well.

His saying: “and they will not have any share of the war booty and other revenues unless they fight alongside the Muslims”: That is, if they do not relocate to the home of those who had made the *Hijrah* they will not be entitled to anything from the booty and other revenues. The *Ganeemah* (booty) is the wealth seized from the disbelievers after battle with them or its ancillaries. But the *Fay* (revenues) are other incomes accruing to State account such as a fifth of the fifth of the booty, the *Jizyah* (protection fee), the *Kharraaj* (land tax) and similar others.

His saying: “unless they fight alongside the Muslims”: implies that if they fight at the side of the Muslims they would have the same rights to the booty as others. As for the *Fa’y* the people of knowledge are differed regarding that: In the view of Imam Ahmad: they have a right in the *Fa’y* generally and in the booty if they fight. Others say: They have no share in the *Fa’y* that the *Fa’y* is only meant for the people of the cities according to the evidence of exemption which returns to the booty since those in the cities, prepared for battle and learning and teaching the religion should not be compared to the Bedouin in the desert rearing his camel.

So when they accept Islam, they have three categories:

1. Relocating to the home of those who had made *Hijrah*; in that situation, they will have what those who made *Hijrah* have and the same obligations as theirs.
2. Remaining in their places and partaking in *Jihâd*; then, they are entitled to the same shares of booty as other fighters, although there is difference on their share of *Fa’y*.
3. Remaining in their places and not participating in *Jihad*; then they will have no shares from the booty or *Fa’y*.



His saying: “But if they refuse”: *hum* (they) in the view of the linguists of Basra: expresses emphasis for the omitted doer along with the conditional verb. It will then read in full as: “If they themselves refuse.” But in the opinion of those of Koofah: it is a subject (in a subject-predicate construction) and its predicate is the phrase occurring after it. But the rule in our view is that when the grammar authorities differ on an issue: we follow the easier of the two views; and the easier here is that of the scholars of Koofah.

His saying: “ask them of the *Jizyah* (protection fee)”: the asking is for them to pay and not one of an interrogation. The difference between the two is that: the interrogative requires attaching the particle, *‘an* to the second object (in the Arabic syntax). Allah – the Exalted – says:

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۖ﴾

“They ask you (O Muhammad ﷺ) about the Hour, - when will be its appointed time?” [an-Naaziat: 42]

The second object could as well be an interrogative phrase such as His saying:

﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ﴾

“They ask you (O Muhammad) what is lawful for them (as food).” [al-Maaidah: 4]

But as for the asking of request, it does not require such like your saying: *sa-altu Zaydan Kitaaban* (I asked Zayd about a book).

His saying: “*Jizyah*”: (based on the word measure,) *fi’lah* from the verb, *jazaa – yajzee*; and apparently, it means reciprocating. It refers to the money paid by non-Muslims for his protection and stay in our land. The *Dhimme* is under protection in his wealth, blood and offspring in return for the *Jizyah*. He – the Exalted – said:

﴿حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ۝﴾

“...until they pay the *Jizyah* with willing submission, and feel themselves subdued.” [Taubah: 29]

That is, they render it with their hands; it will not be accepted that they send their servants or children, he must bring it himself.



It is said that: “*willing submission*”: (*‘an yadin*) by force; but the correct thing is that it entails both meanings. It is also said, “*willing submission*”: that they should give it to you and you should receive it strongly, shaking his hand such that he feels your strength – but this not necessary.

His saying: “*and feel themselves subdued*”: i.e., it is mandatory that they experience disgrace and dishonour while giving it; they should not give it with grandeur and opulence with their servants and convoy. Some scholars include long waiting while paying as from the aspects of the “subdue” mentioned in the verse.”

His saying: “*rely on Allah and fight them*”: the Prophet ﷺ began with asking for help from Allah because if He does not assist you in a *Jihad* against His enemies, you will certainly be disgraced. The statement is a response to a conditional.

His saying: “*If you lay siege on the people of any fortress and they request you*”: *Al-Hasr* is to surround a place and put them under tough conditions such that they neither have access into or outside their fortress and no one can go into it.

Hisn (fortress) is a fortified place where people seek security such as a mansion or even compound and so on.

His saying: “*request you*”: i.e., “ask you for”; here he lexically used “will” to entail “request”. Otherwise, it would have been joined with the particle, *min* and so, it will be said, “The want from you...”

His saying: “*do not grant them the covenant of Allah and that of His Prophet*”: *Adh-Dhimmah* is *Al-‘Ahd* (covenant); if the people of a fortress under siege say: We want you to apply the covenant of Allah and His Messenger”; it is not permissible for you to grant them the covenant of Allah and His Messenger, and the Prophet ﷺ gave the reason in his saying: “because that you break your pledge and that of your companions is easier...”

His saying: “*that you break*”, *takhfiroo* with a *taa* having the *dommah* sign and the letter *faaf* having a *Kasrah* sign, from the word, *akhfara* – a four-letter word; i.e., betrayal. As for *khafara* – three-letter word – it means, “to protect”; but the appropriate thing here is the first.

His saying: “*easier than breaking the covenant of Allah and the covenant of His Prophet*”: because betraying the covenant of Allah and the covenant of His prophet is greater; and his saying: “*is easier*”,

ahwanu is from the aspects of using a comparative noun in which the quality under comparison is absent in both the relatively inferior noun and the superior. This is because, his saying, “easier” necessitates that both the superior and the comparatively inferior share in the quality of ease; but this is not the case since betrayal is dispraised whether with regards to the covenant of Allah and the covenant of His Messenger or that of the fighters in Allah’s path. None of them is easy; they are rather difficult. So, ease mentioned here is relative and not in the actual sense.

Here, they want to have the covenant without having any ruling applicable to them; they would rather ask pledge for the security of their wealth, their own lives, their wives and offspring, and they should be given.

His saying: “And if you lay siege”: i.e., do (a military operation), surrounding them cutting off access outside their places. “...the people of any fortress”: *Ahl Hisn*; the people of a town or place in which they take security “and they desire you”: they request you for “Allah’s rulings” i.e., the legislations of Allah.

His saying: “you should rather make them be under your own rulings”: if they desire to be placed under Allah’s legislations; they should not be granted, we know not perhaps we may be right in Allah’s rulings on them or not. For that reason, he said, “you should rather make them be under your own rulings.” He did not say, “and the rulings of your companions” as he said regarding covenant because the rulings in the army or unit rests with the commander. As for covenants and pledges, it is for everyone; and so, no one in the army should violate the covenant.

His saying: “because you may not know”: i.e., you may not actually realize it “whether you were right regarding them in Allah’s rulings or not” and that is because an individual may err regarding the ruling of Allah – the Exalted.

The scholars have different opinions on the matter:

Some say: the people of a fortress should not be placed under Allah’s rulings because the head of the army even if he gives juristic opinions may not know whether he has conformed to Allah’s ruling on them or not? Not every person who gives juristic opinion attains correctness in his ruling.



Others view that: They should be placed under Allah's rulings; the prohibition on that was rather restricted to the time of the Prophet ﷺ alone because it will amount to a covenant while the ruling may change since it was possible that after the army returns, that Allah changes the ruling. In that case, they should not be placed under Allah's rulings because you would not know whether you will conform with the new ruling or not.

But after revelation had ceased, they should be placed under Allah's rulings; and our juristic opinions will be considered correct as long as the error is not known since Allah will not burden a soul except by what it is capable of bearing. He – the Exalted – said:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

"So keep your duty to Allāh and fear Him as much as you can." [At-Taghaabun: 16]

And this is the strongest view since the jurist is ruled to be correct in the *Sharee'ah* even though it is possible that he errs. But if there is some caution by his saying: "We will place you upon what we understand of the rulings of Allah and His Messenger" that is better considering the fact that once you say, "based on our understanding", the matter becomes well understood that this ruling is with respect to our own understanding and not the absolute reality in case something else becomes clearer later on.

Our carefulness in our expression was for the reason that the ruling may change and another army commander will come fight them or some other people and then the ruling is said to have changed and the disbelievers begin to say: "The rulings of these Muslims are contradictory."

The benefits that follow may be derived from the hadith:

1. Prohibition of mutilation, stealing war booty, treachery, killing children; and they'd been explained.
2. It is allowed for the ruler to dispatch an army or unit.
3. It is not permissible to start fighting (a people) before inviting them because fighting is the last resort. But as for what is reported in the *Saheeh* that the Prophet ﷺ laid a siege on the *Mustaliq* tribe all



of a sudden,⁽¹⁾ it is answered that: The invitation had reached those people, and inviting a people again after invitation had reached is only supererogatory and not obligatory and would only be resorted to due to pressing benefit.

4. Permissibility of taking the *Jizyah* from other than the Jews, Christians and *Majoos* because the Qur'an is explicit on taking from them; and that of the *Majoos* was stated in the *Sunnah*. Regarding others, the scholars view differently:

It is said that: it should not be taken from any other than those. Others say: It should not be taken from the polytheists among the Arabs because that entails some disgrace. However, the correct view is that it should be taken from all the disbelievers because of the generality of his saying: "whoever disbelieves in Allah"; he did not specify: the Jews and the Christians.

5. An indication that fighting is not to compel the people to enter Islam; if it were so, the *Jizyah* would not have been legislated because otherwise, they will be left with accepting Islam or been fought. This is the most preponderant position that is strengthened by the Qur'an and the *Sunnah*. As for his saying: "I have been ordered to fight the people..."⁽²⁾ it is general particularly explained by the narrations on the *Jizyah*.

6. The seriousness of covenants especially the covenant of Allah and His messenger.

7. Permissibility of placing the people of a fortress upon the rulings of the commander of the army.

8. That it is not allowed to place them under Allah's rulings; whether during the time of the Messenger ﷺ or at all times according to the difference on the subject.

9. The jurist could be right or wrong in his ruling based on his saying: "you may not know whether you were right regarding them in Allah's rulings or not." The Prophet ﷺ also said: "When the judge

1 Reported by Al-Bukhaaree in (Book of Manumission, Chapter on Whoever has a slave among the Arabs; 2/218) and Muslim in (Book of Jihād, Chapter on Permissibility of Suddenly Attacking the Disbelievers; 3/1356).

2 Reported by Al-Bukhaaree in (Book of Faith, Chapter on *If they repent and establish the Prayers*; 1/24) and Muslim in (Book of Faith, Chapter on the One who fights a people until the testify that *laa ilaaha illa Allah*; 1/95) from the hadith of Ibn Umar - رضي الله عنه.



ules and deduces a verdict and was right, he gets two rewards. But if he errs, he gets a single reward.”⁽¹⁾

So, should we then say: The jurist is right even though he errs? The response is that: It is said that every jurist is right. Others say: Not every jurist is right. Yet, some say: Every jurist is right in the fundamentals and not the subsidiary matters by way of holding back from affirming the evils of the people of Innovations in the fundamentals.

However, the correct opinion is that: every jurist is right from the angle of his effort; as for his attaining the truth, he may be correct or wrong. This is clearly pointed to by his saying: “...deduces a verdict and was right, he gets two rewards. But if he errs...” This is clear with regards to categorizing the jurists to those who are right or wrong. Apparently, the *Ahadith* and texts show that it includes both fundamentals and the subsidiary matters because they show that Allah will not burden a soul beyond its abilities. Nevertheless, an error that contradicts a consensus of the pious predecessors is absolutely wrong even if it is from a jurist because it is not possible that he were right while the early Muslims were all wrong whether in the fundamentals or the subsidiary issues.

Although Shaykh al-Islâm Ibn Taymiyyah and Ibn al-Qayyim (may Allah shower blessings on them) condemn separating the religion into *Usool* (fundamental) and *Furoo'* (Subsidiary); they both said: This classification was newly-invented after the time of the companions – ﷺ. It is for this reason we find those who opine this view (of classification) counting some of the most crucial Fundamental issues as Subsidiary such as the *Salaat* (Prayer) which is one of the Pillars of Islam. Likewise, they exclude some matters of Creed about which the pious predecessors have differed saying that: “they are from the Subsidiaries” that they are not from the Creed; they are rather – in their (faulty) view – among the Subsidiary issues.

We say: If you mean by saying Fundamental issues, matters of Creed; then the entire religion is Fundamental since the wealth or body-related acts of worship cannot be directed to Allah except by believing that they are legislated. And that is creed preceding action;

1 Reported by Al-Bukhaaree in (Book of Sticking to the *Sunnah*, Chapter on The Reward for the Judge When He is Correct; 4/372) and Muslim in (Book of Rulings, Chapter Explaining the Reward of the Judge When He is Correct; 3/1342) from 'Amr bin Al-'Aas - ﷺ.



and if you do not believe that, your worshipping Allah cannot be right

Also, the correct position is that the doors of giving juristic deductions on the matters called Fundamental or Subsidiary are still open; but whatever contradicts the lines of conduct of the pious predecessors is not acceptable absolutely.

10. That juristic deductions could still be made according to his saying: “you may not know whether you were right regarding them in Allah’s rulings or not.” Based on this, the weakness becomes clear of the view of those who opine that: The doors of juristic deductions are closed and that it becomes obligatory for blindly follow the leading scholars. But this would imply turning away from the Book and the *Sunnah* to follow the views of people and this is error. In fact, the obligatory thing for whosoever is able to deduce rulings from the Book and the *Sunnah* is to take it from them both. But due to the vastness of the *Sunnah* and its diversity, it is not appropriate for an individual to rule regarding a matter after merely hearing a hadith about the ruling until he researches properly because the ruling may even be abrogated or restricted or general while you think it contrary.

But for us to say: do not consider the Qur’an and the *Sunnah* because you are not qualified to make juristic deductions; this is not correct.

Also, when we say that: the doors of juristic deductions are opened; it is absolutely wrong to demean the positions of the early scholars or degrade them because those – may Allah shower blessings on them – made great efforts and exertion – even though they are not infallible –, for you to demean their personality or take or present the issues jokingly before the people so that they could mock them, this is also not allowed.

If back-biting the average person is prohibited; how about back-biting the people of knowledge who spent all their lives deducing the issues from their evidences: someone now comes at the End times and says: those people know nothing; they give impossible suppositions saying: this and that. That is even when the people of knowledge only scarcely give suppositions; when they do, they only try to assess the student about the practical applications of the issues based on the basic rules and their fundamentals.

11. It affirms rulings by Allah – the Mighty and Sublime –, and



Allah's rulings have two classes:

a. **Universe-related rulings:** those are the rulings connected to the universe; and it is not possible for anyone to contradict it. Allah – the Exalted – said:

﴿فَلَنْ أُنَبِّحَ الْأَرْضَ حَتَّى يَأْذَنَ لِىَ آبِى أَوْ يُحْكَمَ اللَّهُ لى﴾

“Therefore I will not leave this land until my father permits me, or Allâh decides my case (by releasing Benjamin).” [Yoosuf: 80]

b. **Legislation-related Rulings:** those are the things that are connected to laws and worship. Here, there are among men, those who uphold this, and there are those who do not. He – the Exalted – said:

﴿ذَٰلِكُمْ حُكْمُ اللَّهِ بَيْنَكُمْ﴾

“That is the judgement of Allâh. He judges between you. And Allâh is All-Knowing, All-Wise.” [al-Mumtahinah: 10]

Important Issues:

First: The difference between the covenant of Allah and His Prophet and the covenant of the Muslims.

Second: Guiding towards taking the least of any two harmful alternatives.

Third: His saying: “Advance in the Name of Allah in the path of Allah...”

Fourth: His saying: “fight whoever disbelieves in Allah...”

Fifth: His saying: “rely on Allah and fight them...”

Sixth: The difference between the rulings of Allah and the rulings of the scholars.

Seventh: That a companion would rule during necessity not knowing whether he will conform to Allah's rulings therewith or not.

COMMENTARY

First: The difference between the covenant of Allah and His Prophet and the covenant of the Muslims: If he had said, “the difference between the covenant of Allah and the covenant of the His Prophet and the covenant of the Muslims”, it would have been clearer. Because when you read his statement you may think that the difference is between the entire three and that is not the case. The



covenant of Allah and the covenant of His Prophet are one. The difference is between the both and the covenant of the Muslims. The difference is making the covenant of Allah and the covenant of His Prophet prohibited and making the covenant of the sieging army as a permissible covenant.

Second: Guiding towards taking the least of any two harmful alternatives: based on his saying: “You should rather give them your own pledge and the pledge of your companions...” This is an important rule; it can also be expressed as: committing the least of the two evils in order to remove the worst of them when one of the two must be done. The *Sharee’ah* points to it – Allah says:

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾

“And insult not those whom they (disbelievers) worship besides Allāh, lest they insult Allāh wrongfully without knowledge.” [al-An’am: 108]

To abuse the gods of the polytheists is encouraged; however, if that brings about abusing Allah – the Mighty and Sublime –, it becomes prohibited because the evil of abusing Allah is greater than the evil of holding back from abusing their gods even though not abusing their gods entails evil. Nevertheless, we will remain silent so that a greater evil is avoided. The intellect also points to this fact.

It also entails the reverse; and that is: Leaving the meanest benefit to attain a greater one since one of them must be left. So, when two benefits conflict such that it is not possible to take them both together; you should choose the greater, and when two evils conflict such that it is not possible to leave them both, then the least one should be taken.

Third: His saying: “Advance in the Name of Allah in the path of Allah...”: Fighting while depending on Allah with sincerity and marching on based on His legislations are all derived from this.

Fourth: His saying: “fight whoever disbelieves in Allah...”: the obligation of fighting the disbelievers is derived from this, and that the reason for fighting them is their disbelief. It does not mean that no one should be fought except those who disbelieve; it rather shows that disbelief is the reason for fighting. Yet, the one who refuses to pay the Zakat should be fought, if the people of a city all abandon the Prayer they must be fought; likewise the call-to-prayer and invitation



o the commencement of the Prayer even though that does not imply hat they have so disbelieved. Similarly, if two parties fight and one of hem refuses to stay upon Allah's order; it should be fought. Therefore, ighting has many causes; it is not restricted to disbelief.

Fifth: His saying: "rely on Allah and fight them...": it indicates the obligation of seeking assistance from Allah, and that the individual should not depend on his own might and power.

Sixth: The difference between the rulings of Allah and the rulings of the scholars: There are two differences:

1. Allah's ruling is undoubtedly correct while the ruling of the scholars may be correct or incorrect.

2. Placing the people of a fortress upon Allah's ruling is prohibited; either during the time of the Messenger ﷺ or generally speaking. But placing them upon the rulings of the scholars and the like is permissible.

A point of benefit: It is not proper to say to a jurist: "What is the ruling of Islam as regard such-and-such?" or "What is the view of Islam about such-and-such?" because he may err and not achieve the ruling of Islam. Likewise, the jurist should not say: "The ruling of Islam is such-and-such" because he may err. So, he should specify; saying: "The ruling of Islam in my view is such-and-such" except regarding a clear-cut text; then there is no blame.

For example; that it is said: "What is the ruling of Islam regarding eating the flesh of an animal that falls dead?" And so he says: "The ruling of Islam about eating the flesh of animals that fall dead is prohibition."

Seventh: That a companion would rule during necessity not knowing whether he will conform to Allah's rulings therewith or not: This is not restricted to the companions alone; even those who came after them; the incumbent thing is for him to rule according to what he considers as Allah's ruling during the times of necessity.





CHAPTER:

SWEARING THAT ALLAH WILL DO A THING

COMMENTARY:

Al-Iqsaam is the verbal noun of *aqsama* (he swore) - *yuqsimu* (he will swear); when an individual makes a solemn oath. Making solemn oaths has a number of names (in the Arabic lexicon) such as; *Yameen*, *Alyah*, *Half* and *Qasamun* but they all have the same meaning. Allah – the Exalted – said:

﴿ فَلَا أَقْسِدُ مَوْقِعَ الْنُجُومِ ۝۷۵ ﴾

“So I swear by *Mawâqi* (setting or the mansions, etc.) of the stars (they traverse).” [al-Waaqi’ah: 75]

He – the Mighty and Sublime – also said:

﴿ لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ ۝۲۶ ﴾

“Those who take an oath not to have sexual relation with their wives.” [al-Baqarah: 226]

That is, those people swear.

He – the Mighty and Sublime – said:

﴿ لَا يَوَاضِعُنَا اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ ۝۲۵ ﴾

“Allâh will not call you to account for that which is unintentional In Your oaths.” [al-Baqarah: 225]

And He – the Mighty and Sublime – said:

﴿ يَخْلُقُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ ۝۶۲ ﴾

“They swear by Allâh to you (Muslims) in order to please you.” [at-Tawbah: 62]

Allah – the Exalted – said:

﴿ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۝۵۳ ﴾

“They swear by Allâh their strongest oaths.” [an-Noor: 53]

The people of knowledge hold different views regarding the particle, *Laa* in His Statement: *Laa Uqsim* (I swear by...) as in the first verse cited above. Some say it: it is negative remaining upon its



original meaning; and that the meaning of the expression is: "I will not swear by this thing over the matter for which the swearing is being made since the matter is too obvious for it to require swearing." But his interpretation is some clumsy because whoever reads the verse understands clearly that the expression is one that affirms swearing by those things and not a negation.

Some others say: the particle, *laa* is an additional here reading in full as: "I swear." Yet others hold that the particle *laa* expresses "caution", but this has the same import as the second meaning above because it would imply that in terms of grammatical parsing, it is an additional. Some hold that it rather negatives an omitted word; i.e., There is no truth in claiming the impossibility of resurrection. This is similar to His saying – the Exalted – that:

﴿لَا أَقْسِمُ بِوَرْدِ الْقَيْئَمَةِ﴾

"I swear by the Day of Resurrection;" [al-Qiyaamah: 1]

However, this is also clumsy; and the correct view is that it occurs as an additional by way of directing attention (to the statement that follows it).

Swearing that Allah will do a thing: is to make a solemn oath that Allah should do a thing; or that you make the vow that He will not do it. For example (to say): "By Allah! Allah will certainly do such-and-such." Or "By Allah! Allah will not do such-and-such."

Swearing that Allah will do a thing has a number of forms:

One: Swearing based on what Allah and His Messenger had rejected or affirmed. There is no blame in this; it rather shows his certainty of faith regarding what Allah and His Messenger had said. For instance: "By Allah! Allah will accept the intercession of His Prophet over the creatures on the Day of Resurrection." Or that, "By Allah! Allah will not forgive whosoever joins partners with Him."

Two: For the individual to swear that his Lord will do a thing out of his strong hope in and his good opinion of Lord. This is permissible owing to the approval of the Prophet (ﷺ) of it in the story of Rubayy bint an-Nadr, the paternal aunt of Anas bin Maalik – (رضي الله عنه) that: "When she broke the canine of a young girl among the Ansar and they took the matter before the Prophet ﷺ and the Prophet ﷺ ordered retaliation, they asked for settlement but they (i.e., the other party) refused. Anas bin



Nadr stood up and said, 'Will Rubayy's canine be broken too? By Allah messenger of Allah; Rubayy's canine will not be broken.'" He had said this not intending a rejection of the ruling of the *Sharee'ah*. Thereupon, the Messenger ﷺ then said: "O Anas! Retaliation is Allah's order"; that is, "a tooth for a tooth." But he answered that: "By Allah! Rubayy's canine will not be broken."

His intention for doing that was that, based on his strong conviction that it will not be broken (in retaliation) even if a high fine will be paid; and so, he swore over that. When they saw that he was so determined Allah placed pardon in the mind of the Ansars, and so, they pardoned it. Thereupon, the Prophet ﷺ said, "There are among Allah's servants those who when they swear that Allah will do a thing He fulfils it."⁽¹⁾

That was for his strong hope in Allah and his positive thoughts and so, he swore by Allah that Rabayy's teeth will not be broken. And Allah then placed pardon in the hearts of those who had also insisted on retaliation in front of the Messenger of Allah ﷺ. So they pardoned her and accepted compensation.

So, the Prophet's praising him is proof that the man was among Allah's servants, and that Allah fulfilled his oath and calmed these souls for him. Why not; he was the one said he could perceive the fragrance of the Paradise from the basement of Uhud. When he was martyred about eighty people were seen around him either wounded with the sword or stabbed with his spear and he himself could not be identified except by his sister – the same Rubayy, ؓ - who recognised his fingertips.⁽²⁾

This form of swearing is also proven by his saying: "Many are the tattered, driven away from doorsteps whose swearing will be fulfilled by Allah if they swore that He will do a thing."⁽³⁾

The third form: When self-importance, belittling Allah's favour and thinking evil of Allah – the Mighty and Sublime - drive the individual

1 Reported by Al-Bukhaaree in (Book of Reconciliation, Chapter on Reconciling in the Matters of Compensation; 2/269) and Muslim in (Book of Oath-taking, Chapter on Affirming retaliation regarding the Teeth; 3/1302) from Anas bn Maalik - ؓ.

2 Reported by al-Bukhaaree in (Book of Jihad, Chapter on Allah's saying: Among the believers are men who have been true to their covenant; 6/21) and Muslim (Book on Leadership, Chapter on Affirmation of Paradise for the Martyr; 3/1512).

3 Reported by Muslim in (Book of Goodness to Parents and Joining of Ties, Chapter on the Virtues of the Poor and the Nameless; 4/2024) from Abu Hurayrah - ؓ.

do that. This is prohibited; it is incumbent that Allah ruins the works of such a swearing individual. It is for this form of swearing that the author stated this chapter heading.

Relevance of the chapter heading to *Tawheed*

That whoever swears that Allah – the Mighty and Sublime – will do a thing has indeed been ill-mannered with Him, demeaning His favours and has thought evil of Him. And all these contradict perfect *tawheed*. It may even contradict the basic *Tawheed* because swearing that the Almighty will do a thing considered demeaning to His right.



Jundub bin Abdullah – رضي الله عنه – said that the Messenger of Allah ﷺ said, “A man said, ‘By Allah! Allah will not forgive so-and-so.’ So Allah – the Mighty and Sublime – said, ‘Who is it who swears that I will not forgive so-and-so?! I have forgiven him and have rather obliterated your own deeds.’”

Reported by Muslim.⁽¹⁾

COMMENTARY:

His saying: “A man said”: could mean that the man was the same individual mentioned in the coming hadith of Abu Hurayrah or another person.

“By Allah! Allah will not forgive so-and-so”: this indicates being hopeless of Allah’s Mercy and the person’s degrading Allah’s servant and being vainglorious.

Magfirah is covering a sin and pardoning it; derived from the word; *Migfar* with which soldiers cover and protect their heads during battles

His saying: “Who is it who swears that I will not forgive so-and-so?!”: *man* (who) is a nominal interrogative occurring as the subject (in a subject-predicate construction); and *dha* (as it occurs in the Arabic text after *man*) is the relative pronoun and the predicate of the subject. “swears”: affirms solemnly; i.e., who is it that is demeaning my favours and mercy that I will not forgive the one who errs among my servants. The interrogative here expresses reproach.

The *hadith* occurred in some details in the narration of Abu

1 Reported by Muslim in (Book of Goodness and Joining the Ties, Chapter on Prohibition of a Person’s Loosing Hope of Allah’s Mercy; 4/2023).

Hurayrah (رضي الله عنه)⁽¹⁾ that the person was a devout individual who had sinful friend he finds upon sin and says: “stop this”. So once he found him committing a sin and said, “Stop this.” So the man said, “Leave me alone with my Lord; have you been made a watcher over me?” the man then said, “By Allah! Allah will not forgive you.”

It indicates that the sinning individual had good thoughts about Allah and hopes in Him; perhaps, he commits the sins and seeks forgiveness from Allah privately considering his saying: “Leave me alone with my Lord.” And if an individual commits a sin and then sincerely repents and then his soul overpowers him another time; his repentance the first time is correct. When he seeks repentance again his repentance is accepted because from the conditions for acceptance of repentance is that he determines never to return to it. It is rather not from the conditions of repentance he never returns.

This individual that Allah forgave could have attained some qualities that make him have forgiveness and repentance accepted of him or that the sin he commits is less than *Shirk* and so, Allah favours him and forgives him. But if it was *Shirk* and he dies without repenting, he will not be forgiven because Allah said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ﴾

“Verily! Allāh forgives not (the sin of) setting up partners in worship with Him.” [an-Nisaa: 116]

His saying: “and have rather obliterated your own deeds”: apparently in the sentence syntax, Allah obliterated all his deeds since a conjoined singular noun basically expresses a generality. Allah’s obliteration of his entire deeds – according to our own understanding and the actual knowledge belongs to Allah – is that: this was actually worshipful while his heart is filled with self-importance and his pointing to what he has done is like recounting the favour of his deeds to Allah! In that circumstance he would have missed a tremendously significant pillar of worship since worship is itself founded upon humility and submission.

So you must be a servant of Allah – the Mighty and Sublime – by your directing worship and through what reaches you of His words. Many of those who worship Allah may not have been doing so

1 It will be given



According to His revelation because it may be difficult for them to save their own opinions when the error in it becomes clear to them from the Book of Allah and the *Sunnah* of His Messenger ﷺ; they would even twist the texts for their own opinions. The mandatory thing is for you to be Allah's servant according to His revelation that teaches you by submitting to it completely so that you may perfect your servitude.

It is also possible that, "and have rather obliterated your own deeds" means the deed on which you pride yourself over the other man. And this is easier because when evil deed comes into it, it only destroys the deed and not any other. However, the apparent meaning of the hadith of Abu Hurayrah forecloses this possibility since it occurs in it that Allah – the Exalted – said, "Enter the Fire."

A similar narration that entails a possible general and specific implication is his saying in the hadith of Bahz bin Hukaym from his father on the authority of his grandfather regarding the one who refuses to give out his Zakat: "We will collect it and a half of his wealth as a right among the rights of our Lord."⁽¹⁾ So, his saying: "and a half of his wealth"; does mean his entire wealth or the wealth regarding which he refused to give the Zakat? And both are plausible; for example: If he has twenty camels the Zakat due on it is four sheep; and so, he refuses to give the Zakat. Are we going to take ten of his camels only or together with the Zakat? Or if he has other wealth such as cows and sheep and money; should we also collect half of all that?

They are differed regarding that: it is viewed that: we will take half of the wealth affected by his contradiction. It is also held that we will take half of his entire wealth. The most preponderant is that it depends on the view of the ruler according to benefits. If taking a half of his entire wealth dissuading then a half of all his wealth will be taken. Otherwise, a half of the wealth he refused to give from should be taken.



1 Reported by Ahmad (5/2, 4), Aboo Daawood in (Book on Zakaat, Chapter on ...; 2/233), an-Nasaaee in (Book on Zakaat, Chapter on the Punishment of the One Who Refuses to Give Zakat; 5/15), ad-Daarimee in (Book on Zakaat; 1/396), al-Haakim in (Book on Zakaat, 1/398) – and he graded it authentic according to the conditions of the two and adh-Dhahabee concurred. In al-Mugnee (4/7), Ibn Quddamah said: "He – i.e., Ahmad – was asked about its chain and he said, 'In my view it is a good chain.'"

In the report of Abu Hurayrah, (it says): “The speaker was a devout servant.”

Abu Hurayrah said, “He made a statement that destroyed his life in this world and the hereafter.”⁽¹⁾

COMMENTARY

His saying: “He made a statement”: that is, his saying: “by Allah! Allah will not forgive you.”

His saying: “that destroyed”: that is, ruined; similar to the hadith: “Avoid the seven destroyers”; i.e., the ruining sins.

His saying: “his life in this world and the hereafter”: because whosoever has his deeds destroyed has lost in this world and the hereafter.

But as for his destroying his hereafter, that is obvious since he will be among the dwellers of the Fire – the refuge is with Allah. However, regarding his destroying his worldly life, that is for the reason that the worldly life of a person in reality is that with which he gained good deeds. Otherwise, it is loss. Allah – the exalted – said:

﴿وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لِرَبِّهِ خَسِيرٌ ۝٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا ۝٣ بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝٤﴾

“By Al-’Asr (the time). Verily! Man is in loss. except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the Truth (i.e. order one another to perform all kinds of good deeds (Al-Ma’rûf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allâh has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter In Allâh’s Cause during preaching his Religion of Islâmic Monotheism or Jihâd, etc.).” [Asr: 1-3]

And He – the Mighty and Sublime – said:

﴿قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ۝١٥﴾

“The losers are those who will lose themselves and their families

1 Reported by Ibn al-Mubaraak in Az-Zuhd (900), Ahmad (3/323), Abu Daawood in (Book of Manners, Chapter on Prohibition of Oppression; 5/208) and al-Bagawee in Sharh as-Sunnah (14/384, 385) and Ibn Abee Dunyaa in Husn adh-Dhann (45).



in the Day of Resurrection. Verily, that will be a manifest loss!" [az-Zumar: 15]

Whoever lacks the success of having *Eemaan* and good deeds has actually lost his worldly life since it itself is passing and every passing thing is in reality as if it was not even gotten at all. Contemplate this regarding your life past; you would find that it passed by you as if it had never occurred. This is part of the wisdom of Allah – the Mighty and Sublime – so that no one relies of this (passing) world.

His saying: “Abu Hurayrah said”: that is, regarding the hadith cited by the author – ﷺ.



Important Issues:

First: Warning regarding swearing that Allah will do a thing.

Second: The fact that the Fire is nearer to each of us than the straps of his shoes.

Third: That likewise the Paradise.

Fourth: It contains a supporting evidence for his saying: “A man will make a statement...” to its end.

Fifth: That a man may be forgiven because the matter (in which he fell short) is among the most hateful things to him.

COMMENTARY

First: Warning regarding swearing that Allah will do a thing: based on his saying: “Who is it who swears that I will not forgive so-and-so?!” and the fact that He obliterated his deeds therewith.

Second: The fact that the Fire is nearer to each of us than the straps of his shoes.

Third: That likewise the Paradise: these two issues the author mentioned will be deduced from the obliteration of the deeds of the one who swears (that Allah will do a thing) and the forgiveness received by the sinning individual. Then he referred to the hadith reported by al-Bukhaaree from ibn Mas'ood – ﷺ – that: “The Paradise is nearer to each of you than the straps of his sandals and likewise the Fire.” And by that he meant by that: the nearness of the Paradise and the Fire. The *Shiraak* (strap) is the elongated strip of shoes between the toe and other fingers.



Fourth: It contains a supporting evidence for his saying: “A man will make a statement...” to its end: The author is referring to the hadith that: “a man would utter a statement; he would not imagine that it will reach where it actually reaches and Allah will plunge him into the Fire therewith by a distance of seventy years.”⁽¹⁾ Or “further than that between the East and the West.”⁽²⁾

This entails warning against the dangers of the tongue; it may cause ruin. As such, the Prophet ﷺ said, “Whoever guarantees me that between his jaws and that between his legs; I guarantee him the Paradise.”⁽³⁾

And he ﷺ said to Mu’adh: “Restrain this – that is his tongue.” I enquired, “Messenger of Allah, will we be held responsible for what we say?” He answered, “May your mother loose you, O Muadh! Will the people be plunged into the Fire on their faces – or he said, on their noses – except by the earnings of their tongues?!”⁽⁴⁾

Especially if the error is from an individual taken as a model as it happens of the inviters to misguidance – and the refuge is with Allah – he will bear his own burden and the burdens of all those who follow

1 Reported by Ahmad in (2/297, 355), at-Tirmidhee in (Book of Asceticism, Chapter on One who Utters a Statement to Make the People Laugh; 7/76) – and said: “It is *Hasan Gareeb*”, and ibn Maajah in (Book on Tribulations, Chapter on Restraining the Tongue During Tribulations; 2/1313) from Abu Hurayrah - ؓ.

2 The hadith of Abu Hurayrah and its wording reported by Muslim is: “A servant will utter a statement; its content may not be clear and he will be plunged therewith in the Fire farther than that between the east and the West.” Reported by al-Bukhaaree in (Book of Mind-softeners, Chapter on Restraining the tongue; 4/186) and Muslim in (Book of Asceticism, Chapter on Saying a Statement by which He will be Hurlled in the Fire; 4/2290).

3 Reported by al-Bukhaaree in the previous reference cited (4/186) on the authority of Sahl bin Sa’d - ؓ.

4 Reported by Al-Bukhaaree in *Khalq Afaal al-Ibaad* (pg. 73) and Al-Haakim (4/286, 287) – who graded it authentic according to their conditions and adh-Dhahabee concurred – on the authority of Ubaadah bin Saamit.

Ahmad also reported it (5/231), at-Tirmidhee in (Book of *Eemaan*, Chapter on the Sanctity of the Prayer; 7/270) – and said: “it is *Hasan Saheeh*” – and Ibn Maajah in (Book of Tribulations, Chapter on Restraining the Tongue During Tribulations; 2/1314) and *al-Jassaas in Ahkaam al-Qur’an* (3/353) through the route of Abu Waail from Mu’adh.

Ahmad reported it likewise in (5/233), at-Tayaalisee (560), an-Nasaabee in *al-Kubraa* – as in *Tuhfat al-Ashraaf* (8/410) through the route of al-Hakam bin ‘Ut-bah from ‘Urwah bin Nazzaal from Mu’adh.

Reported by Ahmad (5/236) through the route of Shahr bin Hawshab from Abdur-Rahman bin Ganam from Mu’adh. See: *Jaami’u al-‘Uloom wal-Hikam* the commentary on hadith no. 29, and *at-Targeeb* of al-Mundhiree (3/529).



him till the day of Resurrection.

Fifth: That a man may be forgiven because a matter is among the most hateful things to him: he may be forgiven because of that disgust. However, this was not clear to me from the hadith; perhaps it could be deduced from his saying: "I have forgiven him". There is no doubt that an individual may be forgiven for a thing that is most hateful to him such as going for Jihad on Allah's path. Allah – the exalted – said:

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ

تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ﴾

"Jihâd (holy fighting in Allâh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you." [al-Baqarah: 216]





CHAPTER:

ALLAH SHOULD NOT BE ASKED INTERCESSION WITH HIS CREATURES:

Jubayr bin Mut'im - ﷺ - said, "A Bedouin approached the Prophet ﷺ and said, 'Messenger of Allah! Lives have been destroyed, households are hungry and wealth have ruined; ask your Lord on our behalf for us to have rain, we beg Allah to intercede with you and you with Allah.' Thereupon, the Prophet ﷺ said, '*Subhaanallah* (Glorious is Allah)! *Subhaanallah* (Glorious is Allah)!' He continued to say *Subhaanallah* until it was noticed in the countenance of his companions. Then he said, '*Wayhak!* Do you know Who Allah is? Allah's affair is far greater than that; Allah should not be begged to intercede with any of His creatures...'” Then he cited the hadith.

Reported by Abu Daawood.⁽¹⁾

COMMENTARY:

Istashfa'a by means of a thing means that: he seeks intercession for himself through that thing. *Ash-Shafaa'a* originally is: to make a unit double, and implies: asking intercession with an individual in order to get a particular benefit or put away harm from another individual.

Relevance of the Chapter to the Book on *Tawheed*

Because seeking intercession through Allah – the Mighty and Sublime – with His creatures constitutes putting down Allah – free is He from all imperfections – since it makes Allah's status lower than that of the individual with whom the intercession is sought; because if it were greater He would only order him and not have to intercede. So Allah does not intercede for anybody with anybody because He is far sublime and greater than being an intercessor (with any creature).

1 Reported by Al-Bukhaaree in *Tareekh al-Kabeer* (2/224), Abu Daawood in (Book of Sunnah, Chapter on the Jahmites; 5/94), Uthman ad-Daarimee in *ar-Radd 'alaa al-Jahmiyyah* (pg. 24) and *an-Naqd 'alaa al-Mareesee* (pg. 89, 105), Ibn Khuzaymah in *at-Tawheed* (pg. 103), Ibn Abee 'Aasim in *as-Sunnah* (575), Muhammad bin Abee Shaybah in *al-'Arsh* (pg. 11), at-Tabaraanee in *al-Kabeer* (1547), Daaraqutnee in *ad-Du'afaa* (38,39), al-Bayhaqee in *al-Asmaa* (417, 418), al-Bagawee in *Sharh as-Sunnah* (1/175, 176), al-Mizzee in *Tahdheebal-Kamaal* (1/184, 185) and adh-Dhahabee in *al-'Uluww* (pg. 37-39).

Ibn Kathir considered it strange in his *Tafseer* (1/310). The (chain) of the hadith contains Ibn Ishaq's reporting with the *'an'ananah*, and Jubayr bn Muhammad being unknown because no other Ibn Hibban graded him trustworthy. Ibn Asaakir has a treatise titled, *Bayaanu Wujuuhi At-Takhleef fee hadith Al-Ateet*.



It is for this reason the Prophet ﷺ rebuked that Bedouin. It is from the angle that the chapter falls under the Book on *Tawheed*.

His saying: "A Bedouin": *A'raabee* is singular of the word *al-A'raab*; those are the nomadic Arabs usually coarse since it is likely that they do not know the set limits in Allah's revelations.

His saying: "Lives have been destroyed, households are hungry and wealth have ruined": due to few rains and drought. The households were hungry owing to unavailability of provisions, and wealth got wasted because they did not find what to feed on.

His saying: "ask your Lord on our behalf for us to have rain": i.e., supplicate to Allah to give us rain. There is no blame in this because requesting for supplication is among the matters hoped to be granted as from the means of having supplications answered.

His saying: "we beg Allah to intercede with you": that is, we make Him the intermediary between we and you; that Allah should ask for us. This constitutes his placing Allah's status lower than the status of the Messenger ﷺ.

His saying: "and you with Allah": i.e., we ask you to be an intercessor for us with Allah; so you will supplicate to Allah for us. And this is correct.

His saying: "*Subhaanallah* (Glorious is Allah)! '*Subhaanallah* (Glorious is Allah)!": he said it to show the seriousness of the utterance and by way of rebuking it and affirming Allah's being free from any imperfection implied when He is made an intercessor between the creatures and the Messenger ﷺ.

As for *Subhaan* (occurring in the Arabic text for the expression: Glorious is Allah), it is verbal noun in the accusative considering it an unrestricted accusative from the word, *sabbaha* (he glorified) – *yusabbihu* (he glorifies) – *Tasbeehan* (glorification). And when a word occurs in the meaning of its infinitive form while not actually structured with its letters; such is a verbal noun. For instance: *salaam* is the verbal noun form of the word but its infinitive form is *tasleem*. So, *Subhaan* is an unrestricted accusative, and so, it must occur in the accusative case and its governing word. Thus, it cannot occur with a verb; do not say (for example): *sabbahta Allaha subhaanan* except very rarely in poems and the like.

Tasbeeh means declaring Allah free from whatever is unbefitting, any deficiency, fault or likening Him to His creatures or things like

that.

You may wish to include “likening” as from deficiency and fault because comparing the deficient is itself deficiency. In fact, comparing the perfect with the deficient constitutes ascribing deficiency to it as the poet versified:

Don't you know that the sword reduces in its worth

If it is said that the sword is sharper than the stick?!

His saying: “**He continued to**”: *Maa zaala* (as it occurs in the Arabic text); if the particle, *maa* occurs with *zaala* whose progressive tense form is *yazaalu*; negative (in *maa*) becomes an affirmative expressing continuity such as in His saying:

﴿فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ﴾

“And that cry of theirs ceased not...” [al-Anbiyaa: 15]

And such as His saying that:

﴿وَلَا يَزَالُونَ مُخْتَلِفِينَ ۖ إِلَّا مَن رَّحِمَ﴾

“...but they will not cease to disagree, - except him on whom your Lord has bestowed his Mercy (the follower of Truth - Islâmic Monotheism)” [Hood: 118-119]

The phrase, *yusabbihu* (saying *Subhaanalla*) is the predicate of the particle, *zaala* (in the hadith).

His saying: “until it was noticed in the countenance of his companions”: i.e., its impact was noticed in the facial expressions of his companions since they knew he – ﷺ – would neither say *Subhaanallah* in that circumstance nor continue to repeat it except regarding a serious matter. The reason for his saying *subhaanallah* was made a statement including some demean for Allah – free is Allah from all imperfections. So, the Prophet ﷺ glorified Allah by way of declaring His being free of what the person's expression entails.

It is for this reason that whenever the Messenger ﷺ travelled with his companions, they would say *Subhaanallah* when they descended a slope by way of declaring Allah's being free from any downness which was their own condition; and when they ascended, they would say *Allahu Akbar* (Allah is the Greatest) to declare the greatness of

Allah – the Mighty and Sublime ⁽¹⁾ and that Allah – the Exalted – is the Owner of the Greatness in the heavens and the earth.

His saying: “*Wayhak!*”: *wayh* occurring in the accusative is governed by an omitted phrase which will read in full as: “May Allah stick your woe to you!” Sometimes, it is conjoined and so, it is said: *Wayhak* and at other times, it is disconnected from the joining and said, *Wayhan lak*. At other times still, it occurs in the nominative case as a subject (in a subject-predicate syntax) and so, it is said, *Wayhah* or *Wayhun lahu*. This and *Wayl* and *Ways* all have similar meanings. However some linguists say: *Wayh* is an expression for mercy while *Wayl* expresses warning.

As for its meaning, *Wayhak* means “I ask for mercy upon you and feel pity for you.” Some of them hold the view that: each of these words actually express warning.

Considering the meaning that *Wayh* implies asking for mercy; his saying – peace and blessings of Allah be upon him – would be by way of asking for mercies upon this man who uttered that statement; as if the man did not know Allah’s Might.


His saying: “Do you know Who Allah is?”: the interrogative implies extolment; i.e., Allah’s affair is Great. It could also mean: You do not know Who Allah is; you are rather ignorant of Him. In that sense, the interrogative would imply a negative.

His saying: “Who Allah is”: is an interrogative phrase connected to the word, “Do you know”, *tadree*; because *daree* will make two objects occur in the accusative case (in the Arabic syntax). However, it connected with an interrogative and so, the phrase will be in the position of an accusative covering the place of the two objects of *daree*.

His saying: “Allah’s affair is far greater than that”: the affair of Allah and His greatness are too sublime for what you are imagining when you made this statement.

His saying: “Allah should not be begged to intercede with any of His creatures...”: that is, He should not be asked to beg intercession from anyone, and that is due to His perfect Sublimity and Greatness.

However, this hadith has some weakness although its meaning is

1 Reported by Al-Bukhaaree in (Book of Jihad, Chapter on Saying Subhaanallah when he descends a valley and the Chapter on saying *Allahu Akbar* when he ascends; 2/257) from Jabir bin Abdullah - .



authentic. Additionally, it indicates that it is not permissible for anyone to say: "We beg Allah to intercede with you." If it is asked: Didn't the Prophet ﷺ say, "Whoever asks by Allah, give him"⁽¹⁾? This is evidence for the permissibility of asking by Allah; because if asking by Allah were not allowed, giving the asking-person would not be obligatory?

The response is that: Asking by Allah does not imply that the status of the One by Whom it is being asked is lesser than that of the person to whom the request is directed contrary to the case in intercession. In fact, it even shows that the status of the One by Whom the request is being made is great considering the fact that when He is asked by such requests are granted.

Yet, some of the scholars explain that: "Whoever asks you by Allah" rather means; whoever asks you a question relating to the *Sharee'ah* of Allah; then you should respond, and not that: Whoever requests of you by Allah. The first meaning is however the most preponderant. A similar expression is mentioned in the statement of the angel (in a previously cited hadith) that: "I ask you by the One who gave you this good complexion..."⁽²⁾



Important Matters:

First: His rebuking the one who said: "We beg Allah to intercede with you".

Second: Complete change in countenance of his companions due to this expression.

Third: He did not rebuke him for his saying that: "we beg you to intercede with Allah."

Fourth: The note on the expression, "*Subhaanallah!*"

Fifth: That the Muslims used to ask him - ﷺ - to supplicate to Allah for rain.

COMMENTARY

First: His rebuking the one who said: "We beg Allah to intercede with you": deduced from his saying: "*Subhaanallah* (Glorious is Allah)! ...Do you know Who Allah is?"

1 Its reference had preceded

2 Its reference had preceded



Second: Complete change in countenance of his companions due to this expression: deduced from his saying: “He continued to say *Subhaanallah* until it was noticed in the countenance of his companions.” His repeating *Subhaanallah* is evidence that his mood changed completely due to that utterance to the extent that it was noticed in the facial expressions of his companions. This is proof that the utterance was serious and grave.

Third: He did not rebuke him for his saying that: “we beg you to intercede with Allah”: Because he said, “Allah show not be asked to intercede with anyone” and he rebuked him for that but was silent regarding, “we beg you to intercede with Allah.” This points to the permissibility of saying that. Here, there is a basic rule to note and that is: If the mention of things occurs in the texts and some were rebuked while others were not mentioned; that shows that that which was not mentioned is right.

An instance is Allah’s saying:

﴿وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّمَا اللَّهُ لَا يَأْمُرُ بِالْفَحْشَاءِ﴾

“And when they commit a *Fâhishah* (evil deed, going round the *Ka’bah* in naked state, every kind of unlawful sexual intercourse, etc.), they say: “We found our fathers doing it, and Allâh has commanded us of it.” say: ‘Nay, Allâh never commands of *Fâhishah*.’”

So Allah – the Mighty and Sublime – detested their statement that: “Allâh has commanded us of it” but was silent on their statement that: “We found our fathers doing it,” indicating that it is true.

A similar instance is the number of the Companions of the Cave wherein He – the Mighty and Sublime – said:

﴿ثَلَاثَةٌ رَأَيْتُهُمْ كَلْبُهُمْ وَفِيقُ الْوُجُوهِ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجَعُوا بِالْغَيْبِ﴾

“...they were three, the dog being the fourth among them; (others) Say they were five, the dog being the sixth, guessing at the unseen” [al-Kahf: 22]

But He – the Mighty and Sublime – was silent on:

﴿سَبْعَةٌ وَتَامُهُمْ كَلْبُهُمْ﴾

“They were seven, their eight was their dog...”

Fourth: The note on the expression, “*Subhaanallah!*”: because



his statement: "Allah's affair is far greater than that" He is far above whatever contradicts that Sublimity.

Fifth: That the Muslims used to ask him - ﷺ - to supplicate to Allah for rain: this was during his lifetime. But after his death, they did not use to do that because his deeds and worship - ﷺ - had ceased. As such, when there was drought during the time of Umar bin al-Khattab - رضي الله عنه - he asked Abbass to supplicate for the rain. He said, "O Allah! We used to ask our Prophet to seek intercession with You and you would give us rain. Now, we are asking the prophet's uncle, Abbass (to intercede with You), so give us rain."

Their request from the Prophet ﷺ was supplication; and as such, it occurs in some versions that: "Umar would request of Abbass and he would stand up and supplicate."

We know then from the foregoing that the story narrated from a man called al-'Itbee who was said to be sitting near the grave of the Prophet ﷺ and (a man came and) said: "As-Salam Alaykum, O Messenger of Allah, I heard Allâh say:

﴿وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ

لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا﴾

"If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad) and begged Allâh's Forgiveness, and the Messenger had begged Forgiveness for them: indeed, they would have found Allâh All-Forgiving (one who accepts repentance), Most Merciful." [an-Nisaa: 64]

I have come now seeking forgiveness for my sin, interceding through you with my Lord" and then versified that

O the best of those buried in the best land,
Other lands and hillocks derive from its goodness
May my soul be sacrificed for the grave in which you are,
Containing forgiveness, generosity and kindness
Then he left.

Al-'Itbee said, "Thereafter, I dozed off and saw the Prophet ﷺ in my sleep who said, 'O 'Itbee, give glad tidings to the Bedouin that Allah has forgiven him.'"



This report is baseless, it is not authentic since its reporter is unknown; likewise, those who reported it from him are all unknown narrators. It is not likely at all that it is reliable because the verse contains that: “*when they had been unjust to themselves*” and not ‘when they are unjust to themselves.’ *Idh* (the Arabic particle used in verse, meaning “*when they had*”) refers to past event different from *Idhaa* (when they – expressing progressive sense). Additionally, when the companions – ﷺ – had drought, they only asked Abbass bin Abdil-Muttalib to supplicate for rain while he was present amongst them.⁽¹⁾

Among the benefits from the hadith:

1. That it is necessary for one to give reference while making a request to the things that will rather attract compassion towards him based on his saying: “**Lives have been destroyed.**”
2. That we should ask for mercies upon the erring individual – if we consider *Wayh* to mean “asking for mercies.”



1 Reported by Al-Bukhaaree in (Book of Prayer for Rain, Chapter on People's Asking the Imam to Supplicate for Rain; 1/318) from Anas bin Maalik - ﷺ.

CHAPTER:

REGARDING THE PROPHET'S SAFEGUARDING TAWHEED AND BLOCKING THE PATHS OF SHIRK

Abdullah bin Ash-Shikhkheer - ﷺ - said, "I went with the delegation of the 'Aamir tribe to Allah's Messenger ﷺ. We said, 'You are our *Sayyid*.' Thereupon he said, 'The *Sayyid* is Allah - Blessed is He and Exalted.' We said, 'The most endowed of us, and the most superior among us.' He then said, 'Say what you have to say or some of what you have to say; let not the Satan move you.'"

Reported by Abu Daawood it with a good chain.⁽¹⁾

COMMENTARY:

Relevance of the Chapter to *Tawheed*

After the author - ﷺ - discussed the affirmation of *Tawheed* and what negates it completely or partly, he cited what protects the *Tawheed* and the fact that it is incumbent to block the paths to *Shirk* from all directions even in expressions so that it becomes completely free of any blemish.



His saying: "went with the delegation of the 'Aamir tribe": apparently, this delegation came to the Prophet ﷺ in the ninth year (after the *Hijrah*) because there were many delegations in that year, and as such it was named the year of delegations.

His saying: "You are our *Sayyid*": the *Sayyid* is a person of prestige and honor; that is to say, esteem, respect and the like. The word, *Sayyid* is is an adjective with the word measure, *fa'el* because the first letter *yaa* (as it occurs in the Arabic text) is only additional.

His saying: "The *Sayyid* is Allah": he did not say - ﷻ - is your *Sayyid* as is the expected considering the fact that he refuted their saying "our *sayyid*" from two angles:

One: Intending the general sense implied by the definite article, *al* (in the Arabic text) because *al*- expresses generality. That is, the One with overall prestige and honour is Allah - the Mighty and Sublime. However, the *Sayyid* that is related is a *Sayyid* with respect to what it is related to such as saying: "The *Sayyid* of So-and-so tribe", "*Sayyid* of

1 It has preceded.



humankind” and so on.

Two: so that it may not be conceived to be of the related form since the *Sayyid* of any sort is their kind. Additionally, *as-Sayyid* is one of the Names of Allah – the Exalted –; it is one of the meanings of *as-Samad* as Ibn Abbass interpreted *as-Samad* as the Perfect in His knowledge, Compassion and Prestige⁽¹⁾ and the like.

He ﷺ did not prohibit their saying “our *Sayyid*”; in fact, he allowed them that and said: “say what you have to say or part of what you have to say.” However, he warned them against being moved by the Satan; not to shift from restricted prestige and honour to the general and absolute prestige and honour. This is because, our own prestige and honour is restricted and relative while that in the absolute sense is general and not relative.

His saying: “Blessed is He”, *Tabaarak*: the scholars say: the meaning of *Tabaarak* is: His blessings and favours abound; and so they say: this is not ascribed to anyone except Allah. So it should not be said, “*Tabaarak* So-and-so” because that attribute is Special for Allah alone.

As for what the laymen say: *anta tabaarakta alaynaa* (you are a blessing upon us), they do not intend it to mean what is intended regarding Allah – the Mighty and Sublime –, they only intend to say that, “we have been blessed by your coming” and *baarakah* could be ascribed to an individual if he is deserving of that. When the verse of *Tayammum* was sent down when the necklace of Aa’isha ؓ got lost, Usayd bin Khudayr said: “This is not the first of your blessings, O household of Abu Bakr!”⁽²⁾

His saying: “The most endowed of us”: i.e., your endowments are greater than ours.

His saying: “and the most superior among us”: i.e., you are better than us in honour and treasures. *At-Tawl* (as it occurs in the Arabic text), means treasure; Allah – the Exalted – said:

﴿وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحِ الْمُحْصَنَاتِ﴾

1 Reported by Ibn Jareer (30/744). As-Suyootee also reported it in *ad-Durr al-Manthoor* and ascribed it Ibn al-Mundhir, Ibn Abee Haatim and Aboo Shaykh in *al-Uzmaa* and al-Bayhaquee in *al-Asmaa was-Sifaat*.

2 Reported by Al-Bukhaaree in (Book of *Tayammum*, Chapter on “Abdullah bin Yoosuf narrated to us” 1/125) and Muslim in (Book of Menstruation, Chapter on *Tayammum*; 1/279) from Aa’isha - ؓ.



“And whoever of you have not the means wherewith to wed free...”
[an-Nisaa: 25]

It can also mean grandeur and treasure such as in His saying:

﴿غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ﴾

“The Forgiver of sin, the Acceptor of repentance, the Severe in Punishment, the Possessor of Greatness...” [al-Gaafir: 3]

That is, the Possessor of grandeur and treasures.

His saying: “Say what you have to say or some of what you have to say”: the order here expresses permissibility and allowance as mentioned earlier.

His saying: “Say what you have to say”: that is; their statement that “you are our Sayyid” or “you are our superior” and the like.

His saying: “or some of what you have to say”: it is possible that the reporter doubted and that the actual wording of the hadith was: “suffice with only some of them.”

His saying: “let not the Satan move you”: move you by dragging you and making you follow him. That is to say, let not the Satan swerve you and push you to say something obnoxious. So, he – ﷺ – guided them to the appropriate thing for them to do and prohibited them from the wrong thing by way of preserving the *Tawheed* from deficiency or invalidation. It says in *an-Nihaayah: laa yastajriyannakum ash-Shaytaan* (let not the Satan move you) means: let not the Satan overpower you and make you a friend and associate.

Based on either of the two interpretations, the Prophet ﷺ intended safeguarding *Tawheed* and blocking the paths that lead to *Shirk*. Protection against evil will increase each time the evil is greater and more serious or whenever predisposition to it becomes stronger. So you would find that the Prophet – ﷺ – blocked all the paths to *Shirk*; he prohibited whatever may lead to it owing to its being the worst sin.

Similarly, the paths to illicit sexual intercourse are blocked to the extent that the woman is prohibited to display her beauty, exposing her face and being in a seclusion with an unrelated man and the like in order for it not to lead to illicit sexual intercourse since the minds are liable to it. Likewise, he prohibited usury in a very serious manner to such an extent that a man would exchange a *Sa'a* measure of good wheat with two *Sa'as* of the same quality and that would constitute



usury which is prohibited even though (apparently) it does not involve any form of cheat.

Rightly, *Shirk* may not be from the things the minds are inclined to so much, but is its the most grievous injustice and so, the Satan encourages the people towards *Shirk* through every means. So, the Prophet ﷺ completely blocked them all so that no one will fall into it unknowingly. This is the meaning of the chapter heading the author described.

Note:

Those who have given commentary on this hadith hold that the Prophet ﷺ forbade them from saying “our *Sayyid*”. They tried to harmonize between this hadith and his saying: “I am the *Sayyid* of the descendants of Adam”⁽¹⁾ and his saying: “Stand up towards your *Sayyid*”⁽²⁾ and his statement regarding the servants that: “he should rather say my *sayyid* and *mawlaa*”⁽³⁾ in one of three ways:

One: That the prohibition was by way of discouragement and teaching good manners; and that the allowance expresses permissibility.

Two: that the prohibition was owing to fear of falling into evil: gradually tending towards extremism while the allowance is in the circumstance of absence of threat.

Three: That the prohibition is regarding addressing a person therewith; such as saying: “You are my *Sayyid*” Our “or *Sayyid*” contrary to the second-person form. And that is because the first person may become overwhelmed by self-importance and vainglory. Then there is another thing; the one addressing the other as *Sayyid* would bring himself low and demean himself before the individual as against when such comes from someone else such as, “Stand up towards your *Sayyid*” or in the second person form such as the servant’s saying that: “My *Sayyid* said” and things like that. But this is refuted by the Prophet’s allowing the servant to say: “My *Sayyid*” to his master.

In my opinion, there is no contradiction basically because the

1 Its reference had preceded.

2 Reported by Al-Bukhaaree in (Book of Warfare, Chapter on the Prophet’s Return from the Battle of Ahzab; 3/119) from Abu Sa’eed Al-Khudree - رضى الله عنه.

3 Its reference has preceded



Prophet ﷺ allowed them to make their expressions but only warned against them being moved by the Satan through being extreme regarding the word, *Sayyid* since the absolute *Sayyid* is Allah – the Exalted. Based on this, it is allowed to say, “Our *Sayyid*” or “the *Sayyid* of so-and-so tribe” and the like. However, that is based on the condition that the person to whom the expression is directed is deserving of it. But if he does not merit it such as if he is a sinful person or heretic he should not be so addressed even if he is higher in level or rank than the other individual. It occurs in the hadith that: “Do not address the hypocrite as ‘*Sayyid*’ because if you say that you would have annoyed Allah.”⁽¹⁾

Nevertheless, if he merits that and no harm is feared from that, then there is no blame addressing as such. But if evil is feared or when he does not merit it, it is not permissible. The evil that may be feared in this circumstance is: going overboard regarding it.



Anas – ؓ – said, “Some people said, ‘O Messenger of Allah! The best of us and the son of the best among us! Our *Sayyid* and the son of our *Sayyid*!’ Thereupon, he said, ‘O People! Say what you have to say, let not the Satan entice you. I am Muhammad, servant of Allah and His Messenger. I do not wish that you praise me beyond my status where Allah – the Mighty and Sublime – has placed me.”

Reported by An-Nasaaee with a good chain.⁽²⁾

COMMENTARY:

His saying: “people said, ‘O Messenger of Allah!’”: This call conforms with the statement of Allah – the Exalted -

1 Reported by Ahmad in (5/346), al-Bukhaaree in *al-Adab al-Mufrad* (760), Abu Daawood in (Book of Manners, Chapter on “the servant should not say my master or mistress”; 5/258), an-Nasaaee in *‘Amal al-Yaum wal-Laylah* (244), Ibn Sunnee in *‘Amal al-Yaum wal-Laylah*, al-Hakim (4/311) – and he said, “Its chain is authentic but they did not both report it” – on the authority Buraydah – ؓ. In *Riyad as-Saaliheen* (1728), an-Nawawee said, “It is reported by Abu Daawood with an authentic chain.”

2 Reported by Ahmad in (3/241), an-Nasaaee in *‘Amalu al-Yaum Wal-Laylah* (249, 250), Ibn Hibban (1707) and Abu Nu’aym in *Al-Hilyah* (6/252) from Anas bin Maalik - ؓ. Ibn Abdil-Haadee said in *as-Saarim al-Mankee* (pg. 246): “Its chain is authentic on the conditions of Muslim.”



﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا﴾

"Make not the calling of the Messenger (Muhammad) among you as your calling of one another." [Noor: 63]

That is, do not call him as you call yourselves and say: "O Muhammad." You should rather say: "O Messenger of Allah!" or "Prophet of Allah!" The verse has another meaning: that is, when the Messenger calls you, do not make his calls like those among yourselves such that when you desire, you respond and when you like you reject. So, it would be like Allah's saying:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْتَجِبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

"O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he calls you to that which will give you life." [al-Anfaal: 24]

According to the first interpretation, "call" would be connected to the object (in the Arabic syntax) and based on the second, it will be connected to the subject.

His saying: "The best of us": this is right; he is the best in his lineage, status and rank.

His saying: "and the son of the best among us": i.e., in lineage and not in status and rank. Likewise regarding the expression, "and the son of the best among us."

His saying: "O People! Say what you have to say": its explanation had been given.

His saying: "let not the Satan entice you": do not allow the Satan lure you, make you desire and follow his paths and go overboard. A similar text is Allah's saying:

﴿كَأَنِّي أَصْبَوْتُ الشَّيْطَانُ فِي الْأَرْضِ حَيْرَانٌ﴾

"...like one whom the Shayâtin (devils) have made to go astray, confused (wandering) through the earth." [al-An'aam: 71]

His saying: "I am Muhammad, the servant of Allah and His Messenger": Muhammad is his proper name, and the servant of Allah and His Messenger are two of his attributes. These two attributes are the best and loftiest the Messenger ﷺ has. Thus, Allah – the Exalted -



described him with servitude in the best circumstances. He described him therewith in the circumstance of sending down the Qur'an to him. He – the Exalted – said:

﴿بَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ﴾

"Blessed be He who sent down the criterion (of right and wrong, i.e. This Qur'an) to his slave (Muhammad)." [al-Fur'qaan: 1]

He also described him therewith in the circumstance of his journey to Jerusalem from Makkah. Allah the Exalted – said:

﴿سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا﴾

"Glorified (and Exalted) be He (Allâh) [above All that (evil) they associate with Him] who took his slave (Muhammad) for a journey by night." [al-Israa: 1]

Likewise with respect to his Ascension into the Heavens; Allah – the Exalted – said:

﴿فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ﴾

"So did (Allâh) convey the Inspiration to his slave [Muhammad through Jibreel (Gabriel)]." [an-Najm: 10]

Similarly, while defending him and challenging (mankind to bring the like of the Qur'an); He – the Exalted – said:

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا﴾

"And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which we have sent down (i.e. the Qur'an) to Our slave (Muhammad)." [al-Baqarah: 23]

In the same manner, regarding the Prophets – ﷺ – He – the Exalted – said:

﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾

"O offspring of those whom we carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave." [Al-Israa: 3]

The servitude described here is special; it forms the highest rank of the special forms. Servitude to Allah is among the loftiest attributes of man; because man either worships Allah or the Satan. Allah – the



Mighty and Sublime – said:

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىءَ آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ۖ وَإِنْ

أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾ (٦١)

“Did I not ordain for you, O Children of Adam, that you should not worship Shaitân (Satan). Verily, he is a plain enemy to you. And that you should worship Me [Alone Islâmic Monotheism, and set up not rivals, associate-gods with Me]. That is a Straight Path.” [Yaa-sin: 60-61]

Ibn Qayyim versified that:

They fled from the servitude for which they were created

And were put to trial by servitude to desires and the Satan.

“and His Messenger”: i.e., the one sent from Him to the entire mankind as Allah – the Exalted – said:

﴿قُلْ يَأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

“Say (O Muhammad): “O mankind! Verily, I am sent to you all as the Messenger of Allâh.” [al-A’raaf: 158]

The Messenger of Allah ﷺ is at the peak of the highest levels of piety. Allah – the Exalted – said:

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ

وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا﴾ (٦١)

“And whoso obeys Allâh and the Messenger (Muhammad), Then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr AsSiddiq), the martyrs, and the righteous. And how excellent these companions are!” [an-Nisaa: 69]

And among the Prophets is the Messenger ﷺ; in fact, he is the best of them. Among the expressions of the author – ﷺ – regarding the Messenger ﷺ is: “A servant that must not be worshipped and a Messenger that must not be belied.”

Two groups have gone extreme regarding the Messenger ﷺ:

A group that went to extremes regarding him and even worshipped



him; they resorted to him during prosperity and adversity. They began to worship and supplicate to him besides Allah.

-Another group that belied him and claimed that he was a liar, magician, poet, mad, sorcerer and the like.

But his statement, "Allah's servant and Messenger" refutes the two groups.

His saying: "I do not wish that you praise me beyond my status": *maa* (as it occurs in the Arabic text) is a negative; *an* and what occurs after it (in the syntax) converts the phrase to an object for the verb, *ahabb*. That is to say, I do not like your raising me beyond my status; neither in your expressions or your giving me nicknames or conditions.

His saying: "where Allah – the Mighty and Sublime - has placed me": it will be taken from it that Allah – the Exalted – is the One who will give His servants the favours and put them in places.



Important Matters:

First: Warning the people against extremism.

Second: What the one addressed as "You are our *Sayyid*" should say.

Third: His saying: "let not the Satan entice you" even when they had only spoken the truth.

Fourth: "I do not wish that you praise me beyond my status..."

COMMENTARY

First: Warning the people against extremism: taken from his saying: "let not the Satan entice you" considering the point that: the Messenger ﷺ made this as from the enticements of the Satan; and it is incumbent that mankind is wary of the paths of the Satan.

Second: What the one addressed "You are our *Sayyid*" should say: taken from his saying: "the *Sayyid* is Allah"; as such, it is necessary for the one who is told that to say: "Allah is the *Sayyid*."

Third: His saying: "let not the Satan entice you" even when they had only spoken the truth: on the surface of it, the author's statement that such is from the enticements of the Satan could refer to the temptations of the Satan. It could also mean: Say this; but beware of

extremism because it is among the enticements of the Satan; and this is the apparent meaning of the hadith as mentioned previously.

Fourth: "I do not wish that you praise me beyond my status...": That is, I hate you praise me beyond my place which is that of servitude and messengership; this entails modesty and humility.



CHAPTER:

WHAT IS REPORTED ABOUT ALLAH'S SAYING:

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ

مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٧٧﴾

"They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection, the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!" (az-Zumar: 67)

COMMENTARY:

His statement: "*They made not a just estimate*": the pronoun goes back to the polytheists. "*made not estimate*" that is, they did not give high regards to Allah – the Mighty and Sublime – as He deserves by their joining His creatures as partners with Him.

His statement: "*And on the Day of Resurrection the whole of the earth will be grasped by His Hand...*": It is possible that the letter, Waw is an adverbial; i.e., in that case, they have not given Allah His due regards. It could also express a sentence reopening by way of indicating the Mightiness of Allah – the Exalted –; and this is most preponderant because it entails this circumstance and others.

Al-Qabdah is what is held with the hand; it does not refer to "dominion" as is claimed. Rightly, if it were said, "The earth is in his qabdah" interpreting it to mean "dominion" could have been plausible.

His saying: "*the whole*": describes the condition of the earth; and so, it includes the seas and trees and all that it contains. The entire earth will be grasped by His Hand expresses the condition of earth – thus it includes the seas, rivers, trees and all that is on earth. All of the earth will be in His Grasp on the Day of Resurrection; and the heavens with

their grandeur and vastness will be in His grasped in His Right Hand. Allah – the Mighty and Sublime – said,

﴿يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ﴾

“And (remember) the Day when we shall roll up the heavens like a scroll rolled up for books, as we began the first creation, we shall repeat it, (it is).” [al-Anbiyaa: 104]

His saying: “Glorified is He, and High is He above all that they associate as partners with Him”: This is a declaration of His being free of all deficiencies and faults. Among the things He is free of are these idols; and as such, He – the Exalted – said: “High is He above” i.e., Exalted is He.

“above all that they associate as partners with Him”: i.e., above all forms of joining partners with Him; whether they equate the Creator to the created or vice versa.



Abdullah bin Mas'ood – ؓ – narrated that: “One of the rabbis came to Allah’s Messenger ﷺ and said, ‘O Muhammad! We learn that Allah will put the heavens on one finger, and the earths on one finger, and the trees on one finger, and the soil on one finger, and the rest of the creatures on one finger. Then He will say, ‘I am the King’”. Thereupon the Prophet ﷺ laughed until his premolars got visible affirming the statement of the rabbi. Then he read: “They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand.”⁽¹⁾

COMMENTARY

His saying: *Habr* (rabbi) is a well-grounded scholar. In its origin, considering its letters, it resembles the word, *al-Bahr* (sea – in the Arabic text). It is for this reason that the scholars are sometimes called *al-Habr* or *al-Bahr* at other times.

His saying: “We learn that”: i.e., from the *Tawraat*.

His saying: “Thereupon the Prophet ﷺ laughed”: If not for what comes after it, it could have possibly implied rebuke because whoever

1 Reported by al-Bukhaaree in (Book of Tafseer Soorat az-Zumar, Chapter on Allah’s saying: *They made not a just estimate of Allah*); 3/385; and in Book of *Tawheed* 7414, 7415, 7451, 7513) and Muslim in (Book of Attributes of the Hypocrites, Chapter on Description of the Day of Resurrection; 4/2147)



gives you a narration you find unreliable you laugh at it. However, he said, “affirming the statement of the rabbi” and so, it was rather an affirmation. This is pointed to by: “Then he read: *“They made not a just estimate of Allah such as is due to Him...”*” This is evidence that he – ﷺ – affirmed it and corroborated his sayings with a verse from the Book of Allah. So, his laughter and corroborating evidence he gave affirm the position of the rabbi. His laughter was as a result of his pleasure since the Qur’an contains what the rabbi had learnt from his book since undoubtedly, whatever comes confirming the Qur’an delights the Messenger ﷺ even though he knew certainly that the Qur’an is from Allah. But still, the abundance of proofs further strengthens a thing.

Consider the case of Usaamah bin Zayd and his father, Zayd bin Haarithah? Was the Prophet ﷺ ever doubting that Usaamah was the son of Zayd?

The response: He was never in doubt regarding that; but when Mujazzar al-Mudlajee - one of those specialized in tracing genealogies - passed by them while they both slept covered under a velvet showing only their feet, he looked at the feet of the two of them and said, “these feet are from one another.” The Prophet ﷺ was delighted therewith to such an extent that he got to Aa’isha’s room while his face still beamed the smiles of joy. He said: “Mujazzar al-Mudlajee looked at the Usaamah bin Zayd and Zayd and then said, ‘These feet are from one another.’”⁽¹⁾

The point here is that the Messenger ﷺ entered while still beaming with smiles because that entails affirming the truth. The polytheists used to insult Usaamah bin Zayd and his father because of their different complexion; Usaamah was very dark while his father, Zayd was very light. However, it was not as the polytheists thought; they rather absolutely erred regarding the matter. Difference in complexion should not insinuate any doubt except for the individual who chooses to follow his own desires; perhaps the veins behaved differently causing the varying complexion.

His saying: “one finger”: *Isba’*, the singular of *Asaabi’*. It can occur in nine forms (in the Arabic lexicon) and the tenth is called *Usboo’*.

¹ Al-Bukhaari reported it in the Book of Inheritance (4/244); and Muslim in the Book of Breastfeeding (2/1081), from Aishah (رضي الله عنها).

His saying: “I am the King”: this phrase expresses restriction because it is nominal with both occurring in definite forms. So, on that day, there will be no kingship for anyone. Allah said – the Mighty and Sublime:

﴿يَوْمَ هُمْ بَدْرُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾﴾

“The Day when they will (all) come out, nothing of them will be hidden from Allāh. Whose is the Kingdom This Day? (Allāh himself will reply to his Question): it is Allāh’s the one, the Irresistible!” [al-Gaafir: 16]

The entire mankind; the ruler and the ruled will be equal; they will be raised up barefooted, naked and uncircumcised. This will clearly show the Dominion of Allah – the Mighty and Sublime – on that Day because He – free is He from all imperfections – will call out: “Whose is dominion today?” And no one will answer Him and He will answer Himself: “It belongs to the One the Irrestible.”

His saying: “the King”: i.e., the Owner of authority; not just the controller. He is in fact the Controller of what He owns by way of dominion and Exaltedness. As for *al-Maalik*; that is lesser than that. Thus, He praises Himself – the Exalted – that He is *al-Malik* (the King). There are two ways of reading His saying:

﴿مَلِكٌ يَوْمَ الدِّينِ ﴿١﴾﴾

“The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection).” [al-Faatihah: 4]

Malik and Maalik by way of making it clear that He is Maalik and Malik as well.

Allah’s *Mulk* entails perfect authority, control and ownership contrary to any other than Him. There are among the kings of this world who are kings that have no control; some of them are Maalik and not Malik.

His saying: “until his premolars got visible”: i.e., it appeared. The *Nawaajiz* is the plural of the word, *Naajiz* which are the furthest molars.

The Prophet’s laugh here is affirmation for the statement of the rabbi and thus, Ibn Mas’ood said, “affirming the statement of the rabbi”. If it were censuring, the Messenger ﷺ would neither laugh nor corroborate with the verse. He would have said to him that: You have lied just like those who claimed that the individual who commits illicit

sexual intercourse should not be stoned to death. But he laughed by way of affirming the statement of the rabbi and being delighted that what the man said conforms with what the Qur'an which was revealed to Muhammad ﷺ said as well.

His saying: "Then he read: *'They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand'*": this is the only meaning of the verse, and that the heavens will be rolled up like a scroll rolled up for books with His Right. That is, His Hand – Blessed is He and Exalted – owing to the fact that it explains it and his explanations occupies the second category in classification. However, it is such as the Qur'an in the first class in terms of acceptance and evidence.

As for the interpretation of those who make *Tahreef* (twisting the texts), some of them have said: *qabdatuhu* (His Hand) rather means: in His authority, dominion and control. But this is error because dominion and control occurs before the Day of Resurrection and will happen on it. And their view that: "...and the heavens will be rolled up..." means destroying and perishing it such as we say: *intawaa dhikru fulaan* (so-and-so's mention faded away).

And "*in His Right Hand*": they interpret it as: according to His vow because Allah – the Mighty and Sublime – said:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٦٨﴾ وَسَبَّحَ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٦٩﴾﴾

"Whatsoever is on it (the earth) will perish. And the face of Your Lord full of Majesty and honour will abide forever." [Ar-Rahman: 26-27]

So they interpreted *yameen* (in the actual verse under discourse rendered as *Right*) to mean *Qasam* (Vow)... and similar other distortions they have resorted to.

And this was due to their evil thoughts about Allah since they claim that affirming these attributes regarding Allah necessarily implies *Tamtheel* (likening the creatures to Allah). Thus, they began to reject what Allah affirms for Himself and what His messenger and the pious predecessors affirm using doubts they call evidences. So it will be said to them: Do you know about Allah than Allah? IF they respond in the affirmative; they would have disbelieved and if they say, "No", we say to them: Are you clearer in your expressions about the meanings than Allah? If they say, "Yes", they would have disbelieved but if they say,



“No” then they are defeated.

We explain: Allah gave the clearest explanations that the entire earth will be grasped by His Hand on the Day of Resurrection and the Messenger ﷺ affirmed the rabbi's statement as it conforms with the verse. Are you more sincere to Allah's servants than the Messenger ﷺ? They will answer that: “No”. As such, if His Words – the Exalted – is the clearest Speech, the most truthful and explanatory and He knows best what He says; it is incumbent to say just what He said regarding Himself and we would not have erred. In fact, the sin is upon whoever twists His Speech away from its real sense Allah implies with it.

Among the points of benefits from the *hadith*:

Affirmation of Fingers regarding Allah – the Mighty and Sublime – owing to the Prophet's ﷺ affirming this rabbi upon his statement.

The Finger is real as it befits Allah – the Mighty and Sublime – like the Hand. He did not intend “ease of control of the heavens and earth” by His saying: “**on one finger**” as those who distort the texts claim. This is rather an error which contradicts the apparent meaning of the expression and vowing. And in addition, had affirmed that in his corroboration (of the rabbi); he – ﷺ – also said, “**Certainly the hearts of the children of Adam are between two fingers among the fingers of the Most Merciful.**”⁽¹⁾ His saying, “**between two fingers**” does not necessarily mean something contiguous. Consider Allah's saying – the Exalted –

﴿وَالسَّحَابِ الْمُسَخَّرِينَ السَّمَاءِ وَالْأَرْضِ﴾

“...and in the veering of winds and clouds which are held between the sky and the earth.” [al-Baqarah: 164]

And the clouds neither touch the earth nor the heavens as it occurs between them. You could also say: “Unayzah is between Zulfah and ar-Rass” while it does not necessarily mean that they border. You could also say: Sha’ban is between Dhul-Qa’dah and Jumaada; it is not incumbent that it follows it in succession. So, it becomes clear that a thing being between two things does not necessarily mean

1 Reported by Muslim in (Book of Preordainment, Chapter on Everything Depending on Preordainment; 4/2045) from Abdullah bin ‘Amr bin Al-‘Aas - ؓ – and it ends as: “just as the heart a single person, He turns it wherever He wishes.” Then the Messenger of Allah ﷺ said, “O Allah, the Controller of Hearts direct our hearts to obeying You.”



contiguity of time and place. And as is authentically reported from him – ﷺ – that Allah – free is He from all imperfections and Exalted – will be towards the front of the praying-person.⁽¹⁾ And that does not necessarily mean that between him and the wall or *Sutrah* which the person placed in his front. Yet He is in the direction of his front even though He is upon His 'Arsh. An instance is that sun in the horizon during sunrise and sunset; it is possible that it is towards your front while it is still up there.

It becomes clear that those who distort the texts are upon the misguidance, and that those who say their own paths are more sound and wise are actually misled. Among the things common among them is their saying: the path of the early Muslims is safer but the paths of the later ones is more sound and wise. This idea – despite its inconsistency could lead to disbelief. It:

Firstly: contains contradiction because they say: “the path of the early Muslims is safer” and it is illogical that a path is safer while other than it is more sound and wise. Its being safer necessitates that it is more sound and wise. So, there is no depending on a thing except after knowing the means of attaining safety and the wisdom in following the means.

Secondly: What is the knowledge in distorting and rejecting (the texts)?

Thirdly: It implies that those who twist the texts are more knowledgeable about Allah than His Messenger ﷺ and his companions because the path of the early Muslims was the same path of the Prophet ﷺ and his companions - ﷺ.

Fourthly: That the statement may lead to disbelief because it implies considering the Prophet ﷺ ignorant and foolish. Taking him ignorant is the opposite of knowledge and holding his foolish is the opposite of wisdom; and that is grave!

So this expression is baseless even if they intend something good therewith because those people researched and delved deeply on the issues the pious predecessors did not use to discuss. Their delving in these matters harmed them and led them in to the confusion and

1 Reported by al-Bukhaaree in (Book of the Prayer, Chapter on Scratching Phlegm with the Hand from the Mosque; 1/149) from Ibn 'Umar – ﷺ. Reported as well by Muslim in (Book of Asceticism, Chapter on the Lengthy Hadith of Jaabir; 4/2303) from Jaabir - ﷺ.



doubt. The Prophet ﷺ most truthful in his saying: “The intemperate will be destroyed.” If they had remained upon what the early Muslims were upon, they would not have been so immoderate; they would not have ended up in doubts and confusion and distortion to the extent that one of the leading scholars among the theological rhetoricians wished he died upon the “creed of his old mother” who never knew that misguidance.

One of them said also that: Here I am dying upon the creed of the old ones in Naisapur. This was as a result of the nagging doubts, perturbation and mental confusion they had. Do not think that an individual will be able to live upon false creed forever; one can only live being upon sound creed. Otherwise, he will be tried with doubts, uneasiness and confusion. One of them said, “The people with the most doubts while passing away are the theological theoreticians!” How do you think – and the refuge is with Allah – of doubts while passing away; it makes people end up with the opposite of *Eemaan*!

But if we take the creed from the Book of Allah and the *Sunnah* of the Messenger of Allah ﷺ easily and based on what the early Muslims were upon, and hold according to ar-Raazee – one of their leading scholars and models - that: I found out that the easiest path is that of the Qur'an: I say regarding Affirmation that:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ﴾

The Most Beneficent (Allâh) Istawâ (rose over) the (Mighty) Throne (in a manner that suits His Majesty). [Ta-ha: 5]

That is, so, I affirm; and I read regarding negation that:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

...there is nothing like unto Him... [ash-Shoorah: 11]

And:

﴿وَلَا يَحِيطُونَ بِهِ عِلْمًا﴾

...and they will never compass anything of his knowledge... [Ta-Ha: 110]

“Whoever attempts the kind of experience I had will find the like of what I discovered” because he affirmed before this statement

that: "I have contemplated the ways of the Theological rhetoric and philosophical paths; I did not find them satiating any thirst nor healing any sick, and I discovered that the path of the Qur'an is the most preponderant."

In a nutshell, those who reject the texts of the Book and the *Sunnah* regarding the Attributes of Allah – the Mighty and Sublime – depending upon this evil thinking that it implies comparing the creatures to the Creator are far astray. Did the companions use to argue with the Messenger ﷺ regarding that? What we may affirm – if we are not outrightly affirming it – is that when they hear or read this kind of hadith, they accept them to be in their real senses even though they knew certainly that Allah has no like and so, they combine between affirming and rejecting.

Therefore, our position regarding this hadith which affirms the Fingers of Allah – the Mighty and Sublime - is that we should uphold and accept it. We should not just let it pass without meaning being like who know not the Book except guesses. We rather should uphold them and say: The meaning of Finger is real; Allah will place these great things on it. But it is never right to begin to imagine in our minds or say with our tongues that it is like our own fingers. We should say instead that: Allah knows best of the how of these Fingers. Just as we know not His Holy Essence, likewise we do not know the how of His Attributes, we rather ascribe the knowledge of that to Allah – free is He from all imperfections and Exalted.



In another version by Muslim (it says): "And the mountains and the trees on one Finger. Then He will shake them saying, 'I am the King, I am Allah!'"⁽¹⁾

In a different wording recorded by Al-Bukhaaree (it says): "He will place the heavens on a Finger, the water and soil on another finger and the rest of the creatures on a finger."

They both recorded it.⁽²⁾

COMMENTARY

- 1 Reported by Muslim in (Book of Attributes of the Hypocrites, Chapter on the Description of the Day of Judgement 4/2147).
- 2 Reported by al-Bukhaaree in (Book of *Tafseer*, Chapter on "They made not a just estimate of Allah"; 3/285).



His saying: “Then He will shake them”: i.e., a real shaking; in order to indicate to the creatures on such great occasion, His Mightiness and Ability. The Messenger ﷺ would read this verse and clench his fingers and then stretch them and the pulpit will begin to move and shake⁽¹⁾ because he would utter these words while his heart is filled with veneration for Allah – the Exalted.

If you say: Should we make our fingers as the Prophet ﷺ used to do?

The response: this depends on what that leads to; it is not every person watching or listening that his mind will accept this without imagining a comparison. Thus, it is important for us to avoid it because it is not obligatory on us such that we may say: It is mandatory to convey the matter in the manner the Messenger ﷺ did with his speech and action. But when we address the students of knowledge or an arrogant individual who rejects this issue who wants to twist the meaning and say it is not real; then we should do as the Messenger ﷺ did.

If an individual says: Allah is All-Hearing and All-Seeing, but: all-Hearing without hearing and all-Seeing without sight despite the fact that when the Messenger – ﷺ – read Allah’s saying:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾

﴿إِنَّ اللَّهَ يَعْظُمُ رِجْلَهُ﴾ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾

“Verily! Allâh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is ever All-Hearer, All-Seer.” [an-Nisaa: 58]

He ﷺ placed his thumb on his ears, and the one that follows it on his eye. And when Abu Hurayrah narrated it he did likewise.⁽²⁾ The individual that says: “Allah is All-Hearing without hearing and All-

1 Reported by Ahmad, and Muslim reported something in that meaning.

2 Reported by Abu Daawood in (Book of *Sunnah*, Chapter Regarding the Jahmites; 5/96, 97), Ibn Khuzaymah in *at-Tawheed* (pg. 42, 43), al-Haakim (1/24) – and he said, “Authentic but they have not reported it. Muslim depended on Harmalah bin ‘Imraan and Abu Yoonus but the rest of the reporters are agreed upon (to be trustworthy) by the Two Imams” – and adh-Dhahabee concurred on the conditions of Muslim. Al-Bayhaqee reported it likewise (pg. 179) and Ibn Hibban (1732 – *Mawaarid*).

As-Suyootee reported it in *ad-Durr al-Manthoor* (2/175) and ascribed it to Ibn al-Mundhir and Ibn Abee Haatim from Abu Hurayrah – ﷺ.

Refer to *Tuhfat al-Ashraaf* (11/95) no. 15467 and *Jaami’u al-Usool* 7/53.



Seeing without sight” we will say that to him. Likewise the one who rejects the realness of the Hand and says: Allah will not grasp the heavens with His Right Hand, believing that the meaning of *qabdatuhu* (as it occurs in the Arabic text) is control. To such a person, we will do as the Messenger ﷺ did.

The situation is not an easy one, it is rather difficult and very delicate because it is feared that a person may fall into a difficulty you could have saved him from. This is the way of the Messenger ﷺ in all his affairs if you contemplate them. Even in the matters of actions; he may delay them if he feared a serious problem or harm as he left building the Ka’bah upon the foundations of Ibraaheem fearing it not to be a trial for the Quraysh who had only recently accepted Islam.⁽¹⁾

His saying: “and the water and soil on a finger”: this does not contradict his saying, “and the earths will be on one finger” because it could be easily understood that: “the water and soil on a finger” means: the entire earth will be on a finger, and finger here refers to kind. Otherwise, it would contradict the meaning of the previous hadith that: “the trees on one finger, water on another finger and the soil on one finger” since the indefinite occurs repeatedly with the same wording, the second is not the first – in most of the cases – but when they come repeatedly in the definite form, the second is the same as the first – in most cases. So, it could be said, “the water and soil are expressions for the entire earth” or that “the water and soil on one finger” and remain silent about the rest by way of summary or circumscription.



Muslim reported on the authority of Ibn ‘Umar in the *Marfoo’* form that: “Allah will roll up the heavens on the Day of Resurrection, then He will take them in His Right Hand and say, ‘I am the King; where are the tyrants? Where are the arrogant ones?’ Thereafter, the seven earths will be rolled up and then, He will take them in His Left Hand and say thereafter, ‘I am the King; Where are the tyrants? Where are the arrogant ones?’”⁽²⁾

COMMENTARY

- 1 Reported by Al-Bukhaaree in (Book of Hajj, Chapter on the Virtues of Makkah and Its Structures; 1/488) and Muslim in (Book of Hajj, Chapter on Breaking Down the Ka’bah; 2/968) from Aa’isha - رضى الله عنها.
- 2 Reported by Muslim in (Book of Attributes of the Hypocrites, Chapter on the Description of the Day of Resurrection; 4/2148).



His saying: “Muslim reported on the authority of Ibn ‘Umar in the *Marfoo’* form that: “Allah will roll up...”: the meaning of this hadith had been given, and that the meaning of “roll up” is actual furling.

His saying: “and say, ‘I am the King’”: He will say that by way of praising Himself – and free is He from all imperfections – and acquitting of His perfect Mightiness and perfect Dominion. He is the Ruler, He is King, the Owner of Power. The two elements of this sentence is in the definite form; and when the subject and predicate are both in the definite form in a syntax, it indicates a form of restriction. That is to say; I am the One to Whom the absolute Dominion belongs with perfect Authority; no one contests it with Me.

His saying: “where are the tyrants?”: is an interrogative expressing challenge. He will say: Where are the kings while in the world who had power, tyranny and arrogance over the servants of Allah? At that time they will be resurrected like small ants; the people will march them with their feet.

His saying: “the seven earths will be rolled up”: Allah pointed in the Qur’an to the fact that the earths are seven even though it was not a clearcut mention. He – the Exalted – said:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ﴾

“It is Allāh Who has created seven heavens and of the earth the like thereof (i.e. seven).” [at-Talaaq: 12]

The likeness here is incomplete except with regards to the number because it is difficult to liken the how. But in the Sunnah, it occurs clearly in these narrations that they are seven.

His saying: “and then, He will take them in His Left Hand”: the word, “Left” is held differently by the narrators. Some have affirmed it while some omitted it; but those who have affirmed it have been ruled to have given a strange report because they contradicted two trustworthy narrators from Ibn Umar. Some of them say: the reporter is reliable but He only said that out of his own doing.⁽¹⁾ The basis for

1 Al-Bayhaqee said in *al-Asmaa was-Sifaat* (pg. 324): “The mention of Left in it was only reported by Umar bin Hamza alone from Salim; and the hadith has been reported by Nafi’ and Ubaydullah bin Miqsam from Ibn ‘Umar without mentioning ‘Left.’ Likewise, Abu Hurayrah – ؓ – and others have reported from the Prophet ﷺ without any of them saying ‘Left.’ Yet, the word, ‘Left’ is cited in another hadith different from this story except that it is very weak. Ja’far bin Zubayr was alone in reporting one of



this criticism is the authentic report in *Saheeh Muslim* that: “The just will be on pulpits of light on the Right of the Most Merciful; and His Two Hands are Right.”⁽¹⁾ This will indicate that there is no right hand and left hand.

But if the wording “Left” is authentic, it does not – in my opinion – contradict “and His Two Hands are Right” because it means that the other Hand is not like the left with respect to the creatures, which may be wanting. Thus, he averred that: “and His Two Hands are Right” i.e., it has no deficiency. This interpretation is strengthened by his saying in the hadith of Adam: “I chose the Right of my Lord; and His Two Hands are Right, Blessed.”⁽²⁾

So since the thoughts may wonder around affirming the “Left”; i.e., the deficiency in the hand compared to the other, he said, “and His Two Hands are Right”. Additionally, his saying, “The just will be on the pulpits of light on the Right of the Most-Merciful” further strengthens this since the intention was to describe their virtue and rank and that they on the Right of the Most-Merciful – free is He from all imperfections -.

In any case, His Hands undoubtedly are Two – free is He from all imperfections – and each of them both is not like the other. So if we describe the other Hand as “Left” it does not imply a deficiency with respect to the other. Rather, His Two Hands are Right. What is incumbent on us to hold that: If it is authentic from the Messenger of Allah ﷺ, then we believe it and there is no contradiction between it and his saying: “His Two Hands are Right” as explained. But if it is not authentic, then we do not hold that.



them and Yazeed ar-Raqaashee in the second and they are both abandoned narrators. So how can that be authentic from the Prophet ﷺ while it is authentically related from him that he called His Two Hands Right?! Perhaps those who said that gave it in his own wordings as it occurred to him or depending on the common thing among the Arabs that the left is mentioned in the opposite of the right.”

You may also refer to: *at-Tadhkirah* by al-Qurtubee (pg. 216), *Fath al-Baaree* (13/396), *Anwaar al-Bahiyyah* (1/235).

- 1 Reported by Muslim in (Book of Leadership, Chapter on the Excellence of the Just Ruler; 13/396) from Abdullah bin ‘Amr bin Al-‘Aas - رضي الله عنه.
- 2 Reported by at-Tirmidhee in its lengthy form in (Book of *Tafseer*, Chapter on Writing and Witnessing; 9/88) – and said, “It is *Hasan Gareeb*” -, al-Haakim in summary (4/263) – and graded it authentic; and adh-Dhahabee concurred-, and Ibn Abee ‘Aasim in *as-Sunnah* (204, 205) and al-Albaanee graded it authentic as in his annotation on *al-Mishkaat* (3/1322).



It is narrated from Ibn Abbass that: “The seven heavens and the seven earths in the palm of the Most-Merciful are only as the mustard seed in the hand of anyone among you.”⁽¹⁾

Ibn Jareer said: “Yoonus narrated to me that, Ibn Wahab told us and said, Ibn Zayd said that, ‘My father narrated to me that the Messenger of Allah ﷺ said, *The seven heavens compared to the Kursiyy is like some seven Dirhams casted on the shield.*”

He said: “Abu Dharr – ؓ – said, ‘I heard the Messenger of Allah ﷺ saying, *The Kursiyy compared to the ‘Arsh is like a ring of iron casted on a vast land.*”⁽²⁾

COMMENTARY

His saying: “in the palm of the Most-Merciful”: this how the author has cited it; but what occurs in *Ibn Jareer* is: “in the Hand of Allah”. What the author mentioned entails affirming the Attribute of Palm for Allah – the Exalted – if the text is authentic; otherwise, it rather affirms the Hand. With respect to the Palm, it is established in other authentic Ahadiths.

His saying: “only as the mustard seed”: A very small seed used in

- 1 Reported by Ibn Jareer (24/17). Its chain contains ‘Amr bin Maalik an-Nukaree. Ibn Hajar said in *Tahdheeb At-Tahdheeb* (8/96): “Ibn Hibban mentioned him in *Ath-Thiqaat* and said, ‘he died 129H’. He also said, ‘His narrations from other than his son from are suitable as corroborating proofs; he would err and give strange narrations.” Shaykh Sulayman bin Abdillāh as in *Ibtaal at-Tandeed* (pg. 170) said: “This chain based on my study is authentic.”
Shaykh Sulayman bn Abdullaah said: ‘This chain according to my verification is sound.’ (*Ibtaal Tandeed* [pp. 170]).
- 2 Reported by Ibn Jareer (3/7, 8). Shaykh Sulayman bin Abdillāh said as in *Ibtaal at-Tandeed* (pg. 170): “Reported by Asbag bin al-Farj with this chain and wording; but it is in the Mursal form and AbdurRahman bin Zayd is a weak reporter.”
Muhammad bin Abee Shaybah in *al-‘Arsh* (pg. 58): Its chain includes Ismaa’eel bin Muslim al-Makkee as in “*as-Silsilah*” (109) and he is an “abandoned” reporter. Also it contains Mukhtaar bin Gassaan, an “unknown” reporter not known to have been graded weak or reliable. Refer to: *at-Tahdheeb* (10/68).
Likewise, al-Bayhaqee reported it in *al-Asmaa was-Sifaat* (pg. 404-405). But it includes Yahya bin Sa’eed about whom Ibn Hibban said in *al-Majrooheen* (3/129): “He reports narrations manipulated and mixed-up narrations; it is not right to depend on him if he is alone in giving a report.” It also contains Ibn Jurayj who is a *Mudallis* and he gave the report saying ‘an.
He reported it again through another route containing Ibraaheem bin Hisham bin Yahyaa al-Gassaanee declared a liar by Abu Haatim and Abu Zur’ah as in *al-Meezaan* (1/72-73).
Also, Ibn Mardawayh reported it as in *Tafseer Ibn Katheer* (1/309-310) but the chain contains an “unknown” reporter and two weak reporters.

adages about small or few things. This indicates His Mightiness – free is He from all imperfections – and that He – free is He from all errors – is not encompassed by anything, and the matter is even greater than this illustration because He – the Exalted – cannot be perceived with the eyes and the minds cannot completely grasp Him

His saying: “Ibn Jareer said”: He is the well-known scholar of *Tafseer* – ﷺ -. He has an outstanding book of *Tafseer* in which he depended on narrations although he did not grade these narrations in terms of acceptance and rejection and so, it includes the authentic, weak and weaker narrations as well. As if he – ﷺ - only wanted to state them and leave the rulings on their authenticity and otherwise to the reader. And perhaps he intended to review the work a second time and grade the narrations separately but it wasn’t after all.

His saying: “The seven heavens compared to the *Kursiyy* is like some seven Dirhams casted on the shield.”: The *Kursiyy* is the place of the Feet of Allah – the Exalted -. This is what Ibn Abbass – ﷺ - has said. *Daraahim* (as it occurs in the text meaning - Dirhams) is the plural of *Dirham*; it is a means of exchange made from silver. The *Turs* (as it occurs in the text) is something made of leather or wood used for protection against spears and the like when fighting.

His saying: “The *Kursiyy* compared to the ‘*Arsh*’: i.e., with respect to it. The ‘*Arsh*’ is a tremendously great creature over which the Most-Merciful rose, and no one can estimate its grandeur except Allah – the Mighty and Sublime -.

The ring (mentioned in the hadith) refers to the ring of the shield; which is small and very infinitesimal with respect to the vast earth.

This hadith shows His Grandeur – the Mighty and Sublime – and is as such, related to the meaning of the verse made the chapter heading by the author.



Ibn Mas’ood – ﷺ - said: “Between the nearest heaven to the earth and that which follows it is five hundred years; and between each heaven is five hundred years, and between the seventh heaven and the *Kursiyy* is five hundred years. Between the *Kursiyy* and the Water is five hundred years and the ‘*Arsh*’ is upon the Water and Allah is above the ‘*Arsh*’; nothing of your deeds is hidden to Him.”

Reported by Ibn Mahdi from Hammad bin Salamah on the



authority of Zirr from Abdullah. Al-Mas'oodi gave a similar report on the authority of 'Aasim from Abee Waail that Abdullah said that. Adh-Dhahabee - may Allah, the Exalted, shower blessings on him -, the great scholar of hadith said that; and averred that, "It has chains."⁽¹⁾

COMMENTARY

His saying: "Ibn Mas'ood - ﷺ - said": This hadith is ascribed to Ibn Mas'ood but it is from the things that could not have been said from personal opinion and so, it has the ruling of a saying from the Messenger ﷺ because Ibn Mas'ood - ﷺ - is not known to take reports from the reports of People of the Book.

His saying: "Between the nearest heaven to the earth and that which follows it is five hundred years": based on this, the distance between the nearest heaven to the earth and the Water will be four thousand years. In another hadith (it says), "The width of each heaven is five hundred years."⁽²⁾ Thus, between the nearest heaven to the earth and the Water will be a distance of seven thousand years. If the hadith is authentic; it would mean that Allah's Highness - the Mighty and Sublime - is so far away.

If it is asked: What the people of our times say today will controvert this point; i.e., their saying that: Between us and some stars are bodies are great distances?

It will replied that: If the Ahadith are authentic from the Messenger of Allah ﷺ, we will fling whatever contradicts it to the walls. But if for instance, we can perceive something with our eyes and sense them with the senses; in that circumstance, we will do one of two things:

One: Attempt to reconcile between the text and what we have noted if such reconciliation is possible following any of the paths of achieving that.

- 1 Reported by Ad-Daarimee in *Ar-Radd 'ala al-Jahmiyyah* (pp. 26) and *an-Naqd 'alaa al-Mireesee* (pp. 73, 90, 105), Ibn Khuzaymah in *at-Tawheed* (pp. 105, 106, 376 and 377), at-Tabaraanee in *al-Kabeer* (8987), al-Bayhaquee in *al-Asmaa* (pg. 401), al-Khateeb in *al-Muwaddih* (2/47) and Ibn Qayyim graded it authentic in *Ijtima' Al-Juyooash Al-Islaamiyyah* (pp. 100) and Adh-Dhahabee in *Al-'Uluww* (pp.64). Al-Haythamee after ascribing it to at-Tabaraanee said: "Its narrators are those of the *Saheeh*." (1/68).
- 2 This wording is a part of the hadith of the Deeds as contained in the *Musnad* (1/206), *al-Mustadrak* (2/412) and others. Refer to the complete referencing of the hadith of the Deeds with an explanation of its weakness.



Two: If the reconciliation is not possible, the weakness of the narration then becomes obvious; because it is not possible that an authentic hadith contradicts a clearly perceivable and everyday thing as Shaykh al-Islam Ibn Taimiyyah averred in his book, *al-Aql wan-Naql*: “It is not possible that two clear-cut evidences contradict at all because their contradicting themselves implies the absence of the two opposites or joint presence of both which is impossible. So if they are thought to contradict themselves, there is either no contradiction actually such that the error is in understanding them, or that, one of them both (i.e., the evidences) is definite and the other indefinite.”

So, if there is an everyday thing without any doubt contradicting the apparent meaning of something in the Book or the *Sunnah* the apparent meaning of the verse will be interpreted to be in line with the everyday thing. An example of that is Allah’s saying:

﴿نَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ۝٦١﴾

“Blessed be He who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.” [al-Fur’qaan: 61]

And He – the Mighty and Sublime – said:

﴿وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا﴾

“And has made the moon a light therein” [Nûh: 16]

That is, in the heavens.

The second verse is more indefinite than the first because we could say regarding the first that: The meaning of “heavens” is loftiness. But the second verse is really indefinite, and what is well-known and clearly noted is that the moon is not inside the heavens itself; it is rather in an orbit between the heavens and the earth.

The response is that: If the Qur’an refers to the moon being emplaced in the heavens as the nail is fixed in the wood as a definite proof; then it means their saying that: we have reached the moon is not correct; they have only reached a body in the sky thinking it to be the moon. But the fact remains that the Qur’an was not definite about that; its proof that the moon is fixed inside the heaven is not definite. In the verse in *al-Furqaan* Allah said:

﴿نَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ۝٦١﴾



“Blessed be He who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.” [al-Furqaan: 61]

So it is possible that the meaning of “heaven” is highness such as His saying:

﴿أَنْزَلَ مِنَ السَّمَاءِ مَاءً﴾

“He sends down water (rain) from the sky.” [Ar-Ra’d: 17]

And water only comes down from the clouds suspended between the heaven and earth; as Allah – the Mighty and Sublime – said:

﴿وَالسَّحَابِ الْمُسَخَّرِينَ بَيْنَ السَّمَاءِ وَالْأَرْضِ﴾

“...and clouds which are held between the sky and the earth.” [al-Baqarah: 164]

This is an appropriate interpretation for the verse.

As for His saying:

﴿وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا﴾

“And has made the moon a light therein.” [Nuh: 16]

It is as well possible to interpret it by saying: The meaning of His saying: “*therein*” is in their direction; towards the heavens above. In that sense, the verses will be possibly harmonized with the everyday experience.

His saying: “and Allah is above the ‘Arsh’”: this is a clear-cut evidence affirming the Loftiness of Allah – the Exalted – in His Essence.

Allah’s Being Above has two forms:

1. The Highness of Attribute: This is not rejected by anyone ascribing to Islam. It refers to perfection of His Attributes as Allah – the Mighty and Sublime – has said:

﴿لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

“For those who believe not in the Hereafter is an evil description, and for Allāh is the highest description. And He is the All-Mighty, the All-Wise.” [an-Nahl: 60]

2. Being Above in His Essence: but this is rejected by some of those who ascribe to Islam. They say: Every ‘Uluww (being above), connected to Allah only refers to the Highness of Attribute and so, they claim that





His saying: “and Allah is above the ‘*Arsh*” means in Power, Dominion and Authority and not above it in His Essence. Undoubtedly this is distortion of the texts on Attributes! And those who reject Allah’s Being Above in His Essence are divided into two groups:

1. Those who hold that: Allah is everywhere in His Essence; this indisputably is misguidance that could lead to disbelief.

2. Those who claim that: He is neither above nor below nor right nor left nor connected to the creatures or disconnected from the creatures. This is pure rejection of Allah’s Existence – and the refuge is with Allah. For this reason, some of the scholars say: If it is said to us: “Describe nonexistence”; we will not find a better description. So, they avoided something proven by the texts and intellect and instinct to embrace a thing rejected by the texts, intellect and instinct.

His saying: “nothing of your deeds is hidden to Him”: It includes the deeds of the mind and those of the limbs, some of which are seen and others heard. And that is due to the all-inclusiveness of His Knowledge and its vastness. He mentioned that after citing His Being Above in order to explain that His Being Above does not foreclose His knowing our deeds. And that is a clear indication of His Being Above in His Essence.



Al-Abbass bin Abdul-Muttalib -  – said that Allah’s Messenger  asked: “Do you know the distance between the heavens and the earth?” We answered that, “Allah and His Messenger know better.” He then said, “Between them is a distance of five hundred years and from each heaven to the other is distance of five hundred years, and the width of every heaven is distance of five hundred years. Between the seventh heaven and the ‘*Arsh* is a river between its bottommost point and its topmost is as that between the heavens and the earth. And Allah – the Exalted – is above that; nothing is hidden to Him from the deeds of the children of Adam.”

Reported by Abu Daawood and others.⁽¹⁾

1 Reported by Ahmad (1/206, 207), Abu Daawood in (Book of *Sunnah*, Chapter of the Jahmites; 5/93), at-Tirmidhee in (Book of *Tafseer*, Chapter on *Soorah al-Haaqah* 9/60) – and said, “It is *Hasan Gareeb*” -, Ibn Maajah in (Introduction, Chapter on What the Jahmites Reject; 1/96), Uthman ad-Daarimee in *ar-Radd ‘alaa al-Jahmiyyah* (pg. 24) and *an-Naqd ‘alaa al-Mareesee* (pg. 90), Ibn Abee ‘Aasim in *as-Sunnah* (577), Ibn Khuzaymah in *at-Tawheed* (101, 102), al-Aajurree



COMMENTARY

His saying: “Al-Abbass”: It is called, Al-Abbass and ‘Abbass; the *alif* and *laam*- (letters) here do not imply a definite article because the word, ‘Abbass being a proper name is definite. However, due to allusion to that basically such as is said: “*Al-Fadl* due to its virtue, and Al-‘Abbass due to its sternness against the enemy.” Ibn Maalik said:

Some proper nouns with which they (i.e., *alif* and *laam*-) both occur

Due to allusion that used to be cited of it.

His saying: “Do you know”: *hal* (as it occurs in the Arabic text) is an interrogative used to show two things:

1. Showing desire what will be mentioned thereafter.
2. Calling attention towards what will be said to them; such as in His saying:

﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾

“Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?” [al-Gaashiyah: 1]

This directs attention and encourages towards some of the signs of Allah in the universe. Likewise His saying – the Mighty and Sublime:

﴿هَلْ أَتَاكُمْ عَلَىٰ عَذَابٍ يُنَجِّكُمْ مِنْ عَذَابِ آلِمِ﴾

“Shall I guide you to a commerce that will save you from a painful torment?” [Saff: 10]

This calls attention and induces towards some signs of Allah in His Legislations such as *Eemaan* and good deeds. His saying – the Mighty and Sublime - :

in *ash-Sharee'ah* (292, 293), Muhammad bin Abee Shaybah in *al-'Arsh* (9, 10), al-Haakim (2/288, 412) – and he graded it authentic -, al-Laalkaaee (651), Abu Nu'aym in *Akhbaar al-Asbahaan* (2/2), al-Bayhaquee in *al-Asmaa* (pg. 398), Ibn Abdil-Barr in *at-Tamheed* (7/140), Ibn Hazm in *al-Fasl* (2/100), Ibn Quddamah in *al-'Uluww* (pg. 7), al-Mizzee in *Tahdheeb al-Kamaal* (2/719) and adh-Dhahabee in *al-'Uluww* (49-50) from Abdullah bin 'Umayrah on the authority of Ahnaf bin Qays from al-'Abbass.

In *al-Meezaan* (2/469), adh-Dhahabee said, “It includes Abdullah who is somewhat unknown.”

Al-Bukhaaree said, “He is not known to have heard (narrations) from Ahnaf bin Qays.” This hadith is known as the hadith of *Aw'aal*; Ibn al-'Arabee said in His *Aaridah*: “The narration of *al-Aw'aal* was taken on from the narrations of the People of the Books.” Refer to: *Tahdheeb as-Sunan* by Ibn Qayyim (7/92, 93).

﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ۝١٠٣﴾

“Say (O Muhammad): “Shall we tell you the greatest losers in respect of (their) deeds?” [al-Kahf: 103]

This calls attention and warns.

His statement – the Mighty and Sublime:

﴿هَلْ أَنْتُمْ بِشَيْءٍ مِنْ ذَلِكَ مُتَوَبِّعُونَ عِنْدَ اللَّهِ ۝٦٠﴾

“Shall I inform you of something worse than that, regarding the Recompense from Allāh?” [al-Maidah: 60]

This is calling attention and issuing a warning.

His saying: “Shall I inform you of something worse than that, regarding the Recompense from Allāh?": directs attention and warns; and the difference of these meanings is according to the indicators and context. Otherwise, the basic ruling about interrogatives is that they ask for the knowledge of a thing.

His saying: *kam* (as in the Arabic text) is also an interrogative.

His saying: “We answered that, ‘Allah and His Messenger know better’”: the conjunction occurs with a letter *waw* (as it occurs in the Arabic text) because the knowledge of the Messenger is from Allah’s knowledge. He teaches him what he conveys to mankind. Likewise in the matters of legislations, it will be said that: Allah and His Messenger know best because he – ﷺ – is more knowing of the humans regarding Allah’s legislations, and his knowledge is from Allah’s knowledge. And what he says in the legislations are as if they are said by Allah.

So, the expression here is not like the saying: “As Allah wills and you will”⁽¹⁾ since this has to do with Preordainment and Will and it is not possible to make the Messenger ﷺ a party with Allah in that. We rather say, “As Allah wills” and then connect using “and then”. The limiting point here is that regarding the matters of legislations, it is allowed to connect with the letter, *waw* (and); but in the universe-related matters, no.

From the foregoing, we understand the error and ignorance of those who would write on some jobs:

1 Its reference had preceded

﴿وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ﴾

“And Say (O Muhammad) “Do deeds! Allāh will see your deeds, and (so will) His Messenger” [at-Tawbah: 105]

After the passing away of the Messenger ﷺ when seeing him is difficult, Allah sees, but His Messenger ﷺ does not (since he is dead). So it is not correct to write it because it consists lying against him.

His saying: “Between the seventh heaven and the ‘Arsh is a river between its bottommost point and its topmost is as that between the heavens and the earth”: And that is five hundred years.

His saying: “And Allah – the Exalted – is above that”: This is proof of Allah’s Mighty Being Above – the Exalted – and that He – free is He from all imperfections – is above all things and nothing of His creatures can encompass Him; not the heavens nor any other.

Thus, He – the Exalted – should not be described with direction encompassing Him because what is above the heavens and the earth is nothing; there is nothing such that it could be said that: Allah is encompassed by anything of His creatures. It is for this reason that it occurs in some of the books of the theological theoreticians that: “It is not allowed absolutely to describe Allah to be in a particular direction” but they reject Allah’s Being Above thinking that affirming it implies restricting Him! But that is not the case, because we know certainly that above the ‘Arsh is nothing; no creatures; there is Allah Alone, and nothing encompasses Him among His creatures at all.

Affirming direction regarding Allah has some elaborations; but generally employing the word in affirmation or rejection; we do not have that opinion because it has not been mentioned (in the texts) that Allah has direction or that He is not in a particular direction. However, we give explanations that: Allah is Above because the Messenger ﷺ asked the slave-girl, “Where is Allah?” and the particle, *ayna* (where) is used to ask about place; and she said, “in the heavens.” She affirmed that and the Prophet ﷺ verified that and said, “Set her free; for she is a believer.”⁽¹⁾

However, those who twist the texts say that *ayna* (where) implies *man* (who); i.e., “Who is Allah?” She answered that, “In the heaven,”

1 Reported by Muslim in (Book of Mosques, Chapter on Prohibition of Speech During the Prayer; 1/382) from Mu’aawiyah bin Hakam – ؓ.



i.e., “He is the One in the Heaven” by way of rejecting His Being Above. Ibn Qayyim – رَحِمَهُ اللهُ – has refuted them in his books such as the: *Nooniyyah* and said: “The Arabic lexicon does not have the particle, *ayna* (where) expressing *man* (what); *ayna* and *man* are different.

Direction regarding Allah is not downwards owing to the obligation of His Being Above as proven by instinct, intellect and in the texts. And the direction of above does not encompass Him because His *Kursiyy* extends over the heavens and the earth; and that is the place of His Feet. So how can anything in His creation encompass Him?!

So, He is in the direction of Above, nothing encompasses Him. And it is not possible to say: “Something encompasses Him” because beyond the *‘Arsh* is nothing; there is not except Allah – free is he from all imperfections – and so, he said, “And Allah – the Exalted – is above that.”

His saying: “and nothing is hidden to Him from the deeds of the children of Adam”:

His saying, “deeds” if joined with speeches would mean: the actions of the limbs, the speeches for the tongue. But if it occurs alone, it will encompass the actions of the limbs, the statements of the tongue and the heart-related actions. Here it occurs alone; and so, it includes everything connected to the tongue, heart or the limbs. In fact, even more than that is the fact that not any action of the children of Adam in the future is hidden from Him; He knows what will happen not to talk of what has happened. He the Exalted said:

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

“He (Allâh) knows what happens to them (His creatures) in this world and what will happen to them (in the Hereafter).” [Ta-Ha: 110]

That is, “what will do in the future and what they had done past.” So when Fir’aun asked to Moosa – peace be upon him -:

﴿قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى﴾

“[Fir’aun (Pharaoh)] said: ‘What about the generations of old?’

That is, “their own affairs”? He answered that:

“The knowledge thereof is with My Lord, in a Record”; that is, well-preserved, “My Lord is neither unaware” i.e., He – the Mighty and



Sublime – is not ignorant, “*Nor He forgets*” [Ta-ha: 20]: He does not fail to recall what had gone past – free is He from all imperfections, the Exalted.

The Prophet ﷺ began this command with the interrogative, *hal* (as it occurs in the Arabic text) which expresses enticement and attention in order to establish an important point in the matters of creed, and that is, the fact that He is Above all things in His Essence and that He encompasses all things based on his saying: “**and nothing is hidden to Him from the deeds of the children of Adam.**” After knowing this, it becomes incumbent on us to venerate Him and avoid disobeying Him because He is Above us; He is Exalted above us and His Orders encompass us.

The hadith involves two attributes: Affirmation-related; which is the Being Above derived from his saying that, “**And Allah – the Exalted – is above that.**” And negation-related, taken from his saying, “**and nothing is hidden to Him from the deeds of the children of Adam.**” An absolutely negation-related Attribute cannot be found among the Attributes of Allah – the Mighty and Sublime -; His negation-related Attributes which are negations including an affirmation of its opposite by way of perfection. So, (for instance), concealment will be negated regarding Him due His perfect Knowledge, tiredness will be negated of Him because of His Power, inability will be negated with respect to Him because of His Perfect Ability and the like.

Therefore, if Allah negates any attribute regarding Himself, it means absence of such an attribute with Him due to the perfectness of its opposite just as He – the Exalted – said:

﴿لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ﴾

“*Neither slumber, nor sleep overtake Him...*” [al-Baqarah: 255]

As-Sinah means slumber; and sleep (*Naum*) refers to the state of full unconsciousness due His Perfect Existence and Sustenance, and that is because if He is deficient regarding “life” He would have been in need of sleep, and if He were ever to sleep, He will not be Sustaining over His creatures since no one will sustain them during the time of His sleep! This is the reason why the dwellers of the Paradise will not be sleeping because of the perfect existence since sleeping in the Paradise will deprive them of certain periods without delight, happiness and



enjoyment because its delight are unending while sleep involves some minor unconsciousness and there is no dying inside the Paradise.

So there is not any of Allah's Attributes that is absolute negation since complete negation is absence, without praise and perfection. In fact, it amounts to nothing for the reason that sometimes, negation is rejected owing to its unacceptability in the circumstance, such as your saying: "The wall does not oppress." Likewise, negation of dispraise could itself be dispraise as in the saying that:

A small tribe never betrays any covenant
It will never deprive people of even a mustard.

Thus, rejecting betrayal and iniquity of them is not praise; in fact, it is dispraise emanating from their own weakness.

Another one said:

Even though my people were of a great number
They never committed evil; not even the minor.
They recompense oppression of the oppressors with forgiveness
And the evil conduct of the evil with goodness.
As if your Lord has not created to fear Him
Other than them among the entire people.
I wish that when they ride, a people
Make a raid against them on ride and foot.

He negated their having any hand in evil but explained that it was due to their weakness to defend themselves and even hoped that there will be people who will be better than them and stronger.

Important Matters:

First: Explanation of the verse: *"The whole of the earth will be grasped by His Hand on the Day of Resurrection."*

Second: That these aspects of knowledge and its like still remain with the Jews who were in his time; they neither rejected nor distort it.

Third: When the rabbi mentioned it to the Messenger ﷺ, he affirmed it, and the Qur'an came down and affirmed the same.

Fourth: The Messenger's laughing - الضحك - when the rabbi mentioned this tremendous knowledge.

Fifth: Clearly mentioning the two Hands, and that the heavens are



on the Right Hand and the Earths on the other.

Sixth: Its clear mention to be "Left."

Seventh: Mentioning the oppressors and the arrogant at that time.

Eighth: His saying; "as the mustard seed in the hand of anyone among you."

Ninth: The magnificence of the *Kursiyy* with respect to the heavens.

Tenth: The greatness of the *'Arsh* regarding the *Kursiyy*.

Eleventh: That the *'Arsh* is different from the *Kursiyy* and the Water.

Twelfth: The distance between one heaven to the next heaven.

Thirteenth: The distance between the seventh heaven and the *Kursiyy*.

Fourteenth: The distance between the *Kursiyy* and the Water.

Fifteenth: That the *'Arsh* is above the Water.

Sixteenth: That Allah is above the *'Arsh*.

Seventeenth: The distance between heaven and the earth.

Eighteenth: The width of each heaven is five hundred years.

Nineteenth: That the sea above the heavens has been its bottommost and its uppermost parts, (a distance of) five hundred years.

Allah Knows Best.

COMMENTARY

First: Explanation of the verse: "*The whole of the earth will be grasped by His Hand on the Day of Resurrection*": It had preceded in the hadith of Ibn Mas'ood wherein the Prophet ﷺ affirmed the rabbi that Allah will place the heavens on one finger...

Second: That these aspects of knowledge and its like still remain with the Jews who were in his time; they neither rejected nor distort it: as if saying: the Jews are better than those who distort it because they did neither belie nor distort it, and a people in this Ummah came and said: Allah has no Fingers, and that what it meant was "ability." So, it is as if he is saying, "The Jews are better and more knowledgeable than them about Allah regarding this."

Third: When the rabbi mentioned it to the Messenger ﷺ, he affirmed it, and the Qur'an came down and affirmed the same: The apparent meaning of the author's saying, "and the Qur'an came down" is that (that occurred) after the rabbi's comment. However, that was



not the case because in the hadith of Ibn Mas'ood, it said: "Then he read: *'They made not a just estimate of Allah...'*" This shows that the verse had come down earlier. The author only meant to say that the Qur'an had revealed something that affirms that.

Fourth: Fourth: The Messenger's laughing – الضحك – when the rabbi mentioned this tremendous knowledge: It shows the proof for the permissibility of laughing to affirm a matter, because laughter indicates pleasure and absence of disgust.

Fifth: Clearly mentioning the two Hands, and that the heavens are on the Right Hand and the Earths on the other: The Two Hands are affirmed regarding Allah – the Exalted – in the Book and the *Sunnah* and the consensus of the pious predecessors.

His saying: "on the other": does not mean that it rejects the mention of the "Left" owing to what he mentioned in the next matter which is:

Sixth: Its clear mention to be "Left": that had been discussed.

Seventh: Mentioning the oppressors and the arrogant at that time: The way of mentioning them was that if they can oppress and feel self-important now, then they should do that!

Eighth: His saying: "as the mustard seed in the hand of anyone among you": by this he meant his saying in the hadith that: "The seven heavens and the seven earths in the palm of the Most-Merciful are only as the mustard seed in the palm of anyone among you." That is what the author – رحمه الله – has said, "in the palm of anyone among you" but the narration actually occurs with the wording, "like a mustard in the hand of anyone among you." Refer to our comments about the narration.

Ninth: The magnificence of the Kursiyy with respect to the heavens: considering his mentioning it to be like some seven Dirhams casted on a vast land with respect to the *Kursiyy*.

Tenth: The greatness of the 'Arsh regarding the Kursiyy: because He made the *Kursiyy* like a ring casted on a vast land with regards to the 'Arsh.

Eleventh: That the 'Arsh is different from the Kursiyy and the Water: I have not seen anyone who held that: The 'Arsh is the Water; but their are those who say: The 'Arsh is same as the *Kursiyy* according to the hadith that: "Allah will place His *Kursiyy* on the



Day of Resurrection”⁽¹⁾ and they thought that this *Kursiyy* is the ‘*Arsh*. Likewise, some of the people claim that the *Kursiyy* is the Knowledge and so, they explain regarding His saying:

﴿وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ﴾

“His *Kursiyy* extends over the heavens and the earth” [al-Baqarah: 255]

That it refers to His Knowledge – free is Allah from all imperfections.

The correct view however, is that, the *Kursiyy* is the place of the Two Feet, the ‘*Arsh* is that above which the Most-Merciful – free is He from all imperfections – rose, Knowledge is an attribute in the learned person which he grasps the known.

Twelfth: The distance between one heaven to the next heaven: and that is five hundred years.

Thirteenth: The distance between the seventh heaven and the *Kursiyy*: which is five hundred years.

Fourteenth: The distance between the *Kursiyy* and the Water: that is five hundred years.

Fifteenth: That the ‘*Arsh* is above the Water: And that is clear.

Sixteenth: That Allah is above the ‘*Arsh*: that is obvious.

Seventeenth: The distance between heaven and the earth: and it is five hundred years.

Eighteenth: The width of each heaven is five hundred years.

Nineteenth: That the sea above the heavens has been its bottommost and its uppermost parts, (a distance of) five hundred years: the explanations had preceded on all these issues together with their proofs. The following can be deduced from the narrations:

1. Nothing from the deeds of the children of Aadam is hidden from Allah.
2. Warning against disobeying Allah – the Mighty and Sublime.

Allah knows best; and all praise belongs to Allah. May Allah's peace

1 In the hadith of Ibn Mas'ood – ؓ – who said, “...the day Allah will Descend on His *Kursiyy*; it will groan as the saddle groans out of being crammed like the distance between the heavens and the earth.” Reported by al-Hakim in an lengthy form in (Book of *Tafseer*, Chapter on *Soorat Banee Israaeel*; 2/364) and said: “Its chain is authentic but they both did not report it.” But adh-Dhahabee refuted him that: “I say: No, by Allah! Uthman is graded weak by ad-Daaruuqtnee but the rest are reliable reporters.”



and blessings be upon our Prophet, Muhammad; may Allah make us and you end up upon *Tawheed*; Amin.

The second volume of the book:

Al-Qawl al-Mufeed 'alaa Kitaab at-Tawheed

is completed giving Allah's praise and out of His Favour; and that ends the book.